

THE
General Baptist Magazine
FOR

1881.

EDITED BY
JOHN CLIFFORD, M.A., LL.B., B.Sc.,
Fellow of the Geological Society.

"GOD OUR SAVIOUR . . . WILLETH THAT ALL MEN SHOULD BE SAYED, AND COME
TO THE KNOWLEDGE OF THE TRUTH."

THE EIGHTY-THIRD VOLUME.

LONDON:
E. MARLBOROUGH & Co., 51, OLD BAILEY.
LEICESTER: WINKS & SON.

INDEX.

GENERAL BAPTIST ASSOCIATION—	PAGE.
The Chairman's Address. D. Burns, M.A.	241
The Annual Letter. Rev. E. W. Cantrell	242
The Work of the Church amongst the Young. S. D. Rickards	245
Home Mission Work in 1881. J. Clifford	281
The Home Missionary Meeting at Norwich. J. Fletcher	286
Sixty Years' Work in Orissa, and its Lessons. T. Goadby	289
Place of Prayer in our Modern Life. W. J. Avery	224
Local Preachers' Work. W. R. Wherry	873
Our Year Book for 1881. J. Clifford	348
General Baptist Association	224, 225, 308
The 112th Association. W. J. Avery	343
CONFERENCES—117, 149, 189, 229, 269, 389, 465	
BY THE EDITOR—	
The New Year on the First of January	1
Right for Work	56
The Prayer Meeting and its Improvement	61
Carlyle and Christianity	87
The Future of Baptism	121
Where do our Ministers come from	143
Haven Green Chapel, Ealing	181
Revised Version of the New Testament	250
Dean Stanley	321, 323
Doctors in Council	337
A Ministerial Holiday	340, 379
Scraps from the Medical Congress	346
A Novelist in the Pulpit	331
The Pan Methodist Council	382
The Death of General Garfield	385
Garfield as a Student	401
God's Hidden Heroes	403
<i>Leaves from our Church Books—</i>	
VI. The Congregation & the Church	102
VII. " "	142
VIII. Keeping Church Statistics	182
<i>Echoes from the Pews—</i>	
I. Pulpit Topics	25
II. The Simple Gospel in the Pulpit	64
SCRAPS FROM THE EDITOR'S WASTE BASKET—	
New Churches	28
Exaggeration	28
Talking by Light Beams	29
Home Mission	28, 63, 175, 348, 381, 385, 425
The Magazine	28, 66, 185, 385, 386, 463
Ireland and Home Rulers	66, 348
The Sunday Question	29, 103
Snowed Up	66
Temperance	67, 108, 226, 348
Politics	28, 66, 107, 386
Many or Few	67
What causes the Mirage	67
The Sun as a Cook	67
The Red Cross Knight	67
Our Publication Board	107, 308
Something to Say	107
The Theological Element in Trust Deeds	107
Another G. B. Chapel in London	107
Romanism and Nuns in London	107
The Young People's Club	108
The Church and Thrift in the Villages	108
Burial Difficulties	108, 386
State Churches	66, 108
The Discussion on Baptism	145
An American Pædobaptist on Stanley	145
The "Church Times" on Preacher's Work	145
The American Census	145
Tracts for the Educated Classes	145
Old England and Young America	146
Five Millions of English Money for India	146
The Unitarian Affirmations	146
The Jews	146
The Essence of Falsehood	146
Romanism on the Continent	146
Lord Salisbury for the French in Tunis	185
The New Bankruptcy Bill	185
Last Words	185
Atheism and Conscience	185
Exeter Hall	185
Have a Purpose	186
Only One Day at a Time	186
How to Make Yourself Unhappy	186
A Monster Galvanic Battery	188
The New Chapel at Loughborough	225
Still Another Side	225
The Revised Version	226, 348
An Isolated and Wasted Individualism	226
Take Heed How ye Criticise	226
How to Bring Christians into Church Fellowship	267
The Growth of London	267
Needs of Country Pastors	267, 308, 348, 463
Toryism and Falsehood	267
Nottingham—Hyson Green, University College	308
Look Amongst your Old Books	308
Rev. E. C. Pike, B.A.	309
That Marvellous Box	309
Stretch out a Helping Hand	309
Day by Day	309
Ministerial Holidays	348
A Suggestive Difference	348
The G. B. Almanack	365, 427, 463
A Can of Dynamite	386
Advice to Poets	386
Are our Chapels Filled? if not, why not?	427
A Capital Offer to the Churches South	427
Garfield's Religious Associations	427
Our College	462
Sunday School, Stapleford	462
"All Saint's Summer"	462
Ministers	462
ATKINSON, Rev. J. H.—	
The New Testament: Who Wrote it?	253
The New Testament Canon	325
BEECHER, Rev. H. W.—	
How to Save the Church	17
BEECHER, Mrs. H. W.—	
Parental Duties	184
BISHOP, Rev. W.—	
"The General Baptist Building Fund"	141
Red Letter Days in the Annals of our Rome Mission	201
BURNS, Rev. DAWSON, M.A.—	
"Thomas Carlyle and Robert Hall"	165
The Lord's Prayer: "Evil" or "Evil One"	417, 448
BIRD, Rev. F. J.—	
At Home with Enquirers	169
CHAPMAN, J. W.—	
The Revision of the Scriptures	98
COLEBROOK, JOHN—	
National Insurance	98
CUYLER, Rev. T. L.—	
Individual Work	17
COMPSTON, Rev. J.—	
The New School Hymnal	137
COOK, Rev. R. P.—	
Results of Modern Preaching	44
The Formation of Character the True Success	365
COX, Rev. S.—	
The Hearer as a Preacher	140
CLIFFORD, JOHN HOWE—	
South African Notes	296, 377
DEXTER, J. L.—	
The Disciples, or Campbellites	461
EVANS, Rev. W.—	
Mother's Half-hour with the Children	263, 303, 413
FITCH, Rev. J. J.—	
Christianity its own Vindication	57
FLETCHER, Rev. J.—	
"The Wine for the Lord's Table"	123
Eastward Ho! and the General Baptists	161

FIRTH, Mr. J.—	PAGE.		PAGE.
The Root of the Matter	173	Emerson on the Orator	230
GADBY, Rev. Professor, B.A.—		The Needs of our Country Pastors	232
“General Baptist Principles”	6	Signals for Preachers from St. Stephen’s	262
The English Baptists: Who they are, and what they have done	807	Life and Diviaiveness among the Jews	266
College Reform	421	“Elocution.” H. W. Beecher	304
HENTER, Rev. GILES—		The Sublime Christian Faith of Presi- dent Garfield	342
Chronology of the Writings of the N. T. 176		Mrs. Garfield on Woman’s Work	373
David Friedrich Strauss	210	Garfield and Young Men’s Debating Societies	438
HARRISON, Rev. J.—		Our College Soiree	435
Why am I a Nonconformist and a Baptist? 177		Haven Greou Chapel, Ealing	436
JACKSON, Rev. E. H.—		Dandyism in the Pulpit	106
Pen Pictures of Nonconformity—		The Wife a Weaver. Ruskin	445
I. What is Nonconformity?	54	The New G. B. Chapel for Loughborough S. S. Apparatus and Reward Books	457 463
II. A Just Reason for Nonconformity 168			
III. Nonconformity Rejects Govern- ment Regulation of Prayer	217		
IV. Nonconformity a True Pillar to the Throne	305		
V. Nonconformity Under Fire	370		
VI. Nonconformity Achieves its Liberty	452		
JONSON, J.—			
G. B.s in London and Chapel Extension 455			
MADEN, Rev. J.—			
A New Year’s Pastoral	3		
MORLEY, Prof. H.—			
The Literature of To-day, with a Guess at that of To-morrow	18		
MOORE, A. H.—			
Thomas Carlyle—Biographical & Critical 81			
Opening of Haven Green Chapel, Ealing 265			
“Postal Development”	375		
NEEDHAM, Rev. GEORGE—			
Memorials of two of the Barton Deacons 171			
PIKE, Rev. E. C., B.A.—			
Bible Study in Relation to Church Life 258			
PIE, G. HOLDEN—			
The Tombs of the Pharaohs	404		
SALISBURY, Rev. J., M.A.—			
The Moral Rectification of Speech	134		
SHAW, Rev. N. H.—			
Count Campello’s Conversion	441		
STEVENSON, Rev. T. R.—			
El Kantara	450		
STEVENSON, Rev. W. R., M.A.—			
Our New School Hymnal	41		
“Deliver us from the Evil One”	361		
The Lord’s Prayer: “Evil” or “Evil One” 446			
SMITH, Rev. J. H.—			
“Ministerial Settlements”	48		
SILBY, Rev. R.—			
Edward Miall	206		
TETLEY, Rev. W. H.—			
Ministerial Friendships	12		
A Sunday’s Sojourn in Middle Europe	408		
WYLIE, Rev. W. H.—			
Thomas Carlyle—“His London Home” 85			
FOR THE YOUNG—			
Gashmu the Gossip	26		
Wide-awake Boys	65		
Doing the Right	104		
To-morrow and To-morrow	144		
Patience	223		
Garfield as a Boy	456		
IN MEMORIAM—			
Rev. W. Wootton	27		
Mr. William Stevenson	221		
Mr. Thomas Hoe	219		
Mr. William Deacon	424		
Thomas Orchard, S. A. O.	460		
MISCELLANEA—			
Young Men and Sunday School Work	21		
Words from the Pews	25		
An Industrial Exhibition	29		
Is the Sermon an End or a Means?	62		
Untimely Laughter. G. W. M’Cree	97		
The Victorious Peace in the Transvaal 144			
		Emerson on the Orator	230
		The Needs of our Country Pastors	232
		Signals for Preachers from St. Stephen’s	262
		Life and Diviaiveness among the Jews	266
		“Elocution.” H. W. Beecher	304
		The Sublime Christian Faith of Presi- dent Garfield	342
		Mrs. Garfield on Woman’s Work	373
		Garfield and Young Men’s Debating Societies	438
		Our College Soiree	435
		Haven Greou Chapel, Ealing	436
		Dandyism in the Pulpit	106
		The Wife a Weaver. Ruskin	445
		The New G. B. Chapel for Loughborough S. S. Apparatus and Reward Books	457 463
		POETRY—	
		Bright Eyes and the New Year. E. H. Jackson	5
		The Lord is in His Temple. J. Salisbury 47	
		“In Memoriam.” T. Goadby	108
		Leaving all with Jesus. R. J. Holloway 138	
		An Old Boy’s Advice. E. E. Roxford	181
		The Gospel Light. A. B. Child	194
		A Hymn for Sunday Morning. D. Burns 205	
		“Friend of Mine.” J. G. Whittier	249
		Take Courage Yet. R. J. Holloway	301
		A Hymn to the Spirit. Dean Stanley	332
		Dean Stanley’s Grave in Westminster Abbey. Dawson Burns	384
		Life is Fading. R. J. Holloway	416
		The Missionary’s Call	360
		Epicidium. J. Stewart	188
		Christmas, 1881. Rev. D. Burns, M.A.	449
		Tiny Tokens. Francis Ridley Havergal 454	
		REVIEWS—Pages 90, 68, 109, 147, 187, 227, 266 310, 349, 387, 428, 464	
		CHURCH REGISTER—Pages 30, 70, 111, 149, 189 229, 269, 311, 350, 388, 430, 465	
		MISSIONARY OBSERVER—	
		Orissa: its Extended Population	33
		Notes of Tour in Rainy Season 35, 156, 197, 238	
		Native Rumours in India	37
		Progress of Foreign Missions	38
		On Rome Mission	39
		Notes and Gleanings	40, 79, 160, 199, 239 319, 359, 399, 440, 475
		The Monthly Missionary Concert	75
		A Visit to a fair Papist	77
		China’s Millions	78
		Our Mission and its Friends	113
		Orissa Conference	114, 158
		Mr. P. E. Heberlet	115
		An Interesting Baptism at Khoordah	116
		Christmas Gathering in Rome	118
		Conference of Evangelists at Naples	155
		Ecclesiastical Department in India	169
		Ecclesiastical Grants in Ceylon	159
		First Baptism in our Rome Chapel	193
		Work among the Beggars at Rome	195
		An Evangelical Church Sacked	195
		Zenana and Home Mission Funds	196
		The Women of India	234
		In Search of Land	237
		The Annual Missionary Meetings	313
		The Orissa Mission and Home Churches 315	
		Female Education in India	318
		The Annual Report	273, 313, 353
		The Riot over the Pope’s Body	354
		Sumbulpore	355, 438
		Changes in the Patron List	357
		A Bible for a Pillow	358
		Sunday School Rooms, Outtack 393, 431, 471	
		Hunger in India	394
		Notes of a Preaching Tour	396
		A Bible Tour in Italy	398, 435
		Farewell to Miss Barrass	469
		Attempt to Burn Juggernaut	470
		Baptist Union Missionary Meeting	472
		Letter by a Native Gentleman	473
		Open-air Preaching in Calcutta	474
		Not Krishnu, but Christ	474
		The Chief Defects of General Baptists	475

THE
GENERAL BAPTIST
MAGAZINE.

The New Year on the First of January.

IS the FIRST OF JANUARY the fittest day of all the round year for us dwellers in these northern climes to step forth into a new period of time, uttering our pathetic farewell to the past, and our cheerful "all-hail" to the Coming Future?

The question sounds a little irreverent. It is like asking whether we were born at the right time or in the right place: or putting any other daring interrogatory to the inevitable fates. Who amongst us ever had the temerity to think of beginning his New Year on any other day, or would wish to do so if he could? It is part of the very nature of things to mark, by a signal and deeply-cut line, the auspicious moment at which old Father Time looses his grip of hoary December, and grasps the tiny fingers of young and hopeful January. We should feel as if universal nature were out of joint if we celebrated the New Year's festival amid the blooming roses of June, or the far-scenting apple orchards of October. New Year's Day and the First of January are bound together by ancient and natural and indisputable ties.

But why? It was not always thus. The Attic year began at the summer solstice, on the 21st of June. The Lacedemonians ushered in their new time at the autumnal equinox, on the 23rd of September; and the Macedonians, Ephesians, Cyprians, Cretans, Delphians, and the Asiatics generally followed suit. Romulus began the Roman year in March, as we can easily see from the meaning of the Latin names still in vogue for the closing months of our year. In the Roman calendar those months were the seventh (September), eighth (October), ninth (November), and tenth (December)—March being the leader of the year. The Hebrew law, it seems to be fully proved, initiated its fresh period of time with the month of *Abib*, or of *green ears*—called *Nisan* in later times, and coinciding with our April;* but it is conjectured, with good reason, that this change was introduced by Moses,† and that prior to his edict the year began at the autumnal equinox, like that of the Spartans, Macedonians, and others mentioned above. The Bœotians did date their new year from the winter solstice, and so were the nearest to the pattern we have accepted. But our practise reached us by other than the Bœotian route. Julius Cæsar, Pontifex Maximus, and master of the Roman world, found much confusion amongst the reckonings of time in his day, and so he started a New Year on the FIRST OF

* Exodus xiii. 4; Neh. ii. 4; Esth. iii. 7.

† Exodus xii. 2, reads like a new ordinance.

JANUARY, FORTY-FIVE, B.C. ; and that act of the great Cæsar is the reason why, at this distance of time, we are celebrating "the Old Year out and the New Year in"—not when the balmy air is filled with the whispers of happy spring, and the fields are flushed with warmth, and "every sense and every heart is joy"—nor yet when we are privileged

"To see the heath-flower withered on the hill,
To listen to the wood's expiring lay,
To note the red leaf shivering on the spray,
To mark the last bright tints the mountain stain,
On the waste fields to trace the gleaner's way,
And moralize on mortal joy and pain:"—

but in the cold frozen air of deepening winter, and when we are driven to the fire on the hearth, and made to feel that, apart from the blessings of home, the joys of life are

"Like a forsaken bird's-nest, filled with snow,"

and the sources of enjoyment are all inward and upward.

But everything "is beautiful in its time;" and nature is so full of talk to us men that, let the New Year come when it may, dear Old Mother Earth is sure to have some seasonable and helpful message to suggest to her many children.

We have seen a First of January set in a frame of surpassing effectiveness for the beginning of our years. The bare boughs of the trees stood out against the serene sky like a curious and fascinating net-work, restful and calm in an indescribable degree; the solemn and grave stillness of the air eloquently persuaded restless men to seek the strength which comes of tranquillity, and the universal hush of life bore witness to that profound repose, and enduring stability, which convert leisure into *recreation*, and seasons of inactivity into occasions for the increase of power. In the presence of such a dawning of the year we have felt we could not begin our New Year better than by "waiting upon" the Lord of Nature and of Life, and "resting upon" Him, and turning aside from the rush and roar of our dining activities to feed that inward force of spiritual life by which we may surely pass into an auspicious Spring, a fragrant and blooming Summer, and a luxuriously fruit-filled Autumn.

And will one say that the sterner January days with which we are more familiar are bereft of those "elements of moral sustenance which Nature's aspects" usually "afford to men"? Surely not! The briefer visits of the welcome sun; the longer stay of the gloom-filled and oppressive night; the startling flap of the wild winds against the window-pane, and the threatening howl of the tempest along the moor; the mournful voice of the rushing torrents, and the war of the fierce storm clouds; or the keen pressure of the bitter and penetrating snow and paralyzing frost, subdue the spirit of man to awe and reverence, quicken his sense of feebleness, and urge him forward in trustful hope to the strong arms of the Infinite Father, saying with Tennyson—

"We feel we are nothing—for all is Thou and in Thee;
We feel we are something—that also has come from Thee;
We know we are nothing—but Thou wilt help us to be:
Hallowed be Thy name—Hallelujah!"

In that mood of praiseful trust in God our Father, let us approach the unseen and unknown events and duties, sorrows and joys of this New Year EIGHTEEN HUNDRED AND EIGHTY-ONE. JOHN CLIFFORD.

A New Year's Pastoral.

BY OUR PRESIDENT, REV. J. MADEN.

THE approaching season is peculiarly calculated to stimulate us to devout contemplation, and to the formation of those holy resolutions which coming time alone, under God's blessing, can help us to bring into practical form, and to clothe with all the graces and excellencies which adorn and perfect the Christian character. As in the silence of the evening twilight we indulge in pleasant and profitable reverie, and review the mercies and labours of the passing day; so now, while the old year whispers faintly its dying farewell, and the new year steps boldly forward to give us its cheery and welcome greeting, let us, for a few moments, surrender ourselves to those solemn and salutary influences which help us to understand our present surroundings, and then to make the best possible new departure for our future pilgrimage.

Gazing on the receding past, which already grows dim, and will soon become invisible, one cherished experience remains as our common heritage. Surely we shall all gratefully exclaim, "Thou crownest the year with Thy goodness." "It is of the Lord's mercies that we are not consumed, because His compassions fail not. They are new every morning: great is Thy faithfulness." Sitting at the feet of our Master, and examining ourselves in the light of His countenance, we feel deeply and painfully conscious of our manifold imperfections and sins; and as we glance at our few and poor services, we frankly acknowledge "We are unprofitable servants." How little have we accomplished during another whole year, so replete with daily mercies; so rich in golden opportunities! How few in our households have been induced to consecrate themselves unto the Lord! What vast numbers of dear children and young people waiting around us every Sunday to receive religious instruction, still remain without any visible participation in "the communion of saints." And may we not say, without any breach of charity, that many who have united in our sanctuary services are still "hearers only." Already one half of our denominational year has glided away. Happy, indeed, should we be, if we could confidently say—Already we have adopted those remedial measures which will greatly enrich our churches with new spiritual life and vigour, and enable our Secretary, at the next Association, to begin the decade, with a report alike significant as a record of the year's successes, and an earnest of future prosperities and victories.

Standing on the threshold of the future, with its numerous uncertainties, and its vast range of possibilities, we may shrink back appalled at the vision presented, and at the innumerable obstacles in our way; but instead of dwelling on our feebleness, and the magnitude of the work before us, let us cheer and strengthen ourselves with the thought that the God whom we serve is "not the God of the dead only, but the God of the living also:" that the exalted Christ, under whose banners we fight, has all power in heaven, and on earth: that the Divine Spirit, who brooded over the chaotic elements and brought forth beauteous forms of life and loveliness, can soon perform so great a regenerating

work in the moral world, as shall lead the Triune-Jehovah to repeat again, "Behold, it is very good."

Let us also remember that the Gospel committed to our trust is the "Everlasting Gospel," adapted to all races, and intended for all generations of men. It cannot be consumed in the crucible of the infidel, nor lose its savour through the revolutions of the ages: it must, and will, retain the dew of its youth, and remain in the unborn future what it has been in the hoary past, viz., "The power of God unto salvation to every one that believeth." But by what means shall the unbelieving and the unsaved be brought under the influence of this "Glorious Gospel." The apostle Paul inquires, "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?" These suggestive questions should lead us to feel the heavy responsibilities under which we labour. Should we not pray more earnestly, and give more liberally, and take a still deeper interest in our College, that we may see a succession of godly young men fully qualified and sent forth to preach "Christ and Him crucified" to the very ends of the earth? And should we not encourage freely, and sustain sufficiently, those who are already the servants of Christ, and the messengers of the churches, and "esteem them very highly, in love, for their work's sake?" Brethren, do not withhold the proofs of your sympathy and love till your pastors begin to doubt your affection for them. When their services are acceptable and useful, when their visits and sermons comfort and strengthen you, give them your hearty approbation, and you will thus stimulate them to further endeavours on your behalf, and bring showers of blessing on your own souls. We have recently heard of some of our pastors being uncomfortable and dispirited, and consequently anxious to introduce themselves into new spheres of labour. May we not reasonably request our churches to remove this growing evil, of which we hear such bitter complaints, winning and retaining by loving words and courteous deeds the pure affection of our ministers, so as to wed them to their spiritual homes, as men are bound by sacred associations to domestic shrines, where they enjoy health, and happiness, and peace.

The present season also affords us a fine opportunity of cultivating those Christian virtues which signally augment our happiness and usefulness. Considering the fact that we are all prone to err, and apt to dwell on slights and injuries more than on favours and blessings, comparatively few pass from January to December without giving or taking offence. Some misunderstanding arises; some coldness chills the affections; or some root of bitterness grows in the heart; let us, therefore, take advantage of the occasion, and practise that divine forgiveness which fills the soul with exquisite delight. Let us rigidly search our hearts and our homes, our sanctuaries and school-rooms, our deacon's vestries and committee-rooms, and whatever old time has brought us which may not be worth our permanent retention, let us pile upon his shoulders, and send him away like the scape-goat into the wilderness, bearing his execrable burden, where it shall never be seen or remembered any more.

And while we thus put away former evils, let us be mindful to sow seeds of goodness which, under the influence of summer suns, shall

burst into flowers of beauty, or ripen into fruits of grace. Let us, by practical sympathy, cheer the sick, the widow and the fatherless, and carry our richest treasures of consolation to the homes of sorrow and bereavement. And if we, or our friends, feel inclined to dwell on our troubles, misfortunes, and sufferings, let us listen to the words of the poet—

“Look here, and hold thy peace :
 The Giver of all good
 Even from the womb takes no release
 From suffering, tears, and blood.
 If thou wouldst reap in love,
 First sow in holy fear ;
 So life a winter's morn may prove
 To a bright endless year.”*

Allow me also to remind my brethren in the ministry, and the office-bearers and members of our churches, that our peace and prosperity during the coming year, will depend largely on the manner in which we begin and continue our religious duties. Let us welcome our old, tried, and useful friend, the *General Baptist Magazine*, and also the *Freeman* and *Baptist*, into our homes, and let us support our denominational institutions with an enlarged generosity, and earnestly implore God's blessing on our combined labours, and then “God, even our own God, will abundantly bless us.” That He may favour us with His sweetest smiles and richest benefactions, and multiply to our pastors and churches, grace, mercy, and peace, is the fervent prayer of your willing and anxious servant in Christ Jesus.

Bright Eyes, and the New Year.

BRIGHT eyes are watching free of fear
 To welcome in the unknown year,
 Unconscious yet of sorrow's tear,
 Because so young ;
 So sure of joy that it must bring
 They laugh to greet its early spring,
 While joins them with its tuneful ring
 The merry tongue.

Dear sweet illusions of our prime
 They have their purpose in their time,
 Are easy steps by which we climb
 We know not where.
 So God, with condescending hand,
 O'er deserts led a pilgrim band,
 Through hopes of some near promised
 land,
 To realms more fair,
 Louth.

We need not press the truth too soon
 That joy is changeful as the moon,
 And fleeter than a summer's noon :
 O joys we miss !
 Ye were a gleam of some true light,
 And He who only doeth right
 Attracts us by your kindly sight
 To surer bliss.

Expecting, baffled, wearied, sore,
 We find our hearts were made for more
 Than earth, or star, or sun can pour
 With all their beams :
 Our hopes fall fluttering to the ground
 As year on year completes its round ;
 But, lo, some better thing is found
 Beyond our dreams !
 E. HALL JACKSON.

* The Christian Year.

General Baptist Principles: an Exposition.

BY THE REV. T. GOADBY, B.A.

IN these days of vague sentiment and agnosticism an exposition of General Baptist principles can hardly be considered unseasonable. It suggests that somebody is old-fashioned enough to think that principles in religious organization and work are of some account; and that somebody has the audacity to suppose that a denomination, or body of churches, already more than a century old, may not be altogether an impertinence or a mistake, but may exist to give emphasis, in some way or other, to important and definite convictions. And yet one is not sure that the discovery that there are such things as General Baptist principles will not be to some General Baptists themselves a similar surprise to that of the amusing Frenchman when it suddenly dawned upon him, in mature years, that he had been talking prose all his life without knowing it. But however seasonable or surprising a subject may be, an exposition pre-supposes a text; and where do we find our text? In what book is it written, and in what chapter of that book? Bear with us, gentle reader, we have to find our text. The principles of the General Baptist denomination are, like the principles of the British constitution, not written upon parchment, not formulated in any authoritative treatise or code. One can point to no document which contains them, to no venerable records in which they are embalmed. The denomination embodies them in its life and work and history, lives and moves and has its being in the midst of them as its element and atmosphere; but they themselves are as a subtle impalpable spirit—the groundwork of all intellectual activity, or as the viewless air—the breath and inspiration of all sensuous life. Our text will, perhaps, best be discovered if we ask three questions with respect to the Denomination of whose principles we are in search, viz., What is its name? What is its creed? What has been its history? For the principles of a denomination may well be supposed to be suggested by its designation, to underlie its articles of faith, and to be embodied in the story of its life.

The full name we bear, with all our style and titles, is, "Protestant Dissenters of the New Connexion of General Baptists," and it is very significant. It is rather a long name, as is not unusual with personages of noble or royal birth; and it speaks somewhat of pedigree, ancestry, and kindred, including names of illustrious and distinguished kinsfolk of a bygone or contemporary period, as also is not unusual with persons of exalted and superior rank. All this, however, involves principles, and it is of these that we are in quest. Our full style and title asserts our position among the churches of our land. We are "Protestants;" against the pernicious errors of the Church of Rome, and the supremacy of its infallible Pope, we join with others in protesting; only we think that in some respects our protest is more emphatic and sweeping than that of others. We are "Dissenters," not admitting the principle of a State-church, and not accepting that peculiar form of it which, by the law of the land, is established in this country; and there is as much of the "dissidence of Dissent" in our position as in that of any other body of Nonconformist churches in England, if not perhaps a little more, for the first English book that fully set forth the principles of Free-

Churchism was written by a General Baptist. On these points no exposition is needed, for it is at once allowed that religion is not a matter to be enforced upon or prescribed to human consciences by a proud hierarchy, or by a representative or aristocratic political assembly. The church may rule and guide the world by its principles, but the world has no inherent fitness or right to legislate for the church, or to determine its doctrine and ritual. But we are "Baptists;" and bearing that name without venturing to translate it into "Immersionists," or "Dippers," we hold with all of like name, and some of other name, that the original form of the scriptural ordinance called "baptism," was, as the Greek word signifies, and primitive usage shows, "immersion," and not sprinkling or pouring. It is not too much to say that on this question the scholarship of Europe is on our side, and that the only point open to debate is whether the church has the power to modify its rites to suit altered times and circumstances, and to transfer to the children of Christian parents, or to children under Christian nurture, an ordinance originally observed only after intelligent avowal of Christian belief. But we are "General Baptists," and this does not mean that we baptize everybody indiscriminately; or that we admit into communion members of other than Baptist churches, though this is largely the case; it means that we accept the doctrine of "General" as against that of "particular" provision for the redemption of mankind. The word "General" points to the doctrine of the universality of the atonement made by our Lord Jesus Christ; and inasmuch as the gift of the Spirit of grace is the purchase of the Saviour's death, the principle of universality is regarded as not to be withheld from the whole of the provision essential to redemption. To make the atonement universal, and the operation of the Spirit of grace necessarily and of set purpose "particular," is not regarded as logical, or theological or scriptural. Finally, we are General Baptists of the "New Connexion;" there has been a new starting-point in our history, a new organization of our churches on a basis less open to the admission of what we consider unscriptural doctrine. The Old Connexion, or Assembly, a few churches of which still exist, took a new departure in 1731, and made it possible for Arianism, or Unitarianism, to exist in its midst without let or hindrance. It bound itself only to the doctrine of general redemption and the ordinance of baptism by immersion; at least this was virtually what its decision amounted to, for the six principles of Heb. vi. 1, 2, which it affirmed, were practically summed up to mean, by way of ritual, simply baptism by immersion and reception of members by laying on of hands, and the latter custom, after a time, fell into disuse. The admission of Arianism and Unitarianism into the Old Assembly was the cause and occasion of much dissatisfaction and difficulty. When Dan Taylor joined it he threw in the weight of his influence on the side of those who maintained the proper divinity of our Lord Jesus Christ, and subsequently uniting the churches that still adhered to the old position of orthodoxy with the Barton churches, then flourishing in the vigour of youth, and having, though without knowing it, the old orthodox General Baptist faith, he formed, in 1770, the New Connexion of General Baptists. The term "New Connexion" means especially that we separate ourselves from those who do not maintain the Divinity of Christ, and that we hold firmly, as a body of churches, to this vital and eternal

truth. Already, then, by the mere exposition of our name, and by reference to a portion of our history, we are coming in sight of great principles. "What's in a name," do you ask? The reply is, history and theology and polity in church and state; the recognition of kinship with the larger churches of our land, and the declaration of a distinct individuality representative of deep-seated conviction and faith.

The "Articles of Religion" agreed upon in 1770 may now be examined. They are six in number, and need not be quoted here in detail. They are given in the "Year-Book" under headings which sufficiently disclose their contents. The first is "on the Fall of Man," and affirms simply human depravity and its origin. The second is "on the Nature and Perpetual Obligation of the Moral Law" revealed in the Ten Commandments, and more fully explained in other parts of Scripture. The ethical side of religion is here brought into prominence. The third is "on the Person and Work of Christ," and affirms, while disclaiming any attempt to explain the proper Divinity of Christ, and asserts that He suffered to make atonement for "all the sins of all men," and that salvation thus completely wrought out is received as a free gift by those who believe in Him. The fourth is "on Salvation by Faith," and rather a practical inference from the third Article than an additional Article, for it declares that we "ought, in the course of our ministry, to propose or offer this salvation to all who attend our ministry, for without exception this salvation is for all to whom the gospel revelation comes." The fifth is "on Regeneration by the Holy Spirit;" and this, it is said, is ours by faith in Christ through the instrumentality of the Word believed and embraced, and shows itself in holiness of heart and life. The sixth, and last, is "Baptism by Immersion" as the requisite for church-membership. Of the whole Six Articles, it is said by way of preamble, that they were "avowed" by the "New Connexion of General Baptists formed in 1770, with the design of reviving experimental religion, or primitive Christianity in faith and practice."

We are now fully in view of the principles of the General Baptists. They appear as the significance and import of the denominational name, and as the spirit and underlying basis of the denominational articles of faith. They may be formulated and classified under two divisions; (1.) general; (2.) specific.

First, and generally, stands the principle that *the doctrines which are to form the basis of church organization should be practical, not speculative*. This principle comes over from the old General Baptists, and was avowed in 1731; but the only mistake then made was in its application. It was applied to exclude the doctrine of the Divinity of Christ. But the doctrine of the Divinity of Christ is a practical doctrine. It affects our whole attitude towards Christ, our whole estimate of His teaching and authority and work, our whole worship and ritual and life as Christians. If Christ is not the Son of God, the brightness of the Father's glory, and express image of His person, He becomes to us only a superior Plato, or Confucius, or Buddha, or at best a greater Moses or Paul; we have in Him no authoritative Lord and Saviour, no divine Redeemer and Life-giver, no great transcendent sacrifice for sin, no Master of our spirits and eternal Friend and Helper of our way. The great want of the world, the deepest cry of the human soul is not met, is

not answered. The great Father in heaven does not come into closest and tenderest relationship to us, and that supreme love and devotion of our hearts which Christ seeks and wins by His great redemptive work is mis-directed and unsuitable, and loses all power as the mighty spring and impulse of our life. This is, therefore, most eminently a practical doctrine; and though speculation cannot explain the union of the Divine and Human natures in Christ, nor the whole wondrous mystery of His work, yet the demands of our deepest needs and experiences require that we shall accept Him as our "All in All." It is not so with other articles of faith once or still to some extent held, which the sagacity of our fathers did not include in the denominational articles of religion. They are speculative, and only speculative, and cannot properly form the basis of church organisation. They belong to schools of thought, to theological party or section, not to the fellowship of brethren in the Lord. For example, the doctrine of the imputation of Adam's sin to posterity, omitted in the Six Articles, is not a practical doctrine unless posterity is called upon to repent of that sin; but as no one who professes to hold the doctrine ever preaches that people now-a-days must repent of Adam's sin, the doctrine remains speculative—up in the air, so to speak, having nothing to do with practical life. So also the doctrine of irresistible grace, not included in the Six Articles, is not a practical doctrine, unless we can know of this grace in what cases it will and in what cases it will not be exerted. So also the doctrine of the final perseverance of saints, also omitted, is not a practical doctrine, unless one can know infallibly who are the saints, who are the soundly converted and truly regenerate, *i.e.*, unless we infallibly know to whom it applies or does not apply. The wisdom of this great principle, its soundness and value, may thus be readily seen and illustrated.

A second general principle implied in the name and articles is that *the doctrines which are to form the basis of church organization should have, as far as possible, a permanent and abiding, not a temporary and transient form, and should be expressed in language commonly understood.* The creeds of the great churches of Christendom are, historically considered, of great value. They show us what men were thinking about in past ages, how they looked at Scripture, what they drew from it, and what special doctrinal and other needs existed in their day. But they are all coloured by the time, shaped by the special and peculiar thought of the day in which they were formulated; and when, in the course of ages, the attitude and conceptions of the human mind change, these old special ways of looking at things are no longer common, another age brings other conceptions and ideas, and religious thought takes another shape in accordance therewith. It has always been so, and probably it will always be so; and consequently articles of belief as the basis of church organization should, as far as possible, be practical, and expressed in common and abiding forms of speech. The costume of one age looks strange in another; and as men clothe their bodies in the fashion of the time, so they clothe their ideas, and the creed of the men of the Westminster Assembly of Divines is to-day, in some respects to some of us, as strange as their costume would be to all of us. The sagacity of the founders of the New Connexion of General Baptists is seen in that they wrote their beliefs in common and abiding forms of speech, and not in technical and philosophical language, and that the

Six Articles are almost free from local or temporal colouring. Not quite, no doubt, for that would be well nigh impossible, but largely so; and this is another principle of great importance in ecclesiastical organisation. To base church fellowship on assent to a theology saturated with scholasticism and mediæval philosophy is as unwise as it would be to base it upon assent to a theology saturated with the utilitarianism of Jeremy Bentham, or the synthetic philosophy of Herbert Spencer, or the theory of evolution. "Utility" and "Evolution" are, probably, not the last words of philosophy and science. Coming generations, perchance, will throw their moral conceptions, and their theories of the universe, into quite other forms. But religion is the same in its main essential features from age to age, and however much it is influenced and shaped, and must be, by the prevailing philosophy when it is formulated into a system of theology, yet for the purposes of church fellowship its doctrines should be practical and simple, as free as possible from the speculative conceptions of the day, and expressed in common forms of speech. It is "in our own tongue, wherein we were born," that we would have stated, as articles of faith, "the wonderful works of God."

But specially we find three other principles suggested by the name, and underlying the Six Articles of Religion. The first is, *that universality is the key to the right interpretation of the Gospel*. This key the Scriptures themselves afford, commencing, as they do, with the history of the race, and the promises made to the patriarchs affecting the whole family of man. This key prophets afterwards apply to the purposes and plans of God, and the destiny of His kingdom on earth; and the apostles, too, when the Lord had risen, and His commission had startled them and filled them with new aims, were soon able to apply it also. The failure to use this key, and the disposition to "particularism," was the secret of the perverse and mischievous conduct of the Jews towards our Lord, and was indeed the main characteristic of the later Judaism. So our fathers rejected the doctrine of a "limited atonement" as "particularistic," and, in their judgment, inconsistent with the anticipations of prophecy, and contrary to the very genius of the Gospel. Sin is universal; the sacrifice for sin is of universal efficacy. Redemption, in its provisions, is as wide as the ruin, and as extensive as the fall. "The grace of God that bringeth salvation to all men hath appeared." Christ "tasted death for every man."

The second special principle is that *no theology is to be accepted which contravenes the moral convictions of the race*. "The perpetual obligation of the moral law" looks strange to us, perhaps, as an article of religion. But there was great wisdom in adding it to our creed, because theology has sometimes been in conflict with morality, and doctrines have been held which it is hard, if not impossible, to reconcile with the equity and rectitude of God's moral government. The healthy moral sense of Luther rejected the doctrine of "Indulgences" as blunting the conscience and debasing the life. The doctrines of unconditional election and eternal reprobation have been sometimes thus perversely held, and though both would be excluded, together with that of particular redemption, by the first general principle, *i.e.*, because not practical, and by the first special principle, *i.e.*, because opposed to the universality of the Gospel, they were specially objectionable to our fathers as

tending to subvert the foundations of God's moral government, or rather as contrary to the deep moral convictions of mankind. No theology is of any great practical value if divorced from ethics; and no ethics are sound and healthy unless baptized in theology. The interpenetration of the one with the other is the true ethics, and the true theology.

The third special principle suggested by the name, and underlying the articles, is, *direct divine authority must be our warrant for religious ritual*. Baptism and the Lord's Supper are not ordinances of human but of divine appointment. Only the power which appoints can essentially modify or change the ritual of religion. Baptism and the Lord's Supper are to be observed as instituted, the one by immersion in token of our faith in the Lord Jesus Christ, the other by breaking bread and drinking wine in commemoration of Christ, whose body was broken, and whose blood was shed, for our redemption. Divine warrant for the ceremony and rite carries with it also divine warrant for all that is essential thereto; and the form of baptism and the subject can hardly be questions for human determination; nor is a supernatural and magical efficacy to be ascribed either to baptism or the Lord's supper.

These, then, as it appears to us, are some of the chief principles of the General Baptists as suggested by our name and Articles of Religion. The appeal to our history only confirms what has been said. All along, from the beginning, we are Protestants; and we look with great disapproval and indignation upon the present prevalence of a popish ritual in what should be a Protestant Establishment; we are Dissenters, and anticipate that day, not now so far off as it seemed a little while back, when in England there will be free churches in a free state; we are General Baptists of the New Connexion, and we rejoice to see the recognition and full avowal of the universal provision of the gospel not only among our Wesleyan brethren, but in other churches once reputed to be and still by trust-deed and Confessions of Faith required to be "particularistic;" and still further we hail with pleasure the study and teaching of Christian ethics in Universities and Theological Institutions, and the more complete interpenetration of morality with religion, and religion with morality; and yet, further, we watch, with increasing interest, the increasing restlessness of churches that cry out under the bondage of Calvinistic Confessions, or as Matthew Arnold severely says, "lie in the iron grasp of the heavy-handed Protestant Philistine," and we wish them larger freedom, wider and broader visions of truth, ampler room for the play of generous and kindly human emotion, and deeper and truer love for the whole race of men. It remains for us, however, to recognise the high vantage-ground upon which the simple piety and far-seeing practical wisdom of our fathers placed us, to be more loyal to our principles, to act upon them heartily and zealously in the wise and faithful administration of our church and denominational institutions, and in the free and full proclamation of the gospel far and wide in our land. Time is on our side; the current of thought in our day is in our favour. There is a great future for us, or for churches of similar principles. The bondage of scholasticism and particularism is passing away, and all Christian communities are summoned to declare, as all the world is preparing to hear, the "glad tidings of great joy which are unto all people."

Ministerial Friendships.*

BY REV. W. H. TETLEY, DERBY.

THE theme on which I am to offer you this morning a few general reflections is scarcely in accord with what may be inoffensively called a conventional standard. The papers usually submitted to ministerial gatherings are devoted, as a rule, to the consideration of ministerial work. How we may prepare for the pulpit: what course to take in administering the affairs of the church: how to accomplish pastoral visitation: plans for Bible classes, and expository pulpit teaching: methods for regular church work, and schemes for special church effort: these, and kindred subjects, are generally brought into the arena of debate and conversation when those who are engaged in the work of the ministry hold their larger or smaller meetings. Our work is so great, and its responsibilities are so momentous, that we are perfectly content to let questions of a merely personal character abide in the shade; and before the solemnity and interest of our relations to our great vocation, the importance and obligation of our relations one to another sink into comparative insignificance. Yet even these relations are not without a strong claim upon our sympathy and thoughtfulness. They are surely capable of culture and improvement. We may find in them many unappropriated blessings, and discover, it may be where least expected, the possibilities of help and pleasure which our care and attention will turn to good account.

The existence of a strong sentiment of personal friendship in the ministerial ranks of our own body, needs no demonstration. It is one of the things publicly recognized now at most of our representative assemblies, and a thing of which we need be at no loss to produce some very illustrious examples. Some of us may remember a time when—as judged by what was seen and heard in the Old Mission House at Moor-gate Street, and in one or two provincial centres during the years when an Autumnal Session for the Baptist Union was on its trial—it required a good deal of faith to credit some of our leading divines with anything like affectionate esteem for one another, or with the slightest disposition toward friendly interest in the younger and obscurer brethren of our denomination. There are lingering echoes of biting words, of stinging reproaches, and of disdainful criticism about some of those old haunts of Baptist advocacy and deliberation, which even the transformations of secular use, and modern architecture, have scarcely silenced; and quite within the period to which one's own start in public life belongs there have been not a few occasions of ministerial clamour and bitterness, which wore any aspect but that of friendship. It is just possible that true friendship was sometimes disguised in these things, and that when exclusive cliques and select coteries bristled with hostile array against each other, it was only a sportive fashion of exhibiting the highest appreciation. It may be that the absence from denominational affairs of what, in diplomatic phrase, is called the *entente cordiale*, was merely

* A paper read before a Minister's and Student's Conference at Rawdon College last June.

accidental, and is not to be construed as a sign that there were no exchanges of good will between the chiefs of our ministry. Be this as it may, the state of things to which these words refer no longer exists. We have now reached an era of complimentary speech, and frank avowal of personal attachment. Our representative assemblies to-day seem to glow with cordiality and mutual admiration. Transitions of official appointment are made amid the kindest utterances of personal feeling; votes of thanks are framed like beatitudes, and terms of resolution are pronounced like benedictions; while even our practical efforts to accomplish work that shall be worthy of our name, and equal to our responsibilities, are carried forward under the stimulus of a testimony which reflects loving confidence and genial approbation.

None of us, I venture to think, will deny the better influence and greater charm of this denominational condition. Undesirable as it may be that we should exaggerate our courtesies, or degenerate in our exercise of friendship into mere sycophancy or self-congratulation, we cannot regret that the asperities of an old order of things have declined, and that in lieu of those unsparing combats which formerly ruffled the serenity of our public deliberations, and obstructed the progress of our business, we have now become familiar with the touching tribute that tells of pleasant years of unbroken friendship between beloved and honoured brethren, and find it no surprise to hear from the lips of our recognized leaders hearty words of loving loyalty for those who have been their companions in the labour, and their fellow-soldiers in the warfare of the gospel of Christ. That these newer manners are not entirely free from danger, and not wholly beyond the reach of amendment, is only too patent to those who have watched their growth: but whatever objections may be urged against these things by cynics and satirists, it cannot be denied that they are a source of strength and confidence to men who are called upon to occupy positions of great responsibility; and that in the effect produced, both upon the church and the world, there is a decided balance of advantage on the side of everything that displaces fault-finding, strife, and mere critical display, for the manifestation of earnest sympathy, true affection, and fervent regard.

Quite apart, however, from anything that has transpired within the range of our own observation, there are other indications that ministerial friendships are by no means unreal or impracticable. It does not follow that because ministers of religion naturally cultivate a certain independence of character, and are all more or less absorbed in their own work, and may possibly be not altogether free from the honest emulations of public life; that they are necessarily incapable of taking anything like a deep and unselfish interest in one another. It is true they are mostly busy men, beset with many temptations to concentrate their energies on the claims that lie immediately around them, and having but limited opportunities for the enjoyment of that restful communion in which true friendship always thrives; but when the life story of some of these busy men has to be told it is the ministerial friend who tells it, enforcing its lessons of industry and endurance, supplying a true estimate of its varying excellencies, affording an insight into its use of the succour and strength of human brotherhood, and proving what splendid service may be rendered to a good man's memory in friendship's name. This

was the service rendered but yesterday for one deeply revered by some of us, though he did not carry our banner, who has passed to the "quiet resting-place" on which his own chastened eloquence has so often shed its subdued and tender light. This was what the devout Birrell did for the robust and leonine Brock, when, with all the tender grace and poetic feeling of his finished style he gave to our churches the memorial portraiture of a life in which, with all its labour and solicitude, the sympathies of a sincere friend were so truly exemplified. This was what has been done by innumerable biographers of men distinguished alike for their piety, their learning, their usefulness in the ministerial calling; this is the service which will doubtless be perpetuated from generation to generation in grateful remembrance of those who, all through their earnest vocation, were true to friendship's rule.

I cannot be content, however, to treat my theme as though it only found illustration in our public life, or as though it derived all its importance from the pages of ecclesiastical biography. The subject is one which possesses a practical interest, and comes home to us on absolutely personal grounds. Most likely when we began our college course our only ministerial friend was the pastor under whose care we found our way into church membership, and under whose direction we began to use those gifts of utterance which in the narrow circle of our early association were held in such undoubted admiration. He no doubt was kind and faithful, helping us by his wider knowledge and larger experience, and even in the exercise of that authority which comes of the pastoral position, never ignoring our claim to indulgence and large-hearted consideration. But during the years of our College life we found our number of ministerial friends increasing. Brought into contact with brethren in different ways; sent from college for their pulpit deliverance occasionally, when overtaken by some personal or domestic emergency; submitted, year by year, to their brief supremacy as examiners; or meeting them on terms of easy familiarity on festal holidays, and listening "with bated breath and whispered humbleness," through a pugent haze of slowly burning honey-dew or cavendish, to their oracular judgments, we find ourselves, after a lapse of time, quite rich in ministerial acquaintances. Then when our College days are over, and no longer embosomed amid the felicities of his hill-side home, we stand face to face with the responsibility of pastoral toil, we take hope and solace from the remembrance that our companions are with us on the field of labour, and that amongst those who found in us, as we found in them, a helpful affinity during the years spent within these walls, we shall have true friends on whom we may depend for counsel and encouragement, as the vicissitudes of our course come and go; and in intercourse with whom we may find that Jeremy Taylor's view of the resources of friendship is not overdrawn when he quaintly testifies that "It is the alloy of our sorrows, the ease of our passions, the discharge of our oppressions, the sanctuary of our calamities, the counsellor of our doubts, the clarity of our minds, the emission of our thoughts, the exercise and improvement of what we meditate."

It may be taken for granted, too, that outside the circle of our College associations, or our denominational activities, we shall find many valued ministerial friendships. Brethren connected with other churches,

and doing their work for the Master and for the world amid conditions widely differing from those which environ our lot, are ready, we find, to meet us in the honest grasp of mutual regard, and to take us, as we take them, into the embrace of a manly esteem and Christian confidence. Some of us, perhaps, have even made friends with the ministers of the Established Church, and have found the association congenial to our taste, and an advantage to our ministry; for the opinion that men are a great deal better than their creed, and immeasurably superior to their position is one that finds ample illustration amongst the clergy of the National Church. It would be useless to affirm that so long as certain questions touching our religious equality remain unsettled, there is no danger that these friendships may not be disturbed; but it is unreasonable to suppose, that even with acknowledged differences of opinion and belief, and the possibility of disagreement on some burning question of ecclesiastical politics, the clerk in holy orders, and the minister of the nonconformist sanctuary, may not find for themselves a bond of hearty fellowship.

Speaking of the ordinary friendships of life Emerson says, "I wish that friendship should have feet, as well as eyes and eloquence. It must plant itself on the ground before it walks over the moon. I wish it to be a little of a citizen before it is quite a cherub. The end of friendship is a commerce the most strict and homely that can be joined; more strict than any of which we have experience. It is for aid and comfort through all the relations and passages of life and death. It is fit for serene days, and graceful gifts, and country rambles, but also for rough roads, and hard fare, shipwreck, poverty, and persecution." All that, I apprehend, is true, thoroughly true of ministerial friendship as well. It is something that will prove itself helpful to us in the special and peculiar circumstances through which we may be called to pass. Men of the world make use of their friends to further certain ends in life; they close up their ranks, and consolidate their alliances, that they may work with friendship as a kind of factor or charm for the accomplishment of any social plans, political purposes, or commercial enterprises which they may have in view. And why may not we, as ministers of God's word, find, in our cordial and brotherly relations one toward another, a protection from misfortune, and a safeguard against error, that will prove beneficial both to ourselves and the interests we have at heart.

Why should not we use these offices of friendship to supplement some of the defects and weaknesses of our church discipline? As a matter of fact it is comparatively easy for one who has been excluded from the communion of the church under our pastoral care, it may be for some serious violation of Christian principle or religious consistency, to gain a favourable reception in some other Christian community as though he were merely the subject of some change of opinion, and desired, as a matter of personal preference, to transfer his allegiance from one section of the church to another. Surely without any suspicion of harshness or official despotism we may say that the friendships found amongst ministers of the gospel who live in the same town, and have to work in the same neighbourhood, should be a preventive of this result; and that it ought not to be even an undue strain upon the obligation of

friendship, that in cases of irregular conduct and unworthy disaffection on the part of church members we should steadfastly stand by one another.

Scarcely less important, so far as our own comfort and honour are concerned is the service we may render to one another in supplying vacant pulpits. If our friendship be worth anything it will certainly cause us to hesitate before we allow ourselves to be brought into a sort of preaching competition with our own brethren for some prospective pastorate. Even if the churches are not always wise enough to avert this unseemly spectacle, we ought, at any rate, to be able to take care of ourselves in the matter. It seems monstrous, on the very face of it, that through the wilfulness and selfishness of a religious community two brethren should ever be pitted one against the other that it may be known by the number of votes given which brother has secured the suffrages of the ecclesiastical constituency; but it is nothing less than a huge disaster if we so far forget ourselves as to become participators in the error by falling in with the arrangement, and relinquishing our right to make indignant protest against such an abuse of ministerial privilege.

The attempt that is made so often to use ministerial friendship in giving introductions or recommendations to vacant churches is a perfectly legitimate one, though it is not, as a rule, very successful. Nothing seems much more anomalous in our ministerial experience. Brethren of good degree, of proved ability, of unimpeachable character, and of admirable spirit, are received on favourable credentials by churches in quest of an earnest and faithful pastor, and yet the end of it is disappointment and possible vexation. The deacons will sometimes say that ministerial recommendations are not to be trusted. The people affirm that the ministers do not hear, and therefore cannot judge. The truth may be that, after all, something which no power of brotherly friendship or friendly interest can control is the secret of the failure, and that if everything else had been equal to the brother recommended and the recommendation given, the issue would have been most satisfactory.

If this were the only mistake, however, springing out of our sympathetic fellowship with one another there would be but small room for complaint. Unfortunately there are graver errors and deeper faults of which we sometimes have to bear the brunt of accusation. It is said that love is blind; but we appear to have found a new use of the old proverb, and to be doing all we can to prove that our friendship is blind as well. No one can fairly blame us for doing all we can to conceal the defects of our brethren when they are called into question; no one can wonder that in the zeal and strength of our attachment to our co-workers we should ever be ready to put the most charitable construction on their words and deeds, and that, under any circumstances, we should be ready to make every allowance for the men of whose life, with all its special cares and temptations, we are bound to know a good deal by our own. But I am at a loss to understand why we should be found ready, in the name of friendship, to make an indiscriminate expousal of any man who enters the ministry, or why when culpability has been demonstrated against some offending brother, we should be so unwisely chivalrous as to try and defend a bad cause. I would plead, with all my heart, for brethren who are under any cloud of failure or dis-

appointment. They are often worthy of our broadest sympathy and our best help. It would be a miserable thing indeed if we only acknowledged the right and claim to friendship of those amongst us who are successful men; and if we always turned away with untouched heart from the lowly and the obscure. But the fact remains all the same that there are men in the ranks of the ministry who might more worthily fill other positions in life; and that even amongst ministers there are those who play the part of the hypocrite, betraying the confidence which is reposed in them, and demoralising the holy service in which they strive to maintain their hold.

How to Save the Church.

BY HENRY WARD BEECHER.

I do not know that Christ ever gave a thought as to how to save the church and religion. The way to save them both, and their importance, is to save men. He that saves men will save churches, and nobody else will. We are being asked how we shall bring men to the church? how we shall bring the Gospel to the great mass of men? The trouble is that we do not bring the Gospel to men when they come to church. Men go where they are stirred up. When the man that preaches evidently has some sort of hold on them that they can understand they come again and again. Men will go from curiosity to see a splendid church, to hear an ornate musical service, and to listen to logical ideas; but uneducated men, the mass of men, those to whom Christ chiefly came, who are busy getting food and clothing, will not go to church, as a general thing, unless when they go they are stirred up; and then they say, "That man has a power on me." There is nothing that men like better than to be stirred up; to have a power brought to bear upon them that reaches the very foundation of their conscience. Men must have that; or if they have it not, then all the tricks and devices to bring men to their gospel are, comparatively speaking, empty and void. That which we want is the simple substance of what Christ taught—love to man and a sense of the eternal destinies of man. When a man has that he does not care whether he has been ordained by men or not. He has been ordained by the Holy Ghost. Men may lay hands on him afterwards, but that is superfluous. The way to save the church is to save men; and the way to save men is to bring yourself under the influence of the Holy Ghost until you are what Christ was to them. All little tricks and devices are piteous. They are weakness and ignorance.

INDIVIDUAL WORK.

THERE is a godly woman in my church who has more than once seen all her Sunday-school class converted to Christ. She did not rely on addressing them *as a class*. She talked tenderly with each one, and visited each individual for close conversation and prayer. God blesses such painstaking fidelity. Jesus Christ Himself set a beautiful example to us all, when He laid out His divine strength and love on such a seeker as Nicodemus, and such a sinner as the woman at the well. We have been praying together; now let us go and pray with sinners apart, and our Master will help us to win them to Himself.—*Rev. T. L. Cuyler.*

The Literature of To-day, with a Guess at that of To-morrow.*

BY HENRY MORLEY, LL.D.,

Professor of English Language and Literature in University College.

I HAVE already referred to the literature of the past, and shown the lines along which it has travelled; and whilst I know not what the future may be, yet I believe it will continue to move along the lines we have sketched in former lectures. The literature of to-day is every written word uttered amongst us; but the literature we *study* is a selection from the whole body of the written speech of England. In every period in the history of our country there has been a body of such written speech very much larger than the small portion which has come down to us to be specially treasured and studied. The literature of the Elizabethan period, for example, contains many minor writers who are forgotten by the majority, and are studied only by those whose business it is to understand the life of one generation as far as it is possible in the lifetime of another. They, and they only, read the small as well as the great writers. The literature we have to-day is only a very small part of what really was written in that period.

So, at the present time, we have average writers, cultivated writers who spend their days upon that part of the literature of our time which will certainly be unknown in the future, and of which I can predict that future generations will know nothing at all. Yet their work is the intellectual food preferred by a considerable number of the readers of England. The average reader likes to be in contact with the small writer. It was so in every preceding generation, but I think now in a less degree than formally. The Elizabethan period was a time of great men, great writers, actors, and explorers—of Shakespeare and Ben Jonson, Raleigh and Sydney, &c.;—but when we look into the details of the life of the time, we see that the satirists exercised their wit upon the clothes men wore—the huge knee-breeches of the gentlemen, the stiff collars and ruffs of the ladies. We see that they were slaves to the prevailing fashion. A story is told in Stubbs' "Anatomy of Abuses" of a lady who had one of these collars. One day she could not get it on, and exclaimed, "the devil take the collar." A gentleman heard her, looked at it, and then fastened it on himself. When he had arranged it he put his hands round her throat and strangled her. When the lady was put in her coffin, the chronicler says the bearers were unable to lift it, it was so heavy, but when they opened it, it contained nothing but a great black cat, spitting and tearing ruffs. Hence the name, Devil's Ruffs.

In much of the literature of the time there was the same fantastic taste. They indulged in frivolous controversies, and earnest questions were discussed in an insincere spirit. This reached its maximum in the eighteenth century, and then came a decided reaction against all the formalism and insincerity of the age—a reaction which is still in progress, and which, resolved on being true at any cost, has resulted in

* Notes of the Fifth Lecture on the "Literature of the Present Time in its Relation to the Work of To-day," given at the Westbourne Park Institute. Reported by Mr. G. E. Holloway.

an active form of scepticism and sweeping iconoclasm, all due to the desire and determination to be sincere.

Wesley, and the whole development of Wesleyanism, was a grand protest against the formalism and insincerity of the time. The French Revolution was a grand endeavour to lift the people, by one great effort, out of the state into which they had fallen. But that, of course, was found impossible: and the great writers of our day have settled down to the idea that it is impossible to raise the human race by one supreme and gigantic effort; that it can only be done by raising the individual, by the culture of each man, the daily and hourly culture in doing each day's duty honestly and well, and so making good states by making good citizens.

Let us look at the whole breadth of the literature of our time; ask whether there is not the same spirit generally active still; take account of the lower forms of literature, and find out the place they may occupy in the future.

RELIGIOUS LITERATURE.

First take the public expression of the religious feeling of the country, and you note, as its principal feature, the perplexed and confused relations between religion and science. Many true and earnest hearts flinch from the contest between religion and science. There is no conflict dangerous to truth, and there must be no finching in the search after truth. The spirit of our time demands the true, the sincere, the real, and will have it. Indolent carelessness in holding truth has gone; and we must dare to put everything to the trial of fire. It was the same in painting after the teaching of Ruskin; painters were first to be sincere—to be true to nature. So in religion there is the demand for the fearless sincerity of the individual.

I hold it a great and grand feature of our time that we do differ in opinion. I am convinced it is a part of the wise providence of God that we should be made with variety of powers and opinions; with individual minds, that act for themselves and act differently; that some should see one side of a truth more clearly than another; and that in our exchange of opinions we may test and try our individual convictions, and so in some degree attain the truth.

We might have been all of a particular size, all have believed a particular truth, and society would have been like a cabbage garden, and we should have differed from each other as one cabbage differs from another cabbage. But that is not God's plan. He makes us to differ, and we must have no restraint on liberty of thought, but must all of us be ready to listen to the man who believes he has something to add to the general argument. No country can advance an inch without freedom of opinion. Truth and error must grapple; and in the contest truth is sure to gain.

The revision of the authorised version of the Bible shows that in the literature of religion of our day we desire truth. It is absolutely in harmony with the spirit of the time, and is one of the best signs of the unity and eagerness of search for accuracy which mark the age. A body of men has been chosen differing in theological belief, but agreeing in capacity and in aim; and of the myriads of worshippers in England, not one has uttered an objection to the composition of the Commission.

This is *the* work, the highest literary work of our time, and it is eminently worthy of our generation.

SCIENCE.

The advance of science in our day has been very rapid. To some earnest and truthful minds there seems to be a conflict between the doctrines asserted by men of science and those written in the sacred book. It can be but a seeming conflict. There is no real conflict with truth. There may be a difficulty in reconciling differing truths; but if there be, we must meet it fearlessly, and wait the time for its being overcome. The foremost men in the church are now willing to face every question that can arise, and subject it to the most eager scrutiny, and the same thorough-going sincerity is characteristic of the scientific work of the day. The works of Darwin are the result of a scientific mind full of charm and variety, and there is a real scientific scrutiny running through them; and they have produced an impression not only in this country, but throughout the whole of Europe. Few books have been produced that have had so wide an influence throughout the world; and it is a matter of pride that time after time the chief movements of thought have sprung from this country. The theory of evolution is at the centre of the scientific literature of the day. Whether the theory be true or not affects in no way our religious faith. The development of one creature out of another, back to the one original cell out of which everything came, only carries us to the inquiry, "Who made that cell?" In Huxley, too, we have the same fearless scrutiny, and if the result be the lessening in some individuals of their sense of the spiritual side of life, much as we may lament its influence, we must take advantage of the large increase of our scientific knowledge.

HISTORY.

I shall only refer to a few names. I might mention multitudes of men who have shown in their books the same sincere spirit and thoroughness, the same determination to get at the real truth. In the days of the monasteries we had chronicles—reports collected and written principally by the monks, and which were the newspapers of those monasteries. Then we had imperial chronicles, which were simply the monastic chronicles enlarged and glorified. Then came special chronicles—those belonging to a particular period, or giving the history of a particular House of Kings, as the Stuarts.

Hume's History was the first continuous history; but this began as a history of a period, and then was worked backward to the beginning of British life. Then came the French Revolution, with its fearful overthrow of government and its blow to monarchy, suggesting Gibbon's "Decline and Fall of the Roman Empire" as an answer to the question, "Rome fell; why may not France fall?"

Hume was a stout, lazy man, and indisposed to exercise. He did not like getting up a ladder; and therefore if a book were on a top shelf, and he wanted to consult it, he did not trouble himself about testing his facts. But a new school of history has arisen quite in accordance with the spirit of our time, determined to be true and sincere, and to seek the truth, and when found to state it fearlessly. When a statement is made by a man, it must be tested. The question must be

asked—where did he get it, and who told him? and where did the next man get it from? and so on, until we get at the first man who made the statement; and then you have to ask—Is there authority for it? is the authority a trustworthy one? The truth having been found, the true historian can write that, and that only. There was a kind of history written which had a great appearance of learning about it, produced by quoting every writer who had ever mentioned a fact, and the names of all those who had repeated it.

The searching for the original authority has become a requirement of the true historian, and is so ingrained in the spirit of our time, that if a history were written with no authority, people would say the author was only a compiler and not an historian. Historians must do as Froude did when he wanted proof of his facts—went to Spain, and spent four years in searching the archives, till he had found the authority he required.

The chief historians of our day—Freeman, Froude, &c.—have done their work in the spirit, that is, content with nothing that is not strictly true. What is required of the historian is precision, accuracy of fact; and after having done his utmost to find what is true, he may theorize as much as he pleases about those facts. Perfect freedom of opinion is required of him. Froude has a warmth of feeling which often leads him to extreme views; but that is part of the individual man which we must take with the history. Man is required to be true, and if he be true he makes his mark, let who will find fault.

In all work there is fault, and a few censors will fasten themselves upon one writer. Kingsley was fastened on by men who have made it their business to pick out all the flaws in their writings. But what does it matter, for all the things that were written in those days only show what a poet's soul, what a Christian priest's soul, he put into all his work for his fellow-men, and he will live on, from generation to generation, when already those critical attacks that seemed so very terrible are forgotten. No one can be criticised out of a true position. We have an admirable illustration of this in the case of Wordsworth. He was laughed at, amongst others, by the man who had most genius in those days—Byron. But the lines by Byron, in which Wordsworth is called an "ass," are about the least read of all Byron's works. No man need flinch from ridicule if he will only do his work honestly, whatever it may be. In the work of Freeman we have the same spirit of thoroughness and determination to get the truth.

BIOGRAPHY

Shows the same sincerity, the same daring to be true, the same search for reality, the same care for individual development. Biography is a form of literature in which the English are supposed not to excel. I do not believe that England is so weak in Biography as it is sometimes assumed to be. The ideal of what a true Biography should be varies in different minds. One who wishes to write a true history of a country should make it his first object to get a clear knowledge of the characters and events of which he is about to speak; and having made his facts thoroughly his own, he must feel the life of the nation as the single life of a man. There is a certain keynote running through it that may be taken as characteristic of the life of that people; and if he really feels

and has mastered his subject, there will come such a sense of unity in his work that it will have the harmony of a work of art.

Amongst biographies the best is *The Life of Goldsmith* by John Foster. It is written with an artist's sense of an artist's life. The carefulness with which it was written, the good English, the good thought, and the clearness with which the story is told, will cause it in future generations to be read again and again, and bring Goldsmith near to his readers in all time. There is a harmony between the life and the utterance in every name, and if we join the life to the utterance, it brings a new charm to the utterance.

Another life of superior excellence is that of *Thomas Arnold* by Dean Stanley. No one who has read the life of Arnold but has felt a little better for having been in contact with the mind and work of such a man.

FICTION.

In the fiction of our day we have the best and the worst of our utterances. How high fiction has risen we saw in our last lecture whilst speaking of a living writer, George Eliot. But I still look upon Fielding as the great artist novelist of England. We have had historical romances, and noble works many of them were, and took a great part in the cultivation of their readers. But now no one cares much for a novel about *Cœur de Lion*: we are so absorbed in the life of to-day, and in the effort to secure the improvement of the individual, and an intenser interest in the life we are now living. That movement began in novel literature in the days of Wordsworth, when Miss Edgeworth and others wrote their books; and from that time onward there has been a development of the same form of novel. Women came into literature during the last century, and it was especially in this form of fiction that they became active, and at length they have attained to the highest rank in the imperishable productions of the author of "*Silas Marner*" and "*Daniel Deronda*."

JOURNALISM.

I have looked hitherto at books that will live; but what of the large mass of faithful work that never seeks to live in the future, and only wishes to contribute to the true life of to-day? Second to none in usefulness, it is entitled to the especial honour that it does not ask for much money or fame, but it does very much for civilization. There has been a development of Journalism in the broadest sense of the word that is one of the marked features of the nineteenth century. I speak not only of the daily press, the monthly magazines, but also of small magazines, even the leaflets that are continually passing to and fro, and by which one mind can reach many minds; thus making a body of literature that is doing a great deal of real work in our time.

In the newspapers we find there is not a single interest of life, there is not a single form of opinion, that is not simply and faithfully represented in its due proportion by the whole body of the press. We have a complete mirror of English life in our every day's journals. It is therefore necessary and wise to hear sometimes what our enemies have to say about us; and thus we are enabled to test our opinions, and advance is made; and a man that reads only the newspapers that advo-

cate his own opinions, is not likely to grow wise or to act well. We ought to hear the worst our enemies can say about us; if we can answer them we are so much the better for it; if we cannot answer at all, we have no reason to fear; we know that we are acting from convictions that are full of strength and energy.

It is useful sometimes to look at papers that we wish did not exist, or at least that the conditions that make such papers necessary did not exist. If we have conditions that make "society" papers necessary, I don't object to them. It is never wise to be indiscriminate, still they do show a state of weakness in society. It is not wise to break the mirror because you don't like the shape of your nose.

One great use of these papers is, we know what the world is doing, and perhaps find we have something to do in it; that it is within the range of one's daily life to mend a little here and there; and one is helped in the endeavour to be useful in clearing the path of individual improvement.

But there is just one other side to the question. How much can we learn from that great body of Journalism daily produced—acres and acres of paper covered in which there is a good deal to read and to know? There is a difficulty, for it takes a certain time to read it. We ought to give up the wholesale reading of epitomes of books; we ought to have a little time for deliberate reading of books ourselves; for there is a danger in the manner in which epitomes are prepared for the newspapers. When some one asks you, "Have you read so and so?" and you have only read an epitome of it in your newspaper, honestly say so, and don't pretend to have read it when you have not.

Some read certain books because they are good to talk about at the dinner table. Well: that is not a bad motive, but still the books that are the most worthy are those that will live, and it is as well when one has not read a book to honestly say so; but when we have read it, whatever opinion we may form of it, let us have the courage of our opinion.

There is a given direction along which all the work of England has been going from the earliest time, at least from the seventeenth century down to to-day. There is a steady development, stage by stage, that can be marked off. There is the "Conquest" necessary to national liberty, and then the struggle to throw off the spiritual yoke. As society develops and culture arises, and each individual becomes less and less in need of leading strings, the Government finds that the people can walk alone. We must have liberty of the subject, and freedom of action and of thought, and put to its right use the development of freedom of thought which leads to the development of each. It is the development of the citizen which is the highest form of the state. Indeed, there must be freedom; for a certain freedom is necessary to enable the work of development to be carried on. We talk about our glorious constitution being in danger when we know it is not. We know our principles are safe. The talk is the bugbear which has been useful in bygone times. All movements—all literary and political movements—have been in the direction of removing difficulties in the way of individual advance. It is especially so now. The measures for providing education for every boy and girl in the kingdom will remove many hindrances in the way of

progress; and when the present generation has profited by this agency, much force will be added to the power of life. Then we shall advance more rapidly than would have been possible a century ago.

The education of boys and girls has developed greatly in the direction of thoroughness—of girls still more greatly. One University (The London) has already opened its doors to women, and I shall never cease to be proud that my college was the first to open its doors to women. The time will come when women will not be without education. If the uneducated women (the half of humanity has never had its full right in education) are the helpers of men, what will the educated be?

These things enable us to find out where our strength is; and seeing the direction in which one can work, we can learn to form our minds, and look forward most confidently to a continual increase of the rate in which individual and natural development is advancing. We have every reason to be grateful for the Literature of the past, and no reason to be ashamed of that of the present, or afraid of our future Literature.

Young Men and Sunday School Work.

THE friends in connection with the church at Ripley, Derbyshire, have to report the conception and carrying out of what they conceive to be an entirely new and unique design. Sunday-schools are generally conducted in rooms provided by the church, but we have become the proud possessors of a beautiful class-room built in connection with the chapel property by the young men forming the adult class of the school. The class numbers about sixty young men, and has for its President Mr. Argile, junior.

When the S. S. Centenary movement began to be talked of, and arrangements made for the proper celebration of it, it occurred to the President and his scholars that there could be no better memorial to the memory of the noble Raikes than a room built entirely by the subscriptions of a Sunday-school class. The design was seized upon with enthusiasm, and the young men nobly decided that the room should be built entirely free from debt. They had in their loved teacher a noble helper, his profession as an architect and surveyor enabling him to place at their disposal a skill recognized by all who have seen our beautiful chapel, lately re-fitted and decorated according to his design, and under his able superintendence. The design settled upon was that of a small chapel, or lecture-room, lighted from the roof, warmed by hot air, fitted with varnished pine seats and raised platform, with ample sitting accommodation for sixty or seventy people, at a cost of £170. The work proceeded somewhat more slowly than intended, owing to the continuance of bad trade in the neighbourhood, but it did continue, and slowly but surely the gathering of funds was proceeded with, and at last, by a great effort, the enterprise was completed. On Sunday, November 7, a dedicatory service was held in the morning; the meeting, which was composed entirely of young men, being addressed by their president, and several members of the class. In the afternoon the president delivered a very appropriate lecture on "The First Century of Sunday-schools." On the following Monday Mr. H. Godkin, of Loughborough, freely gave his services, and to a large mixed gathering of friends delivered his interesting lecture on "Puritanism and National History." On the 15th the choir, assisted by the musical part of the school, several professed vocalists, and a fine band, gave a highly praised representation of Farmer's Oratorio "Christ and His Soldiers," thus concluding the opening services, and leaving the new class-room entirely free from debt. We have only to say to the senior classes of Sunday-schools which find themselves with rooms too small or unsuitable for the work designed to be done in them, "Go ye and do likewise."

Words from the Pews.

It has often occurred to us that it would be well to hear the voice of the pews. The Pulpit has "free course," and talks exceedingly. We hear it oft, and have little or no chance of contradiction. To be sure the "pew" can grumble, or "snarl," or criticise, or leave itself to dull vacancy; but that is all. We, therefore, open this page to "Words from the Pews," only presuming that each speaker keeps his temper, avoids personalities, and does not try to convert the page into a pillory. Mentioning this idea to a friend the other day, she agreed to send me some "first" words. May I hope that others, from other sources, will follow by the 14th of January?

I. PULPIT TOPICS.

"I often think, dear Mr. Editor, that if you preachers would let us choose your topics, we might have less dry philosophy, and more practical help; less talk about Agnosticism and other isms, and more about the tender love and gracious pity of our Heavenly Father; less discussion of technical theological themes like 'Justification' and 'Sanctification,' and more on 'the Helping Hand of Christ,' 'How to live Godly on a Monday,' 'Patience at Home,' and the like. I do not want to complain, I want to suggest. I am a doctor's wife, and I often think what an advantage my husband has over the preacher. Every patient is before him; and excepting, perhaps, two or three fanciful persons of my sex, is really anxious for the advice that will make him better. 'Those are my symptoms,' says the patient; and then the doctor carefully examines him, and having fully studied his case, prescribes. Lawyers have the same advantage. But, unless ministers go amongst their people, talk to them, get at their difficulties in living godly and patient lives, and try to give them just the help they want, I don't see how they are likely to find out the best topics for the pulpits. I often fancy, but perhaps I ought not to say it, that if our ministers read the 'newspapers' and 'reviews' less, and the people's hearts more, their topics would be far more practical, and therefore more appropriate, welcome, and useful. I do not think, *e.g.*, I ever heard a sermon on 'Keeping your Temper,' although I have been a sermon-hearer over forty years: and it is scarcely ever I listen to anything about 'Sunshine at Home,' or about Home Life in any of its aspects. I have three sons starting life; and, oh! how often I listen to the preacher hoping that he will have some word for them about the temptations of professional life, the necessity of high and unselfish aims, and the way to carry Sunday purposes and emotions, resolutions and hopes, all through the week! Perhaps I am mistaken, but I fancy that our ministers do not think enough about their people, much as they love them. I do not mean that they should think less of the Bible; or of the scientific and theological controversies of the day; or of their sermons as specimens of intellectual skill and power; but I cannot help wishing that every preacher could treat his congregation as, I believe, my husband does his patients, *i.e.*, first thoroughly studies their special conditions, and then fits every word of his advice to their special wants. The work of the ministers is medicinal in a very large degree, and every preacher is meant to be a physician, and his service is intended to exercise a healing and health-giving influence. Don't you think, dear sir, if this were remembered, the topics of the pulpit would be more practical, its temper more cheering and bright, its tone more inspiring, and its effect far more beneficial? With a deep desire for the usefulness of the twin agencies of preaching and medicine,

I am yours,
SARAH H. CARTER."

BALAM'S ASS.

"Do you really believe that an ass ever spoke to Balaam?" queried a man who prided himself on his intellect. Coleridge, to whom the question was put, reflected: "My friend, I have no doubt whatever that the story is true. I have been spoken to in the same way myself." The man of the inquiring mind retired for meditation.

Gashmu the Gossip.

BY REV. MARK GUY PEARSE.

FOR THE YOUNG.

Who was Gashmu? Well, that you must find for yourselves. All I can tell you is that you will find his name somewhere in the Book of Nehemiah. I will tell you what I think he was like, and how he came to be like it.

Gashmu was a gossip. Everybody else had to work with hand or brain, but Gashmu worked day and night with his tongue. Click-clack, click-clack, went Gashmu's tongue through all the hours of the day. He met you at the street-corner, for his business must take care of itself so long as Gashmu could find a neighbour to whom he might tell the last bit of news. His eyes were wide open, as if he brought the most wonderful tidings. His mouth, too, was wide open, as if he could not possibly keep it shut. His hands were generally held up in amazement, and each finger stood out by itself like a big note of exclamation. Everything about Gashmu said, as plain as plain could be—"What do you think! I never heard such a thing in my life!"

A thoroughly mischievous fellow, was this Gashmu, as ever lived. You would scarcely believe it possible that a man with such a small amount of sense could really manage to crowd so much mischief into so short a life.

Perhaps you will wonder why I think he did not live long. Well, I will tell you. David had seen a good deal of life, and he wrote one day a receipt for living many years—a capital receipt it is. He says if we want to live to a good old age we must keep our mouths shut—to keep the lips is to keep the life.

Ah! this Gashmu was the plague of the place. He had set almost everybody at strife and illwill with everybody else. Every little bit of tittle-tattle he took home with him, and carried it about with him; and it grew with telling until it was really dreadful. No good work was ever begun, but Gashmu made the beginners of it miserable, and knocked down at least a dozen of the faint-hearted amongst them.

"You'll see," Gashmu grumbled; "It will never come to anything. Such an expense, too! a shameful waste of money," said Gashmu, looking quite heart-broken about it. Gashmu never gave anything himself to anybody. But then his gift was gossip; and we must not expect people to do more than one thing where they do it so perfectly as Gashmu did that.

If anybody put his soul into anything and tried to do some good, Gashmu went about muttering, "There's Go-a-head, again; wants to have it all his own way; I would'nt stand it if I were you." And some were so silly as to let this mischievous Gashmu make them jealous and sulky.

Or if anybody was ever overlooked or forgotten, Gashmu would be sure to come creeping round the corner next day. "Ah, well; I said so, over and over again; and I am right, you see. They don't want you—that's plain enough, isn't it?"

When this dreadful Gashmu died, there was no man in all the place who left behind so empty a life. The shoemaker had hammered away and helped a good many folks along life's hard road; the little lame tailor had warmed many a poor mortal in the cold world; the carpenter and mason had given snug shelter to some; and the big blacksmith had done much, alike for man and beast; but Gashmu left behind nothing but words—idle, mischief-making words. A luxuriant crop of stinging-nettles was probably the only mark of the gossip's grave:

Now, boys and maidens, keep out of the mill in which Gashmu was ground. He had gone into the mill, as you all have gone. Round went the wheels—little wheels, big wheels, biggest wheel of all, until Gashmu was big enough to begin to do some work in the world. But he was a lazy fellow, loitering on his errands to chat with anybody; leaving his work for a gossip the moment his master's back was turned. It was chatter, chatter, chatter, all day long.

"Take care," said the old miller, "take care. But there! you must please yourself; my work is to grind, grind, grind."

Round went the wheels again, as they are going with you to-day, boys and maidens—until at last Gashmu was a man. His character was made, and out came this wretched gossip.

Let us pray to God as David did—"Set a watch, O Lord, before my mouth; keep the door of my lips."—*Our Boys and Girls*

The late Rev. W. Wootton.

REV. W. WOOTTON, of Princes Risborough, was born November 15, 1845, at Kirk Ireton, Derbyshire, and was in his thirty-fifth year at his death. His childhood was spent under the care of a godly grandmother, through whom he received lasting spiritual good. He removed to Wirksworth, where he was baptized, at fourteen years of age, by Rev. T. Yates, and commenced preaching in the village when fifteen years of age. Feeling called to the work of the ministry, he became a student under Rev. F. J. Hoyte (Independent), and ultimately entered his academy at Atherstone, Warwickshire. Towards the close of his academical studies, he was unanimously invited to the pastorate of the Baptist Church, Wyken Hawkesbury, near Coventry, where he settled in January, 1867, and was ordained on April 24—Revs. W. B. Davies, H. Cross, S. S. Allsop, F. J. Hoyte, and T. Yates taking part in the service. He laboured here with many tokens of success; but at the unanimous call of the Baptist Church, Dawley, Salop, he removed there, and began his second pastorate December 4, 1870. Mr. Wootton says:—"I entered upon my new sphere with bright hopes, and strong confidence in the people who were to support me." Nor were these hopes altogether disappointed. During the six years' pastorate the chapel debt was removed, a cemetery was purchased and paid for, the Sunday school largely increased, and many were baptized and added to the church. In addition, Mr. Wootton preached and lectured to assist weak and struggling churches in the district. On his removal from Dawley, in December, 1876, his ministerial brethren, church, and congregation bore practical testimony to his fearless exposition of truth, fidelity to principles, and unceasing labours. His next charge was Coalville, Leicestershire, where he commenced his third pastorate January, 1877. Here the seeds of disease already sown began to develop themselves, and his health failing, acting under medical advice he sought a sphere in a more congenial climate. His attention was directed to Princes Risborough, Bucks, which was then without a pastor. At the unanimous invitation of the church he removed there in May, 1880, hoping that the change would be beneficial and his health re-established. Alas! the change was made too late. The disease (consumption) was accelerated instead of checked by the removal. He was only able to labour a few weeks amongst a sympathising people. His brethren in the county rendered timely assistance in the emergency, and thus relieved him in his latter end. After a period of intense suffering he rapidly sank, and quietly entered his rest on October 8. Mr. Wootton leaves behind him a widow and four young children, a church, and a large circle of friends in the various spheres of labour, to mourn his death. The funeral took place on October 13, when the deceased was interred in the graveyard adjoining the chapel, and proved how painful were the feelings of the church and neighbourhood at parting with the pastor. Devout men carried him to his burial. Following the family were the deacons of the church, members, and friends. The service in the chapel and at the grave was conducted by Rev. W. Satchwell, an old friend and fellow student. Rev. D. Jeavons, Princes Risborough, gave an address, speaking in glowing terms of the deceased. The hymn,

"How blessed the righteous," etc.,

announced by Rev. T. L. Smith, was sung. An address was given at the grave by Rev. W. Satchwell. The funeral sermon was preached on the following Sabbath evening, to a large and deeply affected audience, by Rev. T. L. Smith.

Scraps from the Editor's Waste-Basket.

I. WORK FOR OUR READERS.—Our Publication Board is doing its best to increase the efficiency and the circulation of OUR MAGAZINE: but we depend upon our readers to give us special help at this time of the year. You can get new subscribers. You can give your copy away, and get another. You can send it by post to some friends who are not familiar with it. You can speak of it in the Sunday school, or at the new year's tea meeting, or from the pulpit. Every General Baptist should see it; and every General Baptist church ought to take a real interest in its circulation.

II. NEW CHURCHES.—Are these being grown by us at the rate they ought to be? Where are the young men who have seen the need of a rapidly increasing neighbourhood, and gone into it with the gospel? There are districts of our country inviting such energy and effort! Look out! Young Men! Seize the opportunity of being of some use. Open new ground. "Lift high the royal banner" of Christ, and mark the New Year with new work in a new spirit.

III. JANUARY THE SIXTH is likely to be a memorable day in the history of Great Britain. The Second Session of the great Liberal Parliament, held in the presence of the grave difficulties in Ireland, and the still unsolved problems of Europe, should be prolific of supreme effort, wise schemes, and beneficent legislation. Ireland can easily be subdued; but that is not all that is wanted. Force is plentiful, but it is not always soothing or remedial. If the patient is restive, and will not submit to the operation that is necessary for his health, he must be firmly held whilst the painful but serviceable process is gone through. Remedial legislation must be the definitely marked goal, and force must be used only in so far as it is necessary to get that legislation at work. Let us be patient and resolute. We have men to lead us whose principles are right, whose instincts are true, whose genius is strong, and whose courage is unquestioned. May the Session of 1881 bring peace and prosperity to Ireland, satisfaction to Greece, and good will to all the world!

IV. "OUR AMERICAN DEPUTATION." Some friends have asked us whether the sum necessary has been sent in to the Treasurer of the fund, Mr. H. Hill, Nottingham. I find only £37 have yet been received. This is one of those cases

in which a work suffers because it is so small that everybody thinks everybody else will do it, and so it goes undone. Every church should send a little, and should send it *immediately*. Over £60 are wanted. Now, reader, just believe that if you do not do this work it will not be done, and send a cheque by the next post.

V. A D.D. IN A DRAWER.—"The President of the College, with respect to an Honorary Degree spoken of in a newspaper paragraph as having been conferred upon him, asks permission to say, that he is deeply sensible of the high honour done to him, and heartily grateful for the kind congratulations of friends, but as he is yet in his working years, and is desirous at present neither of *otium* nor *otium cum dignitate*, the honorary 'decoration' aforesaid is *not to be worn or used*, but to remain in his private drawer."

VI. ANONYMOUS FRIENDS OF THE HOME MISSION.—No doubt they are numerous: but here is a vocal one. Let him speak:—

"Sir,—I think our church is among the 'noes'; but the blame does not rest with me and a few others, for—but no, it shan't be written—but lest I should become partaker in other men's sins, I send you five shillings for the Home Mission. Yours sincerely, A WORKING MAN."

Those 5s. are the best we have seen this year; but—the grand silence after that *but* is worth ten times the amount. Is it a fact that the "leaders" will *not* lead? We dare not think it. But if it be so, then let the "Working Man" show to *individuals* the way out of the difficulty. You can easily send P.O.O., cheques, etc., to Rev. J. Fletcher, 322, Commercial Road, E.

VII. EXAGGERATION.—"I know she would not tell a lie for worlds, and yet she exaggerates so much nobody believes her," was the melancholy admission one *friend* had to make about another a few days ago. "It is really quite a delight to find that for once he spoke the truth," was the opinion volunteered about a most respectable and praiseworthy individual, generous even to a fault, and eager beyond many to aid the sick and weary pilgrims along the hard and rough roads of life. He, too, was afflicted with the disease of exaggeration. It is matter of common repute concerning a dignitary of one of the Free Churches, "that he never says *less* than the truth." The evidence

is painfully abundant that this vice of speech is prevalent to a ghastly degree among very "good" people. Why is this? What is the origin of the disease? and what is the most effective remedy? Does anybody know? In some cases it is due to a passionate love of immediate "effect." The speaker is determined to be impressive, and so, to use a vulgarism applied to the Americans, he must talk "tall." In other cases it is sheer vanity and egregious self-importance. The Ego is the world; and the poor little Ego must talk thunder to fill the little world. In a third case it is due, perhaps, to the free flow of Celtic blood, or to what Dr. Richardson calls a sanguine temperament, that magnifies the trivialities of life into mountains, and its mountains into planetary orbs. There is one cure; a deep, sincere, and soul-swaying love of the plain, bare, simple, actual truth. Get that, and exaggeration will be as hateful as a fever, and avoided as we avoid death.

VIII. TALKING BY LIGHT-BEAMS.—Another of the marvellous facts of science recently made known is that we are able to talk along a beam of light, just as we can talk through a speaking tube; to produce the *sounds* of articulate speech in distant places by the simple agency of a quivering beam of light. This fact depends upon the simple circumstance that the rare and curious element selenium

has been found, by Mr. Willoughby Smith, to have its electrical resistance affected by the influence of light: "that when light falls upon selenium a free passage is opened up among the molecules of a current of electricity, whereas in the dark the resistance of this substance is enormous." Professor A. G. Bell, the inventor of the telephone, has, by his photophone, communicated articulate speech a distance of 800 feet. The fictions of novelists must yield in interest and in wonder to the marvels of science.

IX. THE PRIME MINISTER ON THE SABBATH.—"The religious observance of the Sunday is a main prop of the religious character of the country. From a moral, social, and physical point of view, the observance of Sunday is a duty of absolute consequence. Believing in the authority of the Lord's-day as a religious institution, I must, as a matter of course, desire the recognition of that authority by others. But over and above this, I have myself, in the course of a laborious life, signally experienced both its mental and its physical benefits. I can hardly overstate its value in this view, and for the interest of the working-men of this country alike in these and in other yet higher respects, there is nothing I more anxiously desire than that they should more and more highly appreciate the Christian day of rest."

An Industrial Exhibition

Was opened at Westbourne Park Chapel, London, by Mr. Daniel Grant, M.P., Dec. 15. The exhibits were contributed exclusively from the 1,900 Sunday scholars attending the schools in connection with Praed Street, Westbourne Park, Hall Park, Bosworth Road, and Stephen Street. The room was beautifully decorated for the occasion, the exhibits themselves, in many cases, forming admirable decorative objects. Some 330 of the children contributed the specimens, which, of course, consisted of their own handiwork. Mr. Grant remarked upon the various forms of beneficent activity of which Sunday-schools were the source, as evidenced by the charming display before them, and expressed his sincere delight at being present to testify his goodwill to the movement. Mr. Grant then proceeded on a tour of inspection of the stalls, and gave special commendation to a large crewel-work representation of the beautiful exterior of Westbourne Park Chapel, certainly one of the most pleasing and æsthetic of modern metropolitan places of worship. Some of the exhibits were admirable examples of School Board training, especially some of the geometrical drawings, and other efforts in the direction of technical education. An unpretentious but masterly pen-and-ink sketch of the west front of Rouen Cathedral excited a good deal of observation. There was an excellent competitive display of cooked viands, for the purpose of testing and encouraging the useful household accomplishments which are so necessary a part of education. Nine prizes were given for cookery, 19 and four certificates for fancy needlework, 13 for plain needlework, and seven certificates; two for laundry work, 18 for drawing models, &c., and 32 certificates. The prize sewing machine for the best needlework in the exhibition was awarded to Rebecca Harvoy for a splendid specimen of art needlework. The exhibition has been well attended each day, a capital programme of entertainments being sustained in the evenings by amateur volunteers. The superintendents and teachers of the schools have been indefatigable in their exertions, but the success must almost have surpassed their expectations.—*Bayswater Chronicle*.

Reviews.

"WORK TOO FAIR TO DIE." Sermons by the late Rev. C. Bailache. Edited by Rev. J. P. Barnett. *Stock.*

It is exceedingly appropriate that we should have some *literary* memorial of the useful service, fine spirit, and attractive character of the late much-beloved Clement Bailache; and perhaps no better memorial could be found than in the sermons into which he put his best thought and his most hallowed emotion. But eighteen sermons, after all, form a very feeble aid in *re-presenting* the man; and one has to read into the sermons the preacher, "in his habit as he lived" and spoke and felt, in order that they may approximate to our reminiscences of him and his work. Those discourses make clear the reality of his faith in the gospel, the genuine humility of his spirit in the presence of the difficulties of life, his firm grip of the experiential aspects of Christianity, and his earnest purpose to extend the Redeemer's kingdom. Friends will read these discourses with pleasure, and strangers will not look in vain for profit.

A POPULAR HANDBOOK OF CHRISTIAN EVIDENCES. By John Kennedy, M.A., D.D. S. S. U. Price 1s. 6d.

THE first part of this handbook treats of Theism and related subjects in a style the best of all adapted for such a work. It is brief, but it is sufficiently comprehensive to be interesting—and though it omits much, it is full enough to be cogent. Men who find the door of Christianity closed against them by Theistic difficulties may accept Dr. Kennedy's help with confidence and hope. He reasons carefully; subjects authorities to severe scrutiny; does not make his inferences outrun probabilities; and sustains his position by the most trusted writers. The S. S. U. is doing a good work for our young men's classes in issuing this handbook.

THE NATIONAL TEMPERANCE LEAGUE'S ANNUAL FOR 1881. Edited by R. Rae. 337, *Strand.*

THIS is an admirable compilation for total abstainers; and indeed for all men who are patriotically interested in the effort of the nation to rid itself of intemperance. It is a register of progress; a photograph of the present aspects of the conflict; a description of the depart-

ments of the Great Reforming Work; a repertory of information on the effects of intoxicants, *i e.*, of crime, pauperism, and lunacy; and an index to the whole movement. Mr. Rao is to be congratulated on the thoroughly effective work he has supplied in this little volume.

THE PROPHET JONAH. By the Rev. S. C. Burn. *Hodder & Stoughton.* Price 7/6.

THIS interesting and instructive series of lectures on the mission and experience of the earliest of the minor prophets is likely to be well received, and is certainly well adapted to minister profit to those who read it. Although it is not likely to take any unique position in the literature that abounds concerning Jonah, yet the exposition is uniformly good, the illustrations are apposite and appetising, the drift is thoroughly practical, and the tone eminently evangelical.

THE MINISTER'S DIARY FOR 1881. *Hodder and Stoughton.* Price 2s.

THIS ministerial companion has rendered itself indispensable to the comfort and despatch of pastoral work. It is the most handy and serviceable "diary" we have yet met with for ministers; and besides being a help in keeping engagements, is a good record of work done, and almost all the "record" we can keep in this "high-pressure" day.

THE PREACHER'S ANALYST. By Rev. J. T. S. Bird. *Stock.*

We have received several numbers of this serial, and have carefully examined the homilies they contain. They are not of equal excellence, and few of them are of a high order of merit, but most of them are likely to be useful in a moderate degree. The aim is good, but there is great scope for improvement in the execution.

THE CHILD'S LIFE OF CHRIST. With original Illustrations. *Cassell, Petter, and Galpin.*

THIS is the first part of what promises to be a most admirable and attractive work for the children. The illustrations are of the most perfect quality in conception, in faithfulness, and in execution. The work bids fair to be a classic "Life of Christ" for the young. It is being issued in twenty-four parts, at sevenpence each.

Church Register.

Information should be sent by the 16th of the month to 51, Porchester Road, Westbourne Park London, W.

HOME MISSIONS.

EASTWOOD.—We made our first effort for the Home Mission, Dec. 1, when the Rev. J. Fletcher gave his lecture on "the Baptists and Dan Taylor" in a thoroughly effective style. W. Hardy, Esq., presided. Collections, £1 11s.

CHAPELS.

BOSTON.—Chapel anniversary, Sept 19-20. Preachers, Revs. J. Kendal and J. Jolly. Congregations crowded, and proceeds larger than for many years.

BURNLEY LANE.—This excellent and commodious place of worship, built about twenty years ago, during the ministry of the late Rev. O. Hargreaves, has just undergone a complete renovation. The body of the chapel has been re-seated with the best pitch pine modern pews, with stall ends. The communion table has been raised to a higher level, and the rail removed. The old gas fittings have been replaced by elegant star-light pendants, the light being thus distributed into every part. The heating of the chapel has also been improved. The ceiling has been formed into panels and painted, and the walls also are painted. Gallery front and pulpit platform are beautifully painted in colours, ornamental work; and gold. The organ case is finished in harmony with these; and the inner portion of the organ has undergone a thorough reconstruction by Messrs. Wordsworth and Maskell, of Leeds. The whole works which have occupied four months in completing, have been carried out from plans and designs furnished by Messrs. T. Horsfield & Son, architects, of Manchester. Opening services were conducted, Nov. 14, by the Rev. J. Jolly, and on the 21st by the Rev. R. F. Griffiths. Collections, £78. Collections, £78. The cost is about £800, towards the defraying of which the friends are exerting themselves very commendably. They propose having a Christmas tree, or sale of work, early in the new year. This being done they hope, ere long, to be directed to a good minister of Jesus Christ. Our Burnley Lane church is one of the oldest in the denomination. Our chapel and school accommodation are now all that we can desire. During the last twenty years a new town has risen up around us, so that the work is great, and we are anxious now, as far as in us lies, to cultivate the greatly enlarged field.

HALIFAX.—In November special services were conducted by Rev. G. Eales, M.A. Well attended. Many inquirers. Week following at Lee Mount, conducted by Rev. W. Dyson and Rev. J. T. Roberts. Good congregations, and successful.

MARKET HARBOROUGH.—*Jubilee Services*—Special sermons were preached, Nov. 28, by Mr. John Derry. Eighty sat down to tea the next day, including some of the principal townsmen. Mr. G. Payne presided at the public meeting, and read a covenant composed by the late Mr. J. Derry, grandfather to the above Mr. J. Derry, which covenant was signed by nine persons, thus forming the church Sept. 19th, 1830, and followed with a report of the origin and history of the church. Mr. S. Scarborough, the Revs. E. Morriss, J. Float, C. Joshua, R. Fountain, and Messrs. J. Adams and W. Cotes (deacons), took part in the meeting. The proceeds will be devoted to necessary repairs. For these repairs £30 are needed. The work has been very low for several years, but a brighter day is dawning. Will our friends help us? We urgently require financial aid.

KIMBERLEY.—The *New Room* for school and mission purposes, with adjoining premises, erected under the direction of the Nottinghamshire Baptist Preachers' Association, was opened on Thursday, Nov. 25, 1880, by the Rev. J. J. Fitch, and the two following Sabbaths by Revs. W. Chapman, T. Yates, J. R. Godfrey, and the writer. The proceeds, £18, making a total of receipts £108. The estimated cost of the property, when completed, with extra site of land for a chapel is £300. Considering the execution of the work at the moderate outlay, it reflects great credit on Messrs. Donnelly & Coxon, of Kimberley. The room will seat 120 adults, is airy, light, and heated with gas, and is well adapted for school purposes; and also there is a baptistery and other conveniences. The committee wish to heartily acknowledge the real sympathy and earnest co-operation of many donors and friends, and especially the owners of property in the locality who subscribed £8 for additional land to allow our building to be set in a line with the street. But we cannot cease our efforts, or appeals for help, until the liability is reduced to £150; some urge until it is *FREE from debt*, which would be better. Will the reader, and those who approve of either resolution, kindly send

a contribution to W. Richardson, Insurance Agent, Nottingham.

NUTFORD HALL, Nutford Place, Edgeware Road, London.—The work which has issued in the formation of a church in this building was started, in 1876, by a number of young men under the direction of the present pastor, Mr. J. P. Chapman. The church was formed May 31, 1880, at a meeting over which Mr. Chapman presided, and J. Clifford gave an expository address. There were then about forty members. The work has been from the beginning, and is still, largely of a missionary and aggressive character, but it was felt that church order and life were necessary in order to secure, perfect, and perpetuate the results of the evangelizing work.

SHEFFIELD, Cemetery Road.—At a church meeting held Dec. 1, the following resolution was passed, "That the cordial thanks of this church be tendered, through the pages of the Magazine, to all those ministers who have so kindly and efficiently supplied our pulpit during the ten months we have been without a pastor. Signed on behalf of the church, C. ATKINSON."

MINISTERIAL.

STUTTERD, REV. J., after fifteen years earnest and self-denying labours, has resigned his charge over the ancient General Baptist Church at Crowle, Lincolnshire, to the great regret of the church and congregation.

WALLACE, REV. R. B., late of Grantown, Scotland, and since Evangelist of the Midland Baptist Union, has accepted a cordial and unanimous invitation to the pastorate of the church at Melbourne, Derbyshire, and entered upon his labours with the new year.

WOOD, REV. W., late of Bradford, was recognised as pastor of the church at Lineholme Dec. 11. Mr. A. Cunliffe, the senior deacon, presided, and addresses were delivered by Revs. W. March, W. Staynes, J. K. Chappelle, H. Raymont, and Mr. J. S. Gill. Mr. Wood held some successful evangelistic services here in October, which led to his acceptance of the pastorate.

BANDS OF HOPE.

LOUGHBOROUGH, Baxter Gate.—The annual meeting and distribution of prizes was held on Dec. 3. Short addresses were given by Messrs. Holmes, Baldwin, Peers, and Boorman, and a series of recitations and dialogues by some of the members. 120 members; average weekly attendance, 80. Several senior members joined the church during the past year, and

others, there is good reason for believing, are seeking the good old way.

SAWLEY.—The Band of Hope anniversary was held, Dec. 9, under the chairmanship of W. P. Bennett, Esq. Rev. F. Todd gave an exhibition of dissolving views. Prizes were given to those children who had obtained the required number of marks.

BAPTISMS.

BOSTON.—Five, by J. Jolly.
BRADFORD, Tetley Street.—Twenty, by B. Wood.
BURNLEY, Ebenezer.—Nine, by J. Jolly.
CHATTERIS.—Three young married men, by F. J. Bird.
EASTWOOD.—Four, by J. Hawkins.
EDGESIDE.—Eloven, by T. Allen.
FORNOETT.—Four, by C. Bloy.
ILKESTON.—Eight, by A. C. Perriam.
LINCOLN.—Three, by E. Compton.
LONDON, Commercial Road.—Three, by J. Fletcher.
LONG SUTTON.—Two, by G. Towler.
MOSSLEY.—Two, by S. Skingle.
PETERBOROUGH.—Three, by T. Barrass.

MARRIAGE.

EBERLIN—HARROP.—Dec. 9, at the Cemetery Road Baptist Chapel, Sheffield, by the Rev. J. Maden, M. Frederick Eberlin, to Miss Mary Araminta Harrop.

OBITUARIES.

HAINSWORTH, MARY JANE TEMPLE, wife of R. W. Hainsworth, died Dec. 14, 1879. In early life she attended the Sunday-school, and was led to love the Lord Jesus. She was baptized by the Rev. F. Chamberlain, and became a Sunday-school teacher, and worked most devotedly at her task. Her married life of three years was one long summer's day; and her early removal is a very sad bereavement to her husband and friends. She was only 27.

HOLMES, MRS.—On Oct. 1, Mrs. Holmes, the widow of the late Mr. John Holmes, for many years the honoured treasurer and deacon of the church at Archdeacon Lane, Leicester, passed away. For thirty-five years she had been connected with the church, and during that time "her profession was worthily sustained, and distinguished by steady zeal in the Saviour's cause." Of her the late pastor of the church, the revered and Rev. T. Stevenson, said, at the funeral service, "When the late Mr. Holmes became the Treasurer of the church at Archdeacon Lane, and one of the deacons, a wide sphere of usefulness presented itself to our departed friend, which she cheerfully and willingly embraced. This accustomed her to activities and a position that, since the death of Mr. Holmes, has constrained us to look upon her as a 'Mother in Israel.' Although our friend was of a retiring disposition, and always diffident with regard to her personal religious attainments, she was reflective, fond of reading, and intelligent; ever taking deep interest in the distinguishing doctrines of the Gospel. Her attendance on religious services, whether public or social, was exemplary, but not more so than the practical interest she took in all general efforts for the well-being of the church." The last illness of our friend was of such a nature as to produce speedy and utter prostration, and a state of lethargy soon followed, in which she quietly breathed her last, and passed to the painless land beyond. W. B.

82

83

84

85

86

87

88

MAP OF ORISSA

and portions of adjoining districts where the Oorya language is spoken.

Scale of English Miles
24 12 0 24

22

22

21

21

20

20

82

83

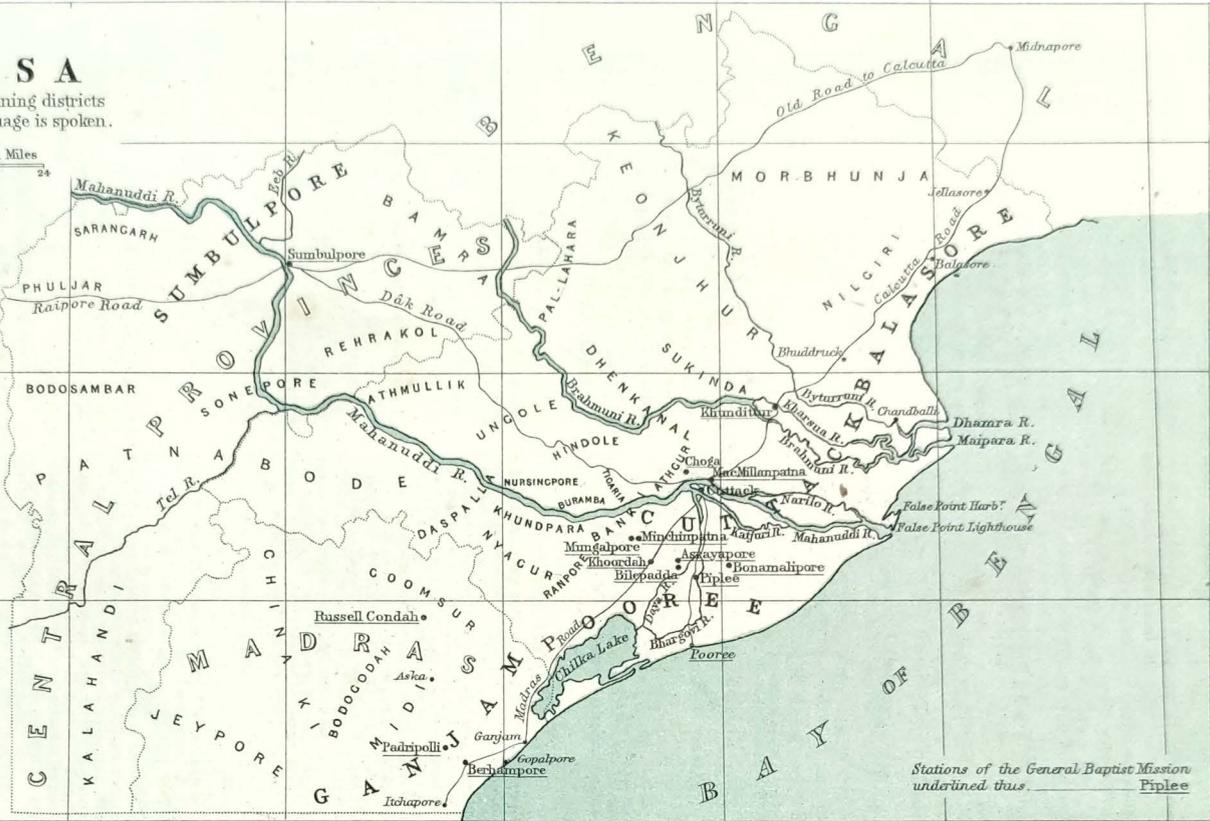
84

Longitude E. 85 of Greenwich

86

87

88



Stations of the General Baptist Mission underlined thus. Piplie

THE
MISSIONARY OBSERVER.

JANUARY, 1881.

Orissa: its Extent and Population.

ORISSA, in its greatest dimensions, or including that part of India in which the Oriya language is spoken, has no regularly defined boundaries, but lies between the eighteenth and twenty-third degrees of north latitude, and the eighty-second and eighty-eighth degrees of east longitude. On the north it is bounded by Bengal; on the south by the river Godavery; on the east it has the Bay of Bengal; and on the west the Central Provinces. In length, from north-east to south-west, it may be estimated at four hundred miles; by from fifty to two hundred miles in breadth.

“The Oriya language”—observes Mr. J. T. Maltby, of the Madras Civil Service—“is spoken in one line along the coast from Midnapore to Barwar, a small seaport of Ganjam—a distance of three hundred and fifty miles. From this point the language strikes inward, and continues to draw deeper and deeper inland, until it reaches its extreme limit among the Maliahs of Jeypore, in the district of Vizagapatam. The language then runs northwards as far as Raigarh, in the Central Provinces, and may be said to cease about halfway between Sumbulpore and Raipore. It will thus be seen that the Oriya-speaking country is irregular in shape, and contains an approximate area of sixty thousand square miles.”

For Government purposes ancient Orissa has been divided into three separate parts, and the Oriya-speaking people are now placed under the respective Governments of Bengal, Madras, and the Central Provinces—the greater portion being under that of the former. In an *official* sense, Orissa includes only that part of the country which is under the Government of Bengal. This is the Orissa described by Dr. Hunter in his excellent work on the province—no reference whatever being made to those ancient parts of the country now included in the Presidency of Madras, or in the Central Provinces. In a *missionary* sense, however, Orissa includes the whole of the territories occupied by the Oriyas, irrespective of the Government under which they are placed. Clearly to understand this is very desirable; for, by speaking of Orissa sometimes

in an official, or a modern sense, and sometimes in a missionary, or ancient sense, many of the conflicting statements have arisen in reference to the size and population of the province. Let it, therefore, be distinctly understood that *Orissa, in a missionary sense*, includes the whole of the country which was included within the ancient limits of the province.

In the absence of any census it is difficult to form a correct estimate of the number of people who speak the Oriya language. In the north, the Oriya language runs into the Bengali; in the south, into the Telegu; and in the west, into the Hindi. And, living among the Oriyas, there are peoples belonging to all these races or languages. There are, besides these, the Mahommedans, who speak Hindosthani, and the hill tribes, who speak languages or dialects of their own.

As nearly as can be ascertained, the Oriya-speaking population, or people to whom the Orissa missionaries have access, cannot be estimated at less than EIGHT MILLIONS. The following figures are from official sources:—

Population of Midnapore District	...	...	...	...	...	2,000,000
Ditto of Balasore	„	...	...	...	...	770,232
Ditto of Cuttack	„	...	...	...	...	1,494,784
Ditto of Pooree	„	...	...	...	...	769,674
Ditto of 29 Tributary States of Orissa	...	...	...	...	...	1,283,309
Ditto of Berhampore, Ganjam Zillah:—Total population	of the District, 1,487,227. Supposed proportion					} 991,484
of Oriyas, two-thirds						
Ditto of Jeypore, in Vizagapatam Collectorate	...	...	...	...	...	429,513
Ditto of Sumbulpore District, Khalsa, and Feudatory	...	...	...	...	...	1,152,534
Total						8,891,530

The populations of Cuttack, Pooree, Balasore, Midnapore, Tributary Mehals and Sumbulpore, Khalsa, and Feudatory are reckoned as Oriyas, also two-thirds of the Ganjam Zillah; but as a set off to the Mahommedans in the settled districts, and to the aboriginal tribes in the Tributary States and Sumbulpore, we have not reckoned any Oriyas in Chota Nagpore, Calcutta, &c. The number of Mahommedans in Orissa, is inconsiderable; the proportion in the Cuttack district is somewhat higher than in other parts of Orissa, but, taking the whole of Orissa under the Lieutenant Governor of Bengal, the proportion of Mahommedans to the entire population is one to about fifty-eight. His Honour justly observes, “the plains of Orissa are intensely Hindoo, the few Mahommedans there being mere accidental settlers.”

EIGHT MILLIONS! that is *twice* the population of London, or about the united populations of Ireland and Scotland. Well your brethren feel their spirits stired within them as they behold these millions of Orissa wholly given to idolatry, and, in view of their spiritually destitute and perishing condition, exclaim, with sadness of heart—“How 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?”

To enable friends in England to gain a more definite idea of Orissa; of the districts into which it is divided; and of the localities of our various mission stations, the Map which accompanies the *Observer* has been prepared by Mr. Heberlet, one of our missionaries at Sumbulpore. The Committee trust that the purposes for which it is published may be accomplished, and that, by its use, a clearer and more comprehensive view of Orissa may be obtained.

Notes of a Tour in the Rainy Season.

BY REV. J. VAUGHAN.

THE following notes of a tour in the rainy season by brethren Pike and Vaughan were received months ago, but have been kept back hitherto for want of space. We feel sure, however, that our friends will prefer rather to have them late than not at all, and we doubt not they will be read with deep interest.

The Start.—On Tuesday, Sept. 9, brother Pike and I, hoping to take advantage of a “break in the rains,” left Cuttack for a journey up the Brahmini. We were unfortunate enough to get our bread wet at starting, also one of our two vessels of clean drinking water was broken; but we were in tolerably good spirits, and made the best of it. The fact was that our mission boat, *The Herald*, was anchored at a considerable distance from the shore, and as our men thought that the water was shallow between us and the boat, we remained in the bullock coach, and were drawn towards it through the water. Suddenly we sank into a rather deep hole—the water rushed into our conveyance—our bread was wet, and half of our drinking water mixed with the muddy water of the river. This led us to enter our jolly-boat and proceed in it to *The Herald*.

Commencing Work.—Our first evening was spent just inside the canal that connects the Mahannuddi with the Brahmini. Our men were nominal Christians residing at Macmillanpatna; and as there was a feast in their village that evening, they begged that they might be permitted to go. There was a small village near to where we had anchored, and we, accompanied by the preacher and colporteur, paid it a visit. As the place was so near to Cuttack and Macmillanpatna, the people were acquainted with what was said; nevertheless they listened very attentively. We had very hard work to induce them to buy, but we did succeed in disposing of two pice worth of books. In the course of his remarks Mr. Pike asked the people whether it was not unwise to seek relief from a village doctor who was always unsuccessful. He instanced a number of people saying, “True, the doctor tried his skill with our forefathers as with us, and has invariably failed; but we, what can we do? We must do as they did; we dare not think of change.” All seemed deeply interested, and admitted the truth of what was said. When Mr. Pike was describing the physician that could not heal, an old man raised a most hearty laugh by inquiring whether the village doctor was present; and on seeing him seated at a little distance he remarked, “There he is! There he is!”

Friendly Visitors.—Early next morning we proceeded towards the river Brahmini, and at evening anchored at a place from which nothing but trees and fields could be seen. We were soon surprised to find a company of people, headed by a brahman, the headman of the village, coming towards us. We ascertained that they came from a place called Bontala, about fifteen miles from Cuttack. This brahman, whom we found very friendly, had been in Calcutta, had received Christian books there, and was quite willing to admit the truth of what we said. But he, what could he do? He must do as other people. We had a very long talk with him and the young men that accompanied him, and as our men were preparing their meal near, the light from their fires, and I think from our lantern, too, enabled us to remain on the canal bank for a considerable time after darkness had set in. The old man was very pleased with our books, but considered that as he was a brahman he should not be expected to buy them. Neither he nor his companions had money with them, but the old man sent a few lads to the village—no mean distance—to procure it. We disposed of four annas' worth of books to them, and they seemed very pleased. I have no doubt the books will be read and valued much more than they would have been had they been given gratuitously. To me the conversation with these men in the quiet stillness of eventide was exceedingly interesting, and I trust may be fruitful of good to them. They were very hearty, and evinced

great eagerness to possess books. The brahman said that the fear of man was the great obstacle in the way of becoming a Christian.

Fighting Shy.—Next morning we visited a small village a few miles beyond, and spoke to the people; on our return journey, also, we called at this same place. With great difficulty we did dispose of one anna's worth of tracts here, but it was not until we were nearly out of the village that we succeeded in doing so. The people here were very timid on first seeing us, probably supposing that we were government officials coming to elicit such information that would eventually terminate in taxation. One family in particular responded to our inquiries by declaring that they were ignorant people, and did not even know the way to the centre of the village. One of the few tracts sold in this village on our return journey was taken by this family notwithstanding—they knew us better than. It was in this village we had a foretaste of the mud that was awaiting us beyond. I think it was on the evening of the day on which we first called at this village that our native brother was preaching on one of the substantial and beautiful bridges that cross this canal, when a heavy shower dispersed us. There was a good congregation, and we were rather disappointed. The scenery on the left bank of the canal is very beautiful; several ranges of hills covered with rich vegetation afforded an exceedingly pleasant prospect, and reminded one of Rowsley, in Derbyshire.

Visit to a Market.—We reached Janapore on Friday morning, almost an hour before the market commenced, accompanied by the preacher, colporteur, and a man with a large bundle of books; and fearing lest the boat should not arrive in time for the market, we walked about four miles in the early morning, so as to ensure reaching in time. It was well that we did so, as it gave us a good opportunity of speaking before the noise of buying and selling commenced. Under the grateful shade of a large tree—I believe it was a banyan, but it did not afford any too much shelter from the heat of the sun—we laid out our books, preached, and sold. After a time we separated, and went amongst the people. There was a much larger number of women than men at this market, and the clatter of their tongues as they jangled about their pice made it both hard to speak and listen.

Selling Books.—The people were very eager to obtain books. Some of them tried very hard to induce us to sell at a cheaper rate than we asked, and one round-headed man in particular, whom we afterwards saw at Kabata Bond, again and again attempted this. He was exceedingly desirous to have the books, but, as Mr. Pike remarked to me, to get money from him was like getting it from a stone. We had with us some New Testaments, which, in consequence of being long in print, had been eaten somewhat by white ants; these afforded us the opportunity of selling a large book very cheaply indeed, and not a letter of the printed matter had been hurt. It was pleasing to see a mother buy three or four books for her children; indeed, I believe she spent nearly a couple of annas. It is not often women will do this; speaking generally they will not approach a sahib at all, and they have received little or no education. Little children are specially anxious to obtain books, and unless a father is very poor indeed, they will prevail on him to buy. After we had returned to the boat we sold nine pice worth of books to schoolboys who came—three of our tracts are sold for a pice.

A Sad Sight.—One little boy in the market—a beautiful little fellow with a round chubby face—was singing heathen songs, accompanied at intervals with dancing and clapping. I am informed that these songs are very obscene, and that such boys are trained from infancy to do this as a means of livelihood. This little fellow did not appear to be more than seven or eight years of age, though, possibly, he was a little older; but he was a very interesting and loveable little boy. It is sad that he should live such a life. He reminds me of the description of the youthful David when brought from the sheepfold into the presence of Israel's prophet sent to anoint him as the future king—"he was ruddy, and withal of a beautiful countenance, and goodly to look to." It was becoming hot and late before we left the market, after a good opportunity of speaking in every part of it, and of selling a good number of books. The amount realized was eleven annas one pice. An anna is equal, at the present time, to a penny farthing in English money—there are three powla in a pice,

four pice in an anna, and sixteen annas in a rupee. I dare say there were those in the market who had not realized so much by the sale of their wares as we had. I think we did extremely well.

Entering the Brahmuni.—Janapore is the place where the canal opens into the Brahmuni. There is a very fine weir here, which was built some years ago at an enormous expense. When we reached the village the river was at flood, though it had gone down somewhat; nevertheless it was still very wide indeed, and the current exceedingly strong. It is a noble river, and was flowing down most majestically when we saw it. The exhilarating sense of pleasure which I experienced on first beholding it I cannot describe. On its broad, deep bosom our *Herald* soon entered, prepared to stem its current. Before leaving Janapore we called at the house of the only Englishman who resides there. The sahib was away from home, but we saw his wife and two little children. The latter were very shy, and sadly wished for companions. When they heard that our boat was coming, they asked their mamma whether there were any little English children in it. And now, having fairly entered the Brahmuni, we found that it was quite a different thing to make progress from what it was in the canal. In the latter, what little stream there was favoured us; but now the great river current was opposed to us. We found it hard work to proceed, and were not a little pleased when the noise of the weir ceased to be heard. One night we anchored near to an island in the midst of the river; another night near to a broad expanse of sand, slightly raised above the level of the water. A short time after leaving Janapore we reached a village, and found the people very different from what my former experience of Oriyas led me to expect. None of the respect usually shown to sahibs was manifested, and no one cared to listen to us. It was with difficulty that we obtained a small congregation, and it was apparent that the people were glad when we left. Possibly we made a mistake when entering the village, but it was a mistake that was unavoidable.

Native Rumours in India.

FROM time to time the most absurd stories are got up and circulated among the people in India. As a specimen we give the following from the *Indian Herald* of October 18th.

There is a ridiculous report going about among the natives of Benares, to the effect that the Government is making a sacrifice of a certain number of men and children before building the railway bridge across the Ganges. Nothing that can be said to the contrary will convince them that this is untrue. I suppose it is a case of the old woman and her sailor boy again. Truth is harder of belief than fiction.

We first became aware that something was wrong by the servants of two or three families not returning to their homes as usual at night, preferring rather to sleep in their masters' compounds, bed and bedding-less, which is not very tempting now that the nights are chilly, and returning home only when they could get away from their work early in the evening. This led to inquiries, from which we soon learnt they they dared not venture out for fear of being attacked and killed by the domes (the lowest class of sweepers), and that a notice had been put up stating that the European authorities would not protect them, or take any notice of the murders committed after dark, for, at least, fifteen days; and what is more, they believe that the domes are acting under our orders, a clear proof of their very great trust in us! Some men and children have, according to their statement, been killed already, and their heads taken away and buried on the banks of the Ganges, near where preparations are being made for the railway bridge. On hearing this some one said he feared the bridge would not be very sound, if its foundations were to be made on human skulls, at which the natives said it was not for that, but as a sacrifice, that the heads were taken. None of the men we spoke to had seen the unfor-

tunate victims; but one said he knew some of their families, and they had seen the bodies lying bereft of their heads.

In one of the Mission schools, the attendance began to fall off, and when the lady in charge inquired into the cause, she heard the same story. The other day one of the girls came in a frightened and excited state to her mistress, and said she had been caught and weighed by some of the domes; but they let her go, as she was too heavy, and younger children were required.

I fancy all this has arisen from the strong objection the natives have to anything being built across their holy river, as they look upon it in the light of a desecration; and most likely the brahmans are spreading the report to impose upon the ignorant natives. I have no doubt the officials will take up the matter, and soon put a stop to it.

Years ago, when irrigation was first started in India the natives made a great noise about it, and declared that the Ganges would never leave its bed to flow into the canal. I suppose this is something of the same sort; though, of course, this is not the first bridge made across the Ganges, yet the natives look upon it as a greater insult being done in such a holy place as Benares, and where they are so bigoted.

Progress of Foreign Missions.

DR. CHRISTLIEB, in his work on the Foreign Missions of Protestantism, says:—

“At the close of the last century there were only seven Protestant Missionary Societies, properly so called. To-day the seven have, in Europe and America alone, become seventy. At the beginning of the present century the number of male missionaries in the field, supported by those seven societies together, amounted to about 170, of whom about a hundred were connected with the Moravians alone. To-day there are employed by the seventy societies about 2,400 ordained Europeans and Americans, hundreds of ordained native preachers (in the East Indies alone there are more than 1,600, and about as many in the South Seas), upwards of 23,000 native assistant catechists, evangelists, teachers, exclusive of the countless female missionary agents, private missionaries, lay helpers, colporteurs of the Bible Societies in heathen lands, and the thousands of voluntary unpaid Sunday-school teachers. Eighty years ago, if I may venture an estimate, there were about 50,000 heathen converts under the care of the Protestants. To-day the total number of converts from heathenism, in our Protestant mission stations, may be estimated certainly at no less than 1,650,000, and the year 1878 shows an increase of about 60,000 souls, a number greater than the gross total at the beginning of the century. Eighty years ago the total sum contributed for Protestant missions hardly amounted to £50,000; now the amount raised for this object is from £1,200,000 to £1,250,000 (about five times as much as that of the whole Romish Propaganda), of which England contributes £700,000, America £300,000, Germany and Switzerland from £100,000 to £150,000. Eighty years ago the number of Protestant missionary schools cannot have exceeded seventy; to-day, according to reliable statistics, it amounts to 12,000, with far beyond 400,000 scholars, and among these are hundreds of native candidates for the ministry, receiving instruction in some of the many high schools and theological seminaries. At the beginning of the present century the Scriptures existed in some fifty translations, and were circulated in certainly not more than 5,000,000 of copies. Since 1804—i.e., since the founding of the British and Foreign Bible Society—new translations of the Bible, or of its more important parts, have been accomplished in, at least, 226 languages and dialects. There are translations of all the Scriptures into fifty-five, of the New Testament into eighty-four, of particular parts into eighty-seven languages, and now the circulation of the Scriptures, in whole or part, has amounted to 148,000,000 of copies.”

Our Rome Mission.

HITHERTO our beloved brother Shaw has been very much engaged in studying the Italian language, and in preparing the way for future missionary operations. Now that a great deal of this preparatory work has been accomplished, he hopes to have a little more leisure for keeping the friends of the Mission informed as to the Lord's work in Italy. We trust, therefore, that his notes and epistles from Rome will be read and pondered, and that they will be the means of increasing the interest of all our friends in our Rome Mission. Mr. Shaw writes:—"I often feel a desire to put before our friends clippings from Roman Catholic journals. They present us with most extraordinary notions of liberty, and most gross misrepresentations of facts. Now and then we are told how that the Pope has received large sums of money as Peter's pence from poor Ireland, which is a burning shame, in my opinion. Now it is some startling miracle that is recorded, and now some dreadful doings of Mr. Gladstone.

"*Perverts to Popery.*—Sometimes they comfort themselves and their readers with florid reports of the recantation and return to the true church of an evangelical minister, who turns out on inquiry to have never been a minister at all, but only a colporteur, who, after proving himself a scoundrel, and being excluded from several churches as well as losing his employment, saw no other means of deception and living open to him than that of a return to the Roman Catholic communion.

"But the extracts would often be too long for me to send. This week the *Osservatore Romano* has been jubilant over the many conversions to Catholicism in England. After mentioning the names of the Rev. Horatio Wilcocks, of Plymouth, the family of the Rev. Leonard Fish, and of Mr. Bobbolds, a landed proprietor in Suffolk—I note that most of the names they give are those of persons known to few people in England—it proceeds: 'The conversion is announced of twenty-three ministers belonging to the *sect* called Ritualistic in England.'

"*The Pope, the Saviour of Humanity!*—Here is the cure, which the *Osservatore Romano* offers to the world, of the evils of democracy:—'In the midst of the Governments of Europe which see and are silent, one only authority there is which watches and protests'—*protests!* so the Pope is a protestant sometimes—'for the salvation of humanity; it is the Pope. Where the Pope is, there is the church; where the church is, there is God: and perhaps God is preparing a great miracle by which the church, saving civil society, once more shall recover that position of liberty and independence which the wickedness of the times has taken from her.'

"THE LITTLE ROMANS.—It is almost too soon to say much respecting our Sunday school operations, but after Christmas I hope to have something to say. Suffice it for the present that we are working hard, and not unsuccessfully, and mean to show ourselves worthy of the much-needed help which our friends, in response to Mr. Clifford's appeal, are so generously endeavouring to render us."

Notes and Gleanings.

THE MISSION ACCOUNTS.—The Treasurer wishes to call the attention of the churches to the state of the Mission Funds. From the Association up to date, Dec. 15, the payments have exceeded the receipts by about £1,000, on which amount interest at five per cent. per annum has to be paid to the bank. Moreover early in the year the salaries for the next six months will have to be paid. To keep down the interest as much as possible, and to prevent a deficit at the close of the year, will the friends of the Mission be good enough to remit their contributions as soon as possible, and not keep them back, or neglect collecting them, until about the end of the financial year.

SACRAMENTAL OFFERINGS.—We beg to remind our friends here, as we have done by circular, that the first Sabbath in the New Year is the usual time for making Sacramental Collections for the Widows and Orphans of our Missionaries.

BAPTISM IN CUTTACK.—On Lord's-day, Nov. 7th, five were baptized in Cuttack by Pooroosootom.

NEW CHAPEL AT KHOORDAH.—Dr. Buckley says, "We are getting on with the Khoordah Chapel. Probably it may be completed in five or six months. Subscriptions, too are coming in. We shall only, as a last resource, seek help from help. I trust, indeed, it may not be necessary."

THE ARRIVAL OF MR. AND MRS. MILLER IN CALCUTTA.—We are glad to learn by telegram that the *S.S. Dorunda*, in which Mr. and Mrs. Miller and family sailed for India, arrived safely in Calcutta, Dec. 13th. Before this is in the hands of our readers we trust that they will have safely reached Cuttack.

THE AMERICAN BAPTIST TELUGU MISSION.—The great work at Ongole, in connection with the American Baptist Telugu Mission, would seem to continue. At the last quarterly meeting 375 converts were baptized, and twenty-six new churches were organised in central portions of the field. A great multitude is said to be ready to join the Lord's people, and is only waiting for the touring season, when the missionaries hope to go out into the villages and gather in the Lord's elect.

Contributions

Received on account of the General Baptist Missionary Society from November 16th, to December 15th, 1880.

	£ s. d.		£ s. d.
Legacy by Mrs. Cotton, of Loughbro',		Lydgate	4 13 4
through Rev. T. Barrass	5 0 0	Melbourne	8 0 2
Atlantic Dividend	14 12 6	Nazebottom	0 10 2
New Zealand Dividend	12 3 9	Nottingham, Mansfield Road .. .	5 10 0
Profit on sale of M. R. Preference		" Old Basford	74 2 0
Shares	7 7 6	Poynton	16 0 5
Beeston	26 15 11	Queensbury	11 10 3
Belton	3 7 8	Rome S. S., per Rev. J. Clifford ..	15 16 0
Elkeston	11 6 4	" Mr. T. Fielding	0 5 0
Leeds, North Street	18 0 0	Stalybridge	23 6 0
Leicester, Friar Lane—for W. and O.	2 10 0	Todmorden	27 5 8
Lincolne	3 16 7	Vale	10 18 10
London—Moiety of Collection at Baptist Union Meeting, Exeter Hall ..	24 15 3	West Vale	11 5 4
		" —Mr. Horsfall	1 1 0

Subscriptions and Donations in aid of the General Baptist Missionary Society will be thankfully received by W. B. BEMBRIDGE, Esq., Ripley, Derby, Treasurer; and by the Rev. W. HILL, Secretary, Crompton Street, Derby, from whom also Missionary Boxes, Collecting Books and Cards may be obtained.

Our New School Hymnal.

MAY the Editor of the "School Hymnal" be allowed a little space in the Magazine in which to describe some of its special features? The task of appraising its merits, and, should the verdict be favourable, of recommending its adoption, must, of course, be left to others.

First, then, as to its size. The new book contains 343 hymns. But why that number, and not 350? For the prosaic reason that the four printer's sheets of which the book consists would contain only that number, and to have entered on a new half-sheet would have upset all the Committee's calculations as to price. Three hundred and fifty hymns were collected and arranged; but, much to the Editor's regret, seven had to be dropped, including some which he thinks might have been useful, more particularly for Sunday-school anniversaries.

The School Hymnal is arranged in two parts, or leading sections. Part the First contains eighty-nine hymns deemed specially suitable for little children; and this portion, having been so printed that it can be bound separately, may be had in distinct form as the "Infant Class Hymnal." It is believed that in schools where there is an infant class taught in a room by itself—and this surely ought to be in every large Sunday-school—and where, also, a "live" teacher, in conducting the class, arranges that at intervals of every few minutes a hymn shall be sung, this smaller Hymnal will be found very useful. The price being only a penny, every bright-eyed little singer may have a book of its own to take home and shew to father and mother, or use at school, as the case may be.

In the second and larger part of the School Hymnal hymns for Morning and Evening Worship, and specially for the opening of school on Sunday morning, are placed first. Next come fifty general hymns of Praise and Prayer; then hymns about Christ, the Holy Spirit, the Scriptures, and other subjects, in an order similar to that observed in the "Baptist Hymnal" now used in most General Baptist congregations.

Shortly after the Editor had commenced his work he received a letter from a Christian friend expressing the hope that the requirements of Juvenile Missionary Meetings would not be overlooked. Not to disappoint this reasonable hope, fourteen hymns of a missionary character have been inserted, besides others on Christian Work. One missionary hymn, by our friend Rev. T. Goadby, B.A., the Editor predicts will become a favourite. It begins—

"Forward, gospel-heralds,
Loud the trumpet blow,
Publish Christ's salvation
Freely as ye go;
Mercy's snow-white banner
Overhead unfurled,
Forward, preach glad tidings,
Round the waiting world."

Another friend strongly urged that as Bands of Hope are now frequently associated with Sunday-schools, we ought to have a few

hymns suitable for use at meetings of these societies. Some of this class have accordingly been added.

Nor have teachers' meetings been forgotten. Under this head several new hymns have been placed,—two by a well-known and esteemed contributor to this Magazine, the Rev. E. H. Jackson.

In a recent article on our Denominational Literature the Rev. G. W. M'Cree expressed an opinion that a small hymn-book was needed for use at prayer-meetings and week-night services. It occurred to the writer of the present paper that the new School Hymnal would, to a great extent, meet that want; and he is now glad to be able to state that in connection with Stoney Street Church, Nottingham, the book has already been adopted with that view. In such a collection as this there must, of necessity, be many hymns suitable for the old as well as the young, and their simplicity and liveliness render them specially appropriate for use at cottage meetings and week-night gatherings. The size of the book, moreover, makes it, in a double sense, convenient for the pocket.

It will interest readers of the *General Baptist Magazine* to know that a fair proportion of the hymns are by members of our own denomination. Thus, nine have been composed by Rev. Thomas Goadby; seven by Rev. E. H. Jackson; three by Mr. W. H. Parker, a valued deacon of our church at New Basford, Nottingham; one by Rev. S. S. Allsop; one by our eloquent friend, Rev. Charles Clark; and one by Rev. J. T. Roberts, of West Vale, Halifax. Dr. Amos Sutton's hymn could not possibly be omitted, and among the Band of Hope hymns will be found one by the late Rev. Thomas Ryder. Two hymns are by the lamented Rev. F. W. Goadby; and the author of one is the Rev. W. J. Mathams, a beloved young Baptist minister whose failing health has recently compelled him to leave our shores for a warmer clime. Two are by a Baptist layman to whom both Her Majesty and the country are indebted for services in connection with the British navy—N. Barnaby, Esq., C.B.; one is by Miss Leslie, of Calcutta; and one by Rev. J. Compston, of Fivehead, near Taunton.

Hymn-writers among our Wesleyan Methodist friends, whose compositions add to the interest and usefulness of the book, are the Rev. W. M. Punshon, D.D.; Rev. M. G. Pearse, the popular author of *Daniel Quorm*, and other books; Rev. J. Lyth, D.D.; Rev. Julius Brigg; Mr. C. C. Bell, and Mr. C. L. Ford, of Camborne.

Among Congregationalists are the Rev. E. Paxton Hood, Rev. W. T. Matson, Rev. Newman Hall, Rev. J. A. Mitchell, of Nottingham, Mr. E. J. Orchard, of Salisbury, Mr. C. Smith, of Wood Green, G. Rawson, Esq., E. Hodder, Esq., Miss Annie Matheson, of Nottingham (who has contributed five choice hymns); Mrs. A. Black, of Nottingham, (May Manning) daughter of Alderman Manning; and Mrs. J. F. Stevenson, now of Montreal, Canada. Nor could any hymnal for the young be deemed complete without including some of the compositions of Mrs. Gilbert and Miss Jane Taylor, Congregationalists of the last generation.

Authors connected with the Church of England who have consented to the use of their hymns in this volume are the Bishop of Bedford (W.

W. How), the Rev. J. Ellerton, Rev. T. Pott, Rev. Godfrey Thring, Mr. W. Chatterton Dix, Mrs. Alexander, wife of the Bishop of Derry, and authoress of the popular carols "Once, in the royal David's city," and "Once, in the town of Bethlehem;" the Countess of Jersey, and Miss Helen Taylor, a descendant in the second generation of the Taylors of Ongar. Our readers will also be glad to know that of the hymns of the late Miss F. R. Havergal no less than twelve appear in this collection.

The Presbyterians of Scotland are represented in this volume by the venerable Dr. Horatius Bonar, and the late Dr. Norman McLeod, and Rev. J. Drummond Burns.

And it will be no surprise to anyone acquainted with hymnal literature to find that a good number of the hymns are of Transatlantic origin, most of this class being written in the spirited lively style almost peculiar to our American kinsfolk.

It is interesting to observe how good people holding very diverse phases of faith, when they come to praise and prayer, use language in which nearly every Christian can join. Who would have thought, for instance, that those beautiful hymns "In the cross of Christ I glory," and "Nearer, my God, to Thee," could have been written by Unitarians? Yet such is the fact. On the other hand, Faber, whose hymns are so greatly admired, was a Roman Catholic. Accordingly, in the School Hymnal, with the sanction of the Committee of Preparation, some hymns have been included the authors of which belong to communions whose beliefs, in some important points, we entirely reject, whilst we honour what is Christlike in their lives, and rejoice in all that is true and beautiful in their words.

Enough, however, concerning the *authorship* of the hymns in our new book. May the Editor add a word in anticipation of a criticism which he quite expects from General Baptist Sunday school teachers? It will be said, "What a number of Peculiar Metres!" But is it not the fact, good friend, that most of the best children's hymns are in Peculiar Metre? Then, what is to be done with them? Is no attempt to be made to sing them? Surely not. The answer is, let one or two musical teachers, and such are to be found in most schools, be encouraged by their fellow-teachers to form a children's class for singing, and meet with them once a week for instruction in the new tunes required. The other scholars will soon learn, having this class as their leaders, and so a perfect revolution of the right sort will quickly be effected in the singing of many of our Sunday-schools. In answer to the question, whence are we to obtain tunes? the writer would say, obtain Dr. Allon's "Tunes for Children's Worship," being the fourth part of the Congregational Psalmist, published by Hodder and Stoughton, of Paternoster Row, London. The price of the compressed score is half-a-crown. Our musical friends will be able to appreciate the character of the book when it is mentioned that it has been brought out under the supervision of Professor W. H. Monk, Editor of the music to Hymns Ancient and Modern. In this book are tunes for more than 300 of the 343 hymns in the School Hymnal. Our friend Mr. Dennis, of Hugglescote, has recently published music adapted to several of the peculiar metres not provided for in Dr. Allon's book; and for one or two others tunes may be found in

the second part of the Bristol Tune Book, *e.g.*, the tune Rickmansworth, set to Miss Matheson's sweet hymn—

“Jesus, the children are calling,
O, draw near!”

To those who fail to obtain what they need in any of these sources the Editor of the Hymnal will be glad to give, in private correspondence, any assistance in his power.

He would close this, perhaps too long paper, in the words of his preface, “May the Hymnal now going forth to the world help to brighten many a family circle, and inspire with glad and holy feeling many a Sunday-school throng; and to the ‘Father of lights,’ the giver of every good and perfect gift be the praise!”

3, *Addison Villas, Nottingham.*

W. R. STEVENSON.

Results of Modern Preaching.

THE subject introduced by your valued correspondent, D. W. H., is one which is being forced into prominence, year by year, in all circles and from all sides; and is one of the first importance to every sincere lover of the gospel who faithfully labours for its universal diffusion and dominion. In times of general religious depression, when nearly all denominations return a decrease in the number of their members, the subject commands the consideration alike of friends and foes. The bitter taunt of failure, and the inference that the gospel must, now and henceforth, cease to hold dominion over the faith and practice of mankind, produces serious risk of loss to the missionary spirit of Christ-like desire for the salvation of sinners, which is naturally found in all who are possessed of the expansive and indwelling love of Christ. Yet it is possible that too much importance may be attached to the vexed question of results, when the attention of the Christian worker should rather be absorbed in that which directly and, perhaps, solely concerns him, *viz.*, the diligence with which he labours, and the object he has in view.

The question with which D. W. H. commences his remarks is based on an assumption, which he probably does not perceive, *viz.*, that the amount of success is known, and, being known, is pronounced insufficient. It would be a most unwise proceeding to prejudge unseen results, or to pass an opinion upon an unknown quantity. Yet D. W. H. assumes that more success should arise from the preaching of the gospel, while the results are still unascertained, and the harvest has not yet been reaped. Is it right to moan that we cannot reap the golden grain of autumn in the sunny season of the budding spring? Is it not enough rather to see the *promise*, bright and beautiful then, and to await the glory and the gladness of the ripened crop in God's own season? Many are in process of conversion in whom the work of grace is not yet complete; many are the unseen results of gospel preaching who are not numbered as church members. A growing reluctance to joining the church is manifest very widely in our day among many

whose piety is as real and unquestionable as that of any baptized believer in our churches.

D. W. H. again assumes that the results of our modern preaching are not equal to those of apostolic times. On what statement of the New Testament is this assumption founded? I have carefully considered the various passages bearing on the subject, and have come to the conclusion that there does not exist any means of ascertaining the exact amount of apostolic success. It was evidently very varied, and in some cases very small, while in others again it was very transient. St. Paul refers to the results of his extraordinary labours in the gospel as quite exceptional and unequalled by any of his contemporaries in the apostleship. He had the privilege and the power to sow more widely, and he reaped more bountifully than they all. I submit, too, that the quotations of your correspondent might be cited, without qualification or exception, as representing the results of modern preaching.

A further assumption, which I consider unwarranted, is that the results of the past year's labour for Christ are represented by the small net increase of our connexional membership. To this I demur. No tradesman or farmer so calculates his year's business returns. If, after meeting trade expenses and paying his house charges, he has still a balance in hand, he is well content. The surplus represents an increase of capital, to be employed in the ensuing year. So it is denominationally. We have covered our losses, and they have been great—far too great, I think. But we have done more; we have realized a very substantial gain. D. W. H. has not recognized the whole of the facts. Our Year Book for 1880 gives the additions thus:—baptized, 1492; received, 614; restored, 107; gross increase, 2213. Probably those classed as received have chiefly come to us from other churches, but not all. Some of our larger and most progressive churches receive believers as members who have not professed their faith in baptism. Surely the churches may thus count up their gains, and rejoice in them as the result of the year's toil. It is on the side of our reductions we need to look more thoughtfully and anxiously for the evidence of church weakness and the indications of denominational decline. If those who are added are not retained, the cause ought to be ascertained.

The whole question of success is relative, and I would like to put it in this form as at once more correct, and more likely to lead to practical consideration:—"Is the measure of our spiritual success equal to the measure of the means employed to secure it?" There are not many who hesitate to reply in the affirmative. Where the seed of the kingdom has been carefully sown and anxiously watered, the divine increase has been given; not immediately, of course, for neither in nature nor in grace are seed-time and harvest contemporaneous. D. W. H. refers to the Sunday school; and, if I have caught the tone of his remarks correctly, he almost regrets that the greater part of our increase comes from thence. The animated discussion of this most pleasing fact was the most vigorous and sustained of any that arose at our last Association in Nottingham. It was then shown that we must expect more and more to gather in the children to the fold of the Christian church, and that with the increase of Christian influences at home, we shall need the service of all the grace and culture of those of

our members who are most advanced in the Christian life. The large increase to the church roll from the Sunday school is the confirmation of my opinion that where there is the greatest effort put forth—varied continuous, and progressive,—there will be the greatest spiritual success. Where is there so much work done for Christ and His cause as in the Sunday school and among the young of our congregations? Whence is there so great a measure of abiding success? It is here as in nature: the constantly tended garden is more productive than the occasionally tilled field, though the soil is the same. God crowns the labourer's toil with His blessing; and the more abundant the toil the richer the blessing. The absence of human enterprise and effort shows that there is no provision in nature for remedying the defect or averting the consequent dearth. No gleaming corn grows on the unreclaimed bog or on the uncultivated heath, though the sun shines and the rains of heaven fall as freely and as plentifully there as on the well-tilled land. The same is true of the kingdom of grace. Where the voice of the missionary of the cross is unheard, where no one goes to seek and to save the lost sheep, the delusive dream of the sleeping savage is unbroken, and the reign of death is unchallenged and undisturbed. When the slow dying doctrine of the ministry being a kind of converting caste, whose sole and unshared duty it is to alarm the sinful and to win the penitent to the Saviour's feet shall expire—when every member of Christ's church realizes that he is a priest consecrated by the Holy Ghost to offer spiritual sacrifices well pleasing to God,—then everyone shall say to his neighbour, "Know the Lord," and "all shall know Him, from the least to the greatest."

A chief source of church weakness and of denominational decline remains to be remedied by the connexion and by all communities of believers. I mean the deductions from our membership. Take our own figures for the last year: 836 have been erased, and 139 have been excluded. What are the causes of these erasures and exclusions? I don't mean the direct and affirmed causes, but those which preceded, and are not at first apparent to us.

Undoubtedly such members did once run well, or their names would not have been enrolled. What has hindered their continuance among us? The stock-replies may be anticipated: their interest in spiritual things declined; their intercourse with their fellow-members grew rare; they ceased to attend the means of grace; the much abused church meeting was to blame. Yet the love of all does not hence wax cold; and under the very sermons which some condemn, others may be eternally blessed. One chief cause is the lack of Christian companionship and fellowship. There is no communion of saints with saints, among us, worthy of the name. During the period of religious inquiry prior to baptism and church membership, those who are impressed and those who are nearly decided for Christ are met regularly and frequently by suitable members of mature experience and spiritual sympathy; but when this stage is passed, there is no means recognised among us of ascertaining the spiritual condition of our members. We are much concerned to make converts, but we are not equally concerned to retain them in the full exercise and enjoyment of religious privilege and power after they are made. Hence our churches are like a sieve, into which we are constantly pouring, but through which much escapes.

The loss of these members—who withdraw, are lost sight of, and are gone no one knows whither, who habitually neglect the means of grace, and who form the chief proportion of those who are erased—means the loss of so much motive power; for they should be our helpers and coadjutors, and we are deficient in the influence our churches should be able to exert to the extent of their help. We are clogged and hindered by them; for their continued alienation from our ranks makes them so many witnesses of our inability to retain our own. Provision for spiritual conversation and companionship would also do much to check the craving for excessive excitement which perverts the appetite for the real and the spiritual. Our literature, our music, our amusements, and our preaching fail to sustain the interest of the multitude if there is an absence of excitement. Let, then, the conservation of our former gains, and the development of our acquired strength, receive the same kindly and considerate attention as is bestowed on the earlier work, and we should do much to put an end to even the possibility of connexional decline. When our officers in command change the order “stand at ease” for the order “attention” and “close your ranks,” a firmer stand will be taken against the worldliness of the day; discipline and drill will be enforced; the increased efficiency of the Christian army will be apparent; the ranks will be recruited; and the church of Christ will no longer be seen side by side but face to face with her life-long foe.

ROBERT P. COOK.

The Lord is in His Temple.

THE Lord is in His Temple:—Ye heavenly hosts adore Him;
Ye cherubim and seraphim, your faces veil before Him;
Cry Holy, Holy, Holy, in deep devotion bending,
Your worship as an incense cloud, unceasingly ascending.

The Lord is in His Temple. Sing ye redeemed His praises;
Join in the hallelujah strains the whole creation raises;
The Paschal Lamb is offered—the Great Propitiation.
This be your song, with joyful voice—“The Lord is our Salvation.”

The Lord is in His Temple, the universe upholding,
From age to age His mysteries to all His saints unfolding.
Clouds at His word are scattered; joy on sad hearts are beaming;
From Him, the exhaustless Fount of life, new floods of light are streaming.

The Lord is in His Temple. The ages onward rolling
Reveal the wisdom of His plans, His power all things controlling.
New hosts are gathering round Him; their anthems louder swelling,
Ever of His abounding grace and matchless glory telling.

The Lord is in His Temple. Then let us all adore Him,
And bring a lowly contrite heart—love's sacrifice—before Him.
He waiteth to be gracious, His Spirit now is pleading,
Our Great High Priest before the throne of grace is interceding.

The Lord is in His Temple. To Him, our God eternal,
Immortal and invisible, who dwells in light supernal,
Be honour, power and glory, and endless praises given,
By all the Church of the redeemed, and all the hosts of heaven. Amen.

J. SALISBURY.

Ministerial Settlements.*

THE DEFECT AND THE REMEDY.

BY REV. J. H. SMITH.

IT will be readily conceded by all that our present method of effecting ministerial settlements does not work as satisfactorily as we could wish. No doubt some of our churches perform the delicate operation of changing their ministers with judgment and tact; but a method which affords every facility for doing this work the wrong way, and lends no help to those who desire it to be done the right way, can claim no credit on account of certain exceptional cases in which the work is accidentally done faultlessly, and must stand discredited by all the errors which it permits or encourages.

DEFECTS OF OUR PRESENT SYSTEM.

1. The first defect we notice is that *ministers almost or wholly unknown* may, and do, receive calls to our churches. In such cases it may and does sometimes occur that a serious blunder has been committed; it is discovered, after the event, that the person invited is utterly lacking in some of the essential qualifications for the pastoral office; but the discovery is made too late, and the mistake is difficult to rectify; any attempt to rectify it being only too likely to end in strife and bitterness and separation in the church. We say "end," would that it did end there; we fear the end is too far out of sight to trace, for Christianity is discredited in the eyes of the irreligious, church life is discredited in the eyes of many thoughtful Christian men, the fruit of much labour is destroyed, the work of the church is hindered, the power of the pulpit is weakened, and an incalculable amount of mischief is irreparably effected.

2. A second defect is that the selection is sometimes made by a very limited number of persons, and these, for the most part, young and inexperienced. We have about forty churches with a membership of fewer than one hundred which enjoy the ministrations of a settled pastor, and therefore are called upon occasionally to select. Bearing in mind that in most cases an extraordinary church meeting would not be attended by more than half the church's nominal membership, and that half including the younger portion, we shall readily see that the probabilities of an unwise selection are greatly heightened by the unfavourable conditions which affect the choice. Add to the above the following risks, and we may well wonder that mistakes are not more frequent. It may happen that the officers of a church are inexperienced, and that their influence in the church-meeting is small; or, that the judgment of the members is entirely carried away by the pleasurable feelings which their first acquaintance with the pastor elect had created, or overborne by the strong recommendation of eminent men unwisely given. It may be that the members are utterly weary of their many attempts to obtain a pastor, too weary to be wide awake; or they may feel that the scanty pittance which they are able to offer as salary will not justify too much precision in their choice. All these perils are increased when the selection has to be made at a time when the spiritual life of the church has run low.

* Paper read at the Yorkshire Conference, and printed by request.

3. A third defect we notice is that our present method affords no protection to the men who have been trained in our own College, and who are in fullest sympathy with our institutions and our distinctive creed, but leaves them to wage an unequal competitive contest with men who are preferred before them simply because they are not so well known, or belong to a larger and more "influential" society. Under these circumstances it is almost sure to happen that doctrines to which we are opposed are quietly and almost imperceptibly infused. In other cases churches are induced to believe that the doctrinal differences which divide us from the main body of the Baptists are so slight as not to be worth contending for; while in too many cases the ministers thus introduced never come to take a real and helpful interest in our society and its institutions, and foster, or spread by contagion, a like indifference in their congregations.

4. A fourth defect, and that a serious one, is the practice of selecting a pastor from a number of candidates who are placed in competition. It is worth notice that the test is defective. Preaching is not the only work of a pastor, yet it is too often made the sole test. Some good preachers fail as pastors, while some men, capable of gathering and keeping a large congregation, fostering and quickening the spiritual life, and directing and developing the energies of a church, have never been distinguished as preachers. But if the test is defective, the application of it is disastrous. It is often injurious to ministers. Take the case of one invited to preach "with a view;" one who has a family, and whose salary when last settled was small. "PREACHING WITH A VIEW" should mean for all men, at any time, and in every place, the edifying of the saints, and the conversion of the sinners; but this man, in the interval between settlements, has become involved in financial difficulty, he knows that he is coming into competition with other men, and that the test is to be his power to *please* as a *preacher*; and, driven by the desperateness of his circumstances, he yields to temptation, and, for the first time, degrades his high office by preaching for place. It is the first time; but will it be the last? He preached to win; what if he begins to preach to hold, and his ministry from being a spiritual stimulant is changed into a spiritual opiate, under whose dreamily pleasant influence his world-loving masters lull themselves into carnal security.

Whatever may be thought as to the force of this evil, there can be no question as to the sad mischief wrought by the process of "selection by competition preaching" upon the members of the church, and upon the young people generally, whether members or not. Let a church once give itself up to a list of names, and a great deal of the legitimate power of the pulpit is gone almost beyond recovery. When young people are taught to attend critically to the tone, and inflection, and attitude, and hat, and boots, and tie, and collar, and coat, and hair, and complexion, of a minister, until it has grown into a habit with them, the preacher has lost all power to influence them largely for good. Their attitude towards their pastors and seniors, their utter lack of reverence, and impatience of restraint, will act as a withering blight upon all spiritual husbandry, and if you desire to convert or quicken them you will have to get an evangelist to do it.

5. A fifth defect is seen in that no facilities are afforded by our method for the settlement of ministers wanting a call, or the removal of

ministers needing a change. As we are now circumstanced, ministers find it a difficult and delicate matter to get introduced to churches, and a perilous matter to resign a pastorate even when they are well aware that a change would be for their own good, and the well-being of the church which they serve. Some churches because they cannot bring themselves to ask a minister whom they love and esteem to resign, put up with an arrangement that means for them weary years of decay and deadness. Other churches, when they wish their pastor to go, not knowing how to tell him, stop their subscriptions, and give up work, and if the pastor does not take the hint they finally blunder at it, and say what they have to say in such a way as to deeply wound; angry feelings are stirred, ungenerous things are said, and not unfrequently in such cases a division is created in the church. Some churches become quite disheartened after a few unfortunate experiences, and conclude that they would get on better without a pastor. Some pastors find this condition of things unendurable, and leave the ministry. We have churches without pastors, pastors without churches, and churches with the wrong pastors; the work of one man's ministry destroyed in the endeavour to secure a worthy successor; ministers overworked and ministers underpaid; one church so rich that its wealth is a snare, another church so poor that its poverty is an effectual hindrance; on every hand wasted power, and the influence of the pulpit systematically undermined.

THE REMEDY.

Beyond question the system which permits and fosters such evils as we have sketched is faulty, and the question confronts us, can we amend it without creating more serious disaster?

1. First, then, we urge a slight modification of *our idea of a church*. At present we allow the communicants of any single congregation, however small, to call themselves a church if they choose to do so. Churches may consist of thirty, or fifteen, or even two members. In a church consisting of thirty members, sixteen would have the power to control its affairs if all the thirty were active members. Usually, however, not more than half of a church's members attend the church-meeting, and that half includes the younger portion, and those most recently added to its membership. It follows, then, that under such conditions, eight persons, some of them young, may control the use of valuable property, and direct the operations of the kingdom of God against the empire of sin in an important strategic position; and however much the work may be mismanaged, no one can interfere with the right of these eight people, mostly young, to betray the paramount interests of the kingdom of Christ, because, I suppose, it would be contrary to our principles; in which case, if we are loyal to Christ, I think we must alter our principles, for if our work is to be done wisely and well, we must surrender the *liberty to do wrong*, and return to the *wisdom* of our forefathers, who regarded a church as consisting of the communicants of all the congregations within a *given* area; and to the *pattern* of the primitive churches, which consisted of all the communicants meeting in the several upper rooms, and lower rooms, and temple courts, and synagogues, and river-side resorts, within a given district, and designated by the name of the principal town or city of the district.

We read of the saints at Jerusalem, but not of the churches at Jerusalem. Doubtless from the number of the saints and elders, there were several congregations at Jerusalem and in the neighbouring villages; but we read of the church which was at Jerusalem, as also of the church at Antioch, the church at Ephesus, and the church at Corinth. And so, in the earliest records of the New Connexion of General Baptists we read of the church at Barton with three ministers, and congregations at Barton, Hugglescote, Stanton, Markfield, Ratby, Hinckley, and Longford; the church at Melbourne with two ministers and five congregations; the church at Kegworth, with two ministers and five congregations; and the church at Loughborough, with two ministers and seven congregations. What we propose first, then, is that a church shall consist, not as now of the communicants of a single congregation, but of the communicants of all the congregations within a limited area. The church thus constituted might meet once a quarter for conference and business. All purely local business might be transacted at the monthly meetings of members in connection with the several congregations, as now, with the right of appeal to the Quarterly Meeting in case of difficulty. While matters affecting the whole district would be decided at the Quarterly Meeting.

In the churches as thus constituted we would vest the sole right to invite ministers, and the sole responsibility for their maintenance; but no invitation should be allowed to be given or accepted for a period exceeding three years, while, at the same time, any church should be free to re-invite a minister any number of times.

2. Secondly, we would suggest the establishment of a *Central Board of Reference by the Association*, whose duty it should be to facilitate communications between churches and ministers. Its Secretary should be required to keep a list of all our ministers, a record of the number and duration of their settlements, together with any other particulars of value; a list of churches needing ministers, and of ministers desiring a change, or requiring a settlement. All communications relating to settlement should pass through the Secretary. Thus a church desiring to secure the services of a pastor would communicate with the Secretary of the Central Board, who would forward to the church a complete list of moveable ministers, *without comment*. The church would then select *one* name from the list, and forward it to the Secretary, who would immediately inform the minister in question of the wish of the church. If the minister assented he would go on trial (whenever circumstances would permit) for a period of not less than three weeks; and after the expiration of that time the church would forward its decision through the Secretary to the minister. If an invitation should not be given or accepted, another selection might then be made.

The Central Board should be required to place on the register of recognized General Baptist Ministers, all who are at present so recognized by us; all who may pass through our College, first as probationers, and afterwards, on approval, as fully accredited ministers. It should also be required to admit such duly accredited and recognized ministers of other denominations as may make application, provided that the number of ministers then on the register should be insufficient to meet the requirements of the churches.

3. Thirdly, we would suggest a modification of existing financial arrangements. In connection with each congregation certain items of income should be set apart to form a CHURCH FUND, from which the salaries of the ministers, payment for the services of lay preachers, and the incidental expenses of the Quarterly Meeting should be met.

A minimum and maximum salary should be fixed, in order to prevent, on the one hand, ministers being underpaid, and on the other hand to secure the aid of wealthier communities in succouring the needs of the poorer districts. The minimum salary should not be placed below the sum which would enable a minister's family, with moderation, prudence, and economy, to keep clear of financial difficulty. Say £100, with an addition of £20 for every fifty over the first one hundred seat-holders, and an allowance of £5 for every child under sixteen years of age. The maximum salary might be fixed at such a sum as might be regarded as a fair and full remuneration for a preacher of average ability. The Secretary of the Central Board should be required to decline to forward any communication from any church offering less than the minimum or more than the maximum salary. And ministers making arrangements other than through the Board should be dropped from the Register.

The first charge on the church fund should be a sum necessary to secure an *annuity* of £75 for its ministers. If a church, after paying the maximum salary, should have any surplus on account of the church fund, it should go to form a *Sustentation Fund* for aiding those churches which are unable to sustain the requisite number of ministers; or, failing such, should be paid over to the Home and Foreign Missionary Societies. The committee managing the Sustentation Fund should be empowered to withhold aid from any church which declined to work on this method.

To the scheme here sketched we would only add, that without making any rule as to arrangements for preaching within the churches, it should be understood that, so far as practicable, all the congregations comprising a church should have some share in the services of the ministers, both in the pulpit work and in pastoral visitation, and that while they thus exercise a supervision of the whole area covered by the church, it would be found convenient, as a rule, that each minister should be specially attached to one congregation as now.

Having laid before you the scheme in three propositions, it will now be necessary to show its bearings upon the difficulties which we design to overcome.

1. First, the enlarged idea of a church will provide an increased number of counsellors for the accomplishment of some of the church's most difficult and important duties. In the multitude of counsellors there is, or should be, safety; not absolute safety, perhaps, but in the selection of a pastor the danger of an unwise choice would be materially lessened. The varied conditions of the communicants of the several congregations composing the church would tend to prevent an undue value being set upon any one of the essential qualities of a successful pastor, and aid in maintaining a more steady demand for a proper combination of culture with fervour and piety in the pastorate. If thought desirable by the church, the pastor's work might be lightened by a periodical interchange of pulpits between the several ministers of the

same church ; and it might be arranged so that small congregations could occasionally, or at regular recurring intervals, enjoy the ministrations of the pastors, and able and qualified lay preachers be encouraged by the opportunity of ministering to the larger congregations. The larger contributions of the larger congregations in a church would, in so far as they were in excess of their own requirements, aid the smaller congregations in providing a decent salary for their pastors, so that the disgrace of £40 to £80 salaries would be wiped out. The power of local magnates to dominate a church, or control its minister by threatening to withdraw their support, would be destroyed. The power of small factions and family cliques to disturb a minister would be materially weakened. Mutual sympathy and helpfulness between neighbouring pastors and congregations would be promoted. The election of a pastor for a period of three years would greatly facilitate the process of effecting a change when desirable, while at the same time it would never necessitate a change.

2. The appointment of a Central Board would greatly add to our security against invitations being given to unknown persons, and be an effectual protection for the men who, having given up lucrative businesses, or resigned bright prospects, in order to fit themselves to serve us, have a just claim to such protection ; especially would this be the case if all communications were *required* to pass through the Board. It would secure easy and agreeable communication between wanting churches and waiting pastors. The exact method of conducting such communications which we have indicated would render it impossible for a church to have a number of men before them at the same time ; would admit of the application of other than a mere preaching test ; would enable the churches to secure useful and reliable information concerning the ministers available, and would render the exertion of any influence or bias on behalf of particular men by the Board impossible.

3. The financial arrangements we propose would secure the co-operation of all the congregations composing the church ; prevent arrangements being entered into which are discreditable to Christianity ; deter wealthier congregations from spending all the money which they raise upon themselves ; and secure some measure of justice to *all* our ministers and *all* our congregations. By the adoption of these suggestions existing arrangements would not be violently disturbed ; congregations would be brought into closer union ; isolated congregations would be brought under pastoral supervision ; while without throwing additional burdens upon the churches, the position of our ministers would be substantially improved, and their labours more equitably distributed.

May I be permitted to hope that this Conference will not hesitate to contribute its share of careful consideration upon a question which is pressing to the front in almost every Association and Conference of Baptists. Let us not, on the one hand, be held back by an unreasoning attachment to that which has been, nor, on the other, be hurried breathlessly forward by a frivolous love of change.

I am aware that because of the magnitude of the subject, some timid souls instinctively shrink from it. Brethren, if it must be met, let us meet it manfully, and without any further delay than is necessary for due deliberation.

New Pictures of Nonconformity.

FROM KING HENRY VIII. TO QUEEN VICTORIA.

NO. I.—WHAT IS NONCONFORMITY.

LOOKED at from the mere dictionary point of view, Nonconformity is a negative term that indicates only protest and separation; but he who confines his knowledge of great historic words to the definitions of a dictionary, will probably die without discovering why that valuable volume is so often called "the dunce's oracle." History proclaims Nonconformity to be a heroism, a principle, and a power. A heroism that endured the cruelties of priests and kings rather than surrender truth and conscience. A principle that claims divine right of freedom for all men from every interference of princes and governments with religious convictions. A power that, in its resistless action upon the course of legislation, has given our country the proud pre-eminence of being the home of liberty; while its direct action upon society has been moral purification and spiritual elevation.

If Nonconformity meant nothing but refusal to conform to the Church established by the Government, then English State-churchmen themselves would become dissenters whenever they went to Scotland; for the British Government, in its wisdom, sets up two very different State Churches in this realm. In England and Wales the State Church, as we all know, is Episcopalian, whereas in Scotland it is Presbyterian; yet, though Episcopalians refuse to change their religion, and conform to the State Church in Scotland, no one calls them Dissenters or Nonconformists, because every one feels that Nonconformity means vastly more than mere non-compliance with the Government regulations of religion.

Certain State Church bigots have been furious with our Queen, because, being in Scotland, she has taken the Lord's Supper in the State Church there; but, of course, she could not be called a Nonconformist for that. When, on the other hand, she neglects to conform to the Scottish State Church, and receives the Lord's Supper in an Episcopal Church in Scotland, no one speaks of her as a Nonconformist, and yet the Episcopal Church is no more a State Church in Scotland than the Presbyterian Church is a State Church in England. If, therefore, Her Majesty, can disregard the state-authorized religion in her own realm without becoming a Nonconformist, so also can any of her subjects, and something more than that is needed to constitute the reality of Nonconformity.

There are numbers of irreligious persons who never concern themselves with any kind of worship, but no one dreams of describing these persons as nonconformists; on the contrary episcopalians frequently reckon them as churchmen, on the curious hypothesis that all who do not profess some other religion are in some way part of the Government Church. In this, indeed, they are in accord with the Government, because every Englishman is a churchman in the eye of the law, and the law alone decides what the State Church really is. No matter how bad the lives of irreligious persons may have been, if they have been

baptized, confirmed, and were not suicides, the law compels their parish priest to bury them as dear brothers in sure and certain hope of eternal life. Since, then, a man can refuse to comply with the State religion, and still be legally a churchman, something more is needed before we can have that great element of the national life which is in the thought of all intelligent men when they pronounce the word Nonconformity. It is true that nonconformists decline to accept the Government plan of worship; but they do this not from indifference, caprice, or prejudice; contrariwise, they do it in the exercise of Christian judgment, and as an absolutely necessary duty. The solemn promulgation by the Government of Episcopalianism as a sort of patent, guaranteed, and only genuine religion, is a solemn farce in the eyes of nonconformists, who believe that kings and parliaments have no authority whatever in the Church of Christ, and therefore reject equally the headship of virtuous monarchs, with that of royal profligates, as a usurpation of the sole authority of the invisible and eternal King.

Public Worship Regulation Acts may be and, indeed, are passed to regulate the worship of State Churchmen; but Nonconformists refuse to submit their religious observances to any parliamentary direction, because they believe that the scriptures are amply sufficient for religious guidance, and that the will of God can be known from His word much more certainly than it can be ascertained by debates in the House of Commons, and decisions of law courts based upon its Acts. Nonconformity, then, never means dissent for the sake of dissention, but it always means dissent for the sake of loyalty to Christ, and for liberty of conscience. It means obedience to Christ's commands, without mixing up with them the commands of statesmen; for such a mixture implies that a man's religion should consist of what seems good to the Lord of all, and of what seems good to the strongest political party of the day. In a State Church an Act of Parliament is of equal authority with a commandment of Christ's—nay, in practice it carries far greater authority, because a clergyman can break the known laws of Christ and still retain his position, provided only that he does not break the human laws under which the Church is established; while, on the other hand, obedience to Christ, however manifest, would not save him from suffering loss of position, if he failed to obey the courts that control the State religion. An evangelical clergyman is just as liable to be thrust into the common gaol as a Ritualist; in fact he can only keep out of it by due submission to the government regulations.

The dissidence, therefore, of dissent is—fealty to one supreme Master; liberty of conscience; purity of church-membership; and freedom for church growth: but of these things the very core is—loyalty to Christ as opposed to disloyal homage to human enactment and authority.

So strong is the instinct for loyalty to Christ that Nonconformists readily dissent from each other, on comparatively slender grounds, whenever they cannot agree about what the will of Christ really is. Each goes his own way, happy in the thought that he separates only for closer obedience to his acknowledged Lord and King.

For though Nonconformists seek unity, they believe loyalty to Christ to be the prior obligation, and unspeakably more precious than

unity itself. They do not, however, unchurch each other, and in this they still further dissent from the State Church, which, by its canons, very impartially excommunicates them all. They recognize in each other a common aim, bid each other God-speed, and retaining a strong affinity for each other, constantly render mutual assistance, and join in each other's public services. Moreover, all of them are ready to surrender their Nonconformity whenever it can be shown that the State Church is not itself a dissenter from the teaching of Christ, and a nonconformist to the example of the apostles, in numerous matters essential to the high purpose and power of a Christian church.

Even if the State Church taught nothing contrary to the plain meaning of the word of God, Nonconformity could never consent to barter Christian liberty for State patronage, and thus reduce religion to a state of serfdom under kings and parliaments, and this, no matter whether they are godly or not.

That is the condition of religion in the State Church. As one of her own prelates has said truly—"The Church resigns up her independency, and makes the magistrate her supreme head, without whose alliance and approbation she can administer or decree nothing."

In matters political Nonconformists yield to none in true loyalty to, and affection for, the throne; but in the things of religion Nonconformity knows no more authority in monarchs than in other men: in fact, it knows only the authority of the earliest, the highest, the holiest—the God of the whole earth, and the Saviour of men.

E. HALL JACKSON.

Right for Work.

BESIDES having every man at work, and at work in the right place, it is of still greater moment that each man should, as far as possible, *be kept right for his work*. If the woodman will keep his axe sharp, he will save both strength and time in cutting down the tree; if the builder will keep his tools in good condition, he will advance faster with his edifice than if he employs ill-conditioned instruments; if the captain will give heed to the drill of each soldier, he will make the most effective preparation for the enemy; so if every worker is kept in a high state of efficiency, signal success must crown his labours. Gideon's three hundred men, filled with, and qualified by, faith in the Lord God of battles, are better than thirty thousand who have neither the sword of the Spirit in the hand, nor the shield of faith to quench the fiery darts of the wicked. "To pray well is to study well." Time given to preparation for duty is not time lost, but most wisely husbanded. When Saul, the King of Israel, said to Ahijah, the priest, in a day of expected battle: "Bring hither the ark of God;" but hearing the mighty resonance of the shout of the Philistines, was filled with the spirit of haste, and without the preparation of prayer and worship, went to the battle, he found that, in so doing, he had "played the fool and erred exceedingly." And so does everyone who neglects any of the means which God has commanded and honoured for keeping the warrior fit for his duties.

JOHN CLIFFORD.

Christianity its own Vindication.

BY REV. J. J. FITCH, NOTTINGHAM.

IN that now celebrated volume of "Scotch Sermons" the Rev. Patrick Stevenson says—"Agnosticism is dismissed as not only contrary to experience, but as a contradiction in terms. We know, if it be only in knowing that we do not know." It is that remark which suggests a few thoughts for this paper. How is it that the testimony of Christianity and of Christian experience is denied? How is it that the truth which the church of Christ is competent to teach and promulgate should be dismissed by so many as unworthy of credit, on the score that it cannot be known?

Men deal not so with other truths. The investigations and conclusions of science are gladly welcomed and received, not only by the world, but also by the church; whilst the investigations and conclusions of Christianity are rejected—we suppose, because of the supernatural element which enters thereinto.

But is it fair thus to deal with the church or with the individual Christian? Does not the outcome of Christianity justify us in saying we "*know*" it has a divine origin and mission? Is not the witness in itself that it came from God? And are we to be discredited or pronounced mistaken when, as Christians, we say—"We *know* in whom we believe?"

So long as agnostics deal only with blank materialism we can wish them God-speed—they may even be doing the church a service,—but when they undertake to misname our knowledge of Christ and eternal life a superstition, or a fanaticism, they have crossed the border, are out of their region, in a country of which they are totally ignorant; and we agree with them in one thing—they do *not* know.

Given there are limitations to our knowledge of God, granted there are deep mysteries connected with His spiritual presence in the hearts of His people and in the world, the theologian does not therefore hold an unique position. Every science has its limits. Study where he will, man touches very soon the boundary of his information. Our teachers carry us as far as they can go, then standing before the unpassed barrier, tell us "the beyond is unexplored." The Christian arriving at the same point in his pursuit of the knowledge of God, acquiesces in the inevitable, knowing that were it possible to understand or explain all the phenomena of the Christian revelation, it would be proof positive it came not from God. Our knowledge is limited, certainly, and, as a consequence, it is imperfect; but it is *definite* and scientific so far as it goes. Our position is not peculiar then; there are in every realm some truths argued "*a posteriori*." Dr. Hackel three or four years ago said, concerning the theory of organic evolution, that it could not be verified, yet held at the same time that no such demonstration was needful, for the facts known enabled anyone in his right mind "*to draw the crowning inference*." That is precisely our position. None can demonstrate the existence of God, or His presence in the church and the world, with scientific exactness; yet we find in Christianity itself, and in its work, sufficient to justify "*the crowning inference*" that a divine life throbs within it.

If in this world the true living power be influence—not authority,—influence—not blind force—then it must be acknowledged Christianity is a living power. The widely extended, beneficent, and lasting influence of Christianity is its own forceful argument and proof. It is a divine principle of life and love implanted in the world; a “new soul given to humanity;” *the* regenerating force of modern society, and principal element in nineteenth century civilization. It is the “leaven” in the centre of our national life; the “salt” penetrating and preserving it; the “sweet smelling savour” lading our very atmosphere with its aroma.

It may be impossible to dissect the morality, the high-toned principle, the philanthropy, and charity of British life, and say precisely how much is the outcome of native instinct and of public sentiment, and how much the outcome of Christian influence; but he must be wilfully blind who does not see how greatly we are indebted to the doctrine of Jesus of Nazareth, which is producing a new creation out of the old chaos, and altogether transforming human nature itself.

Its history of eighteen centuries is before the world—a history of liberty, fraternity, and love—and its purest and noblest appeal is to its practical conquests and deeds of mercy for the human race. We claim for it—not for any particular sect, but for Christianity—that it has shattered despotic governments, succoured every righteous cause, lifted weak woman into her right position, “saved” men by converting them not only, but by changing and transforming them, and developing every part of the human constitution upon the lines of righteousness and truth; it has broken the fetters off the slave, preached the claims of the Prince of Peace, and sent “the light of the knowledge of the glory of God” into the gross darkness of heathendom.

The Christian doctrines of Redemption and Regeneration are not found *only* in the dead letter; they are virtually present *in* us and *around* us in the “living epistles” which *might* be “known and read of all men.” Christianity makes this reasonable demand of men—that it be judged by its outcome, by its long history unrolled before the world. It asks not to be criticised by the crude creeds of its sects, or the partial truths of particular denominations, but by its lofty, pure, and spiritual aims and deeds. Here in this world is the “living temple” of “living stones,” and if one should say he does not know of it, he cannot see it, it is as though a man should wilfully shut his eyes, and complain he cannot see the sun.

When, in years past, the unbelieving and sceptical wrote against the Christian faith with great acumen and subtily, the reply of Christian apologists was, in brief, “Come into its realm and learn for yourselves;” and in the present day, when, in some circles, all certainty respecting a spiritual world and spiritual power seems to be crumbling to dust, the answer of the church should be the same:—“Come, behold its living influence—not its dead creeds, preserved like a mummy in a tomb, but the glory of the power of its mission over a ruined world.”

Are not the deeds of Christianity the secret of its immortality? Unless that solution be found, its age-enduring character is one of the great marvels of history. From generation to generation the pile of evidence as to its divinity goes on growing; with *it* the human race moves forward “*pari passu*,” and it is either imbecile or wilful to doubt

as to its imperishable essence, or helplessly say, as some, that we cannot find it out. Mr. S. R. Pattison, F.G.S., in his pamphlet upon "Nature's Limits," says he saw "in the town of Vire the ruins of a Protestant church destroyed by the mob a century and half ago, and on the highest fragment, beyond the reach of the destroyers, there yet flashed out in the sunshine the golden letters of the first commandment—"Thou shalt have no other God but me." Thus Christianity, notwithstanding criticism intended to be destructive, and in spite of negative not-know-ism, lifts high its testimony for God above them all. Other religions stand like mildewed shrubs, drooping and sickly, whilst this of Christ—the tree of life—spreads far and wide its restful shade, and sheds leaves for the healing of the nations. We believe in the "survival of the fittest," and, with an argument drawn from more than eighteen centuries, we may fearlessly prophesy, concerning Christianity, that no religion will ever supplant it; falling as heaven's fire in the midst of men's systems, it will consume them as stubble, and, by its own inherent life, constrain men to recognize its supernatural origin and divine procession.

Turning now to the individual Christian; is there not in his case a personal experience which is worthy of being accredited, and of which he may speak as a certainty? A man may, during the initial progress of his Christian life, rest his belief in a large measure upon external testimony—upon objective intuition; but the time will surely come, if he "wills to do God's will," when, from his own spiritual intuition, he shall "know of the doctrine," the beauty, the holiness, and the power of his divine Saviour.

We all have known a time in our life when adverse criticism would, if not overthrow, seriously impair our belief; but that gives place to an *experience* of the sympathy and love of Christ, which actually becomes part of our consciousness, and which cannot be expelled by any force of argument. We can afford to laugh at the declaration that ocean's spray is not salt—it has plashed upon our lips, we have tasted its brine. We have "tasted" and seen "that the Lord is gracious," and our knowledge of Him as Saviour and Helper is one of daily living experience.

There is a divine side of Christ's work of Redemption and Regeneration which is outside the range of consciousness, and the language of Christendom descriptive of that work differs greatly. But the inward experience of sin pardoned, reconciliation to God, resurrection with Christ, are the same universally where men are brought into vital fellowship with Christ.

All might thus *know* Christ if they *would*. What we *know* depends greatly upon what we *are*. Where there is no *love* there can be no *knowledge*. To know God we must love God, and in proportion to the intensity of love, will be the length and breadth of knowledge. "Every one who loveth, *knoweth* God." "He who *doeth* truth, cometh to the light." To cultivate His presence, and obey Him, is the way to know Him. To *live* our way to God, as well as *think* it, is the path by which to approach Him. Enter the region of Christian faith and work, and we see and know from *within* what we could never see or know from *without*. "The secret of the Lord is with them that fear Him."

The prominent and peculiar characteristic of the Christian revelation is the force with which it urges the truth that the way to a knowledge of God in Christ is through the heart; not that it leaves no room for an interplay of intellect—there is sea-room for the greatest and noblest; still it is heart-first, not head-first, that the great majority of men will come to Christ. Thus the apostle Paul prays for the Ephesian church, that they may “know the love of Christ which passeth knowledge,” using the word “*know*” in the higher sense—an experiential heart-knowledge—in opposition to the arrogant knowledge of the early “gnostics,” which, being an intellectual perception *only*, could not apprehend Christ’s love.

There is nothing more offensive, or which calls forth the opposition of mankind sooner than a dogmatism of belief. Cold, hard, repellent assertion of religious belief is no power, but very weakness. Our fellows will not receive our dogmas upon our *ipse dixit*, nor will they listen to us if we assume infallibility. But without falling into that error, we still have a right to say, with relation to our Christian experience, “We speak that we do *know*, and testify that we have seen;” and if our life, based upon our love of God and belief in God, proves itself true and consistent—if that belief in, and love of, the unseen God shall assist, and not retard, the development of every part of our higher nature—then that life ought to be accepted as a fact, not dismissed as a farce, and the secret source of its sustenance and strength should be acknowledged.

Time was when theologians made the same mistake in testing science, which to-day is being made by scientists in testing religion; *e.g.*, Galileo was forced by narrow religionists formally to withdraw from the position he had taken with respect to earth’s revolutions—and even then, so convinced was he, that he added, “And still it moves.” They applied a religious test to scientific knowledge, and they failed; to-day, men would apply a scientific test to religious knowledge, and they also fail—for the Christian replies to all criticism, “And still we live, and move, and have our being in God.”

Vinet says, “A true Christian is a complete apology for Christianity.” And in proportion as the church and individual Christians realize and live in sight of that great truth, will they become potent, and their testimony irrefragable. It matters little by what name a man or a truth is known; each man and each truth must be judged by his or its products. “By their fruits” is the old standard; one which, in the fierce conflicts over creeds, has been to a great extent forgotten, but which, in this nineteenth century, is becoming once more the popular gauge. The days are upon us when things must be fathomed. Artificialism and externalism will not stand the searching gaze; “wood, hay, and stubble” will be consumed in the fierce light. Men care not much for our so-called orthodox or heterodox beliefs, or for our catechisms or ecclesiastical formulæ; they demand to know what we are in ourselves, what we are doing for the redemption of manhood, and to see our “faith by our works:” and unless we are so in sympathy with Christ crucified as to know Him the inspiration of our life, our labour, and our love, we are still without sufficient reply. “The kingdom of God is not in word, but in power.” Our potency lies in the

penetrating perfume of our Christian life. If one should walk through our house with a bundle of fresh gathered violets, the flowers would betray themselves by their sweets, though we saw neither them nor bearer; and a Christian cannot go into the world with "garments smelling of myrrh, aloes, and cassia, out of the ivory palaces," and be undetected. Oh, for wisdom to *live* Christ, and so reveal Christ's life! for grace to love Christ, and so reveal Christ's love! for a faith which is vital, not merely traditional, and a belief which is penetrated by the spirit of our risen Lord!

We shall do well to remember Thomas Carlyle's grand words concerning that book we still love dearest and best—"In the poorest cottage is one book wherein, still, to this day, for the eye that will look well, the mystery of existence reflects itself, if not *resolved*, yet *revealed* and prophetically emblemed; if not to the satisfying of the *outward* sense, yet to the opening of the *inward* sense—which is the far grander result."

The Prayer-Meeting and its Improvement.*

MESSRS. HAMILTON, ADAMS and Co., have done good service by introducing this American work to the notice of the British churches. There is no doubt that for a long time the English prayer-meeting has been in a state of chronic decay: and if it is to regain its former place in our church organization and work, it will have to be conducted on new methods, and in a spirit far more adapted to the necessities and habits of the hour.

The one radical cause of decay in prayer-meetings is, that *nothing* has been put into them: and it is a law of God, irresistibly potent everywhere, that where we do not sow we do not reap. God is not a hard master, that is certain; neither is He a foolish or an unjust one; and He does not give us corn where we sow tares; and plenteous harvests in untilled fields. The prayer-meeting has cost us nothing for a long time; and it has given us back the same. There has been little preparatory thought, or effort, or prayer, and therefore it has become dull, dry, and depressing, and in some cases even distressing in its effects. We have *drifted* into the prayer; chosen any hymn that came first; left the music to anybody skilled or unskilled in song; asked anybody to pray, irrespective of the fitness of the suppliant for such a task; read anything or nothing—and we have had our reward: viz., either no prayer-meeting at all; or one attended by about one-tenth of the members of the church. I have never had a moment's hesitation in affirming, as a fixed belief, that if we gave *anything like the attention, the preparation, and the co-operation of effort, to the prayer-meeting that we do to the Sunday-school, or the Sunday Services, we should make it an undoubted "success;"* a success in the best and deepest sense of that much-abused word; and, as Mr. Thompson says, it would rise at once into one of the great departments of successful Christian life.

It is not the spirit of prayer that is wanting: it is method, thought, preparation, wisdom, and tact. Do not let us sink into the folly of

* A Review and a Direction. By the Rev. LEWIS O. THOMPSON. Hamilton, Adams & Co.

scolding our fellow Christians because they do not come to join in circumlocutory speeches, called by courtesy "prayer," bad singing, and pointless observations made on "the spur of the moment." Above all, let us avoid the "cant" of saying that they have less spiritual life than we have, and are less earnest in prayer. No, Mr. Thompson's title strikes the right note. *The Prayer-meeting must be improved*, and then it will be attended, and not before; and it ought not to be.

What, then, shall we do? This is the question discussed in the volume before us: a volume that should be given to every one of our ministers, and be studied by all our office-bearers, and indeed by all who seek the growth and usefulness of the churches. The pith of Mr. Thompson's recipe is PREPARATION—preparation on the part of the minister himself; preparation of the people to take part in the meeting; preparation of the order and of the topics of the meeting; but preparation always under the sway not of the idea that the prayer-meeting is the minister's meeting at which he is to preach, but the PEOPLE'S meeting, held specially for them, and intended as one of the chief agents in promoting their common Christian life as a community of believers in the Lord Jesus. Each meeting should have its plan. Successive meetings should be marked by variety, and interest should be kept at a white heat. How to do these things is the difficulty; and it is a difficulty our author grapples with in a fine spirit, and with emphatic success. Let us accept his aid, and see if we cannot give to the churches and the country the countless blessings embraced in an IMPROVED PRAYER-MEETING. JOHN CLIFFORD.

Is a Sermon an End, or a Means?*

"THE Sermon may be treated as an end, or as a means.

"AS AN END, the objective point of the preacher will be to make it as perfect as possible. There will be the rounded periods; the smooth alliterative passages; the redundant phrases, the finely spun abstractions, the climax and anti-climax, and a fair sprinkling of trope and metaphor. The object of the preacher will be to impress the hearer with the quality of his effort; and it will not be his fault if he does not succeed.

"AS A MEANS the preacher's object is not the sermon itself, but one of the three things on which the pulpit is instituted—

- (1.) Instruction in doctrine.
- (2.) Guidance in life.
- (3.) Conversion of the soul to God.

"The minister may still use the effective sentence, the climax, the peroration; but all these will be subordinate to the great end for which pulpits are instituted, and preachers are ordained to preach. In the one case the hearer will say, 'What a splendid sermon—what a fine effort!' In the other he will be tempted to exclaim, 'A sermon that will do good—it ought to do me great good!'

"Between the sermon prepared and preached as a *means*, and one delivered as an *end*, there is no choice. On the one the hungry soul feeds, and is nourished into new life; on the other the imagination is tickled, while the soul starves. There are sermons and sermons; to preach for the glory of the Gospel is to honour the Divine Commission; to preach for self-glorification is only to dishonour that Commission, and make a travesty of the ever-living Gospel."

* *Christian World Pulpit*, October 2nd, 1880, p. 272.

General Baptist Home Mission.

A NEW YEAR'S APPEAL.

322, Commercial Road, E., January 7th, 1881.

DEAR BROTHER,—Your church has plenty to do. Its hands are quite full. We are anxious, under such circumstances, lest even ordinary duties should be forgotten. It is within your knowledge that our Association, some twenty years ago, determined to lay upon the churches “no greater burden than these necessary things,” viz., the support of three institutions, among which the HOME MISSION is first named.

We ask you not to overlook this primary duty in the year on which we have just entered. Will you kindly make arrangements for a Home Mission collection between now and the close of the financial year, which will be early in June?

There are many considerations why you should give your very best attention to this request. We mention the following:—

1. The Home Mission is the institution, not of a committee, but of the *Denomination*. The Association controls it, and the Association urges its claims upon every church in the Connexion.

2. Its aim, as the name indicates, is to extend the influence of the Denomination in England. It renders support to poor churches which, without its aid, could not continue their good work. It helps new causes till they are able to help themselves. It seeks to open up new ground, and to establish churches in places where there is a lack of spiritual provision for the needs of the people. It also seeks to unite the whole strength of the Denomination in the building of one new chapel at a time.

3. The means of the Society are utterly inadequate to the work it is expected to do. Earnest and deserving appeals for aid have to be rejected every year for lack of funds. With the present income it is almost impossible to do any aggressive work. The contributions for last year amounted to *fivepence farthing* per member. Surely our churches can do more than that. If the 119 non-contributing churches were to contribute at the same rate as the 68 contributing churches, the income would be increased by £700 or £800.

Is not this a consummation devoutly to be wished? We believe it can be realised, but the churches want leaders. Will you kindly read this circular to your church, and earnestly press the friends to do something? Will you *pray* for the Home Mission?

If you will do this we are quite sure that the year 1881 will witness a revival of the Home Mission spirit throughout the Denomination.

We are cordially yours,

J. CLIFFORD, M.A., } *Hon. Secs.*
J. FLETCHER, }

P.S.—See the offer of a deputation on page 459 of the December Magazine.

Echoes from the Pews

HAVE met with a cordial welcome, and a ready response. One correspondent states that "the relation between the ministry and the congregation is far from being what it ought," and hints that some opportunities of a fair and candid criticism on the work of the pulpit is one of the chief desiderata of the hour. I have written to him, asking for a fuller statement of his views. Another thinks the letter of the doctor's wife "capital, and full of sense," and concludes with the hope that "our minister will take a hint." A third writes about the "*Lord's Supper Service* and the minister."

But I pass by these, to two letters that happen to be on the same topic, and that show the two sides of a familiar shield so well, that to give one without the other would certainly be unfair—they are on what I may call (as the phrase occurs in each),

II. THE "SIMPLE GOSPEL" IN THE PULPIT.

"Dear Sir,—As you have opened a page of the *Magazine* for 'Words from the Pews' about the Pulpit, I take the liberty of writing to say that, as far as I can judge, although I am only one, what we want in the pulpit now-a-days is the simple gospel. We get something called science, and history, and duty, and self-sacrifice, and work, and I don't know what, but it doesn't seem to me that we get the simple gospel. Our minister has been with us more than two years, and yet I've scarcely heard him, in all that time, say anything about 'the blood,' or 'the atonement,' or 'saving faith.' He did once preach from 'Behold the Lamb of God, that taketh away the sin of the world;' but where our old minister would have mentioned 'the blood,' and the 'atonement' fifty times, this young man didn't do it more than once. I don't mean that he doesn't believe in the atonement. I know he does, for I wouldn't write this to you if I hadn't spoken to him first. I don't believe in giving 'hints' in a round-about way, and writing to magazines, without going first, according to the scriptural method, and 'telling it to the brother.' I have had a long talk with him, and I can tell that he has as strong a belief in the death of Christ as the sacrifice for our sins, and the 'proof supreme,' as he calls it, of the love of God, as I have; and this puzzles me all the more. For do as I will I can't help feeling that I miss something from his preaching which makes me wonder whether I haven't heard *another gospel* altogether, as Paul says. Really I don't know what to make of it. He is a very good young man, and works a deal harder than ever our old minister did, and the people do come and get good, and they do a lot of work; still I feel as if I don't get any spiritual food. Can you help me? What ought I to do? I write to you not in much hope, but with a little. Please don't print my name, it is not necessary—but if you can say anything about this matter that will explain it and help me, I shall be very much obliged. Yours, * * * * *"

I have a theory that for every problem there is a fact somewhere, if we could only find it, that is its solution. But life is so isolated, and the all-interpreting facts so rarely come into the neighbourhood of our perplexing experiences, that we carry our problems with us for years unsolved. Still the following letter, separated by only two posts from the former, goes some way to suggest an explanation of * * * * *s difficulty. Omitting the preamble, it runs thus:—

"I came to this town, as you know, five months ago. I have been to both the Baptist chapels, for I am a Baptist, and I am convinced that I ought not to support error by uniting with a church whose avowed beliefs and practices I do not accept. But I am in a strait. Both ministers are earnest and good men, and preach what they call 'the simple gospel;' i.e., the most thoroughly washed-out, lifeless, narrow evangelicalism; and add to this, fiery and impatient denunciations of men who do their work in another way, as 'heterodox,' blighted by 'modern thought,' and so on. Against scientific men, although they themselves are as innocent of scientific knowledge as my pen, they are rabid, and make me writhe in my seat by their insane statements. They use obsolete language, as though they were last century men risen from the dead; talk again and again of 'the blood' without saying 'the blood of Jesus Christ,' or ever taking the trouble to give any idea whatever as to what that most profound and solemnly suggestive phrase means; constantly drop into intolerable palaver about the 'the Lord's

dear people; and are so unctuous in their speech, and fall so incontinently into the snare of vapid over-appeal, that every sermon is an affliction almost greater than I can bear. I verily believe they think every man is a Philippian jailor, fresh from an earthquake, quivering with fear, and asking "What must I do to be saved?" It never occurs to them that men do not exactly know what it is they have lost; that in many, yearnings for God and righteousness are extremely feeble, a sense of sin dull, and a feeling of doubt about religious truth ever present. Now, Mr. Editor, I am not unaware that this kind of thing (I won't call it preaching) suits some people—I know it does: more's the pity!—but surely we need not have two editions published at the same time, and within half a mile of one another. Could not something be done to distribute Baptist preachers with a little more regard to the probable wants of the neighbourhood in which they are located? To cease being a Baptist *in fact*, as well as in name, I am ashamed; but how to endure this, I know not.

"I am yours very truly, J. R. HUME."

The first thing I thought of when I read those letters was, How true is that saying of George Elliot's, that you can only do people good by using the ideas they already have? The correspondent * * * * * has been so long accustomed to associate certain ideas with particular phrases and terms, that if the phrases and terms are missing all is missing. The same truths expressed in the current English of the day, and free from ancient technical and theological language, do not reach her mind. The joint is cooked in a *different* method from the one adopted for fifty years, and therefore there is no food. Is it too much to say that the hearer should make a vigorous effort to get at the truths, and therefore should try to free herself from the bondage to particular terms? If the facts and truths are given in clear, fresh, and crisp English, then, surely, that is a gain to the majority of hearers, and is likely to be a gain to the kingdom of heaven and the world.

Mr. Hume's suggestion is one that no less august and responsible a body can deal with than our Association, and I advise that he make a "Case" of it and send it to the Secretary.

JOHN CLIFFORD.

Wide-Awake Boys.—For the Young.

GENERAL GRANT is reported as having told a story lately to illustrate how much luck or chance circumstances had to do with making a man's fortune. When a boy, he stated, his mother one morning found herself without butter for breakfast, and sent him to borrow some from a neighbour. Going into the house without knocking, young Grant overheard a letter read from the son of his neighbour, who was then at West Point, stating that he had failed in examination, and was coming home. He got the butter, took it home, and without waiting for breakfast, ran down to the office of the Congress-man from that district.

"Mr. Hamar," he said, "will you appoint me to West Point?"

"No, — is there, and has three years to serve."

"But suppose he should fail, will you send me?"

Mr. Hamar laughed. "If he don't go through, no use for you to try, Uly."

"Promise you'll give me a chance, Mr. Hamar, anyhow."

Mr. Hamar promised.

The next day the defeated lad came home, and the Congress-man, laughing at Uly's sharpness, gave him the appointment. "Now," said Grant, "it was my mother's being out of butter that made me General and President.

But he was mistaken. It was his own shrewdness to see the chance and promptly to seize it, that urged him upward.

Another instance, where the success was not so great, occurs to us.

A lad of sixteen, shop-boy in a Western town, had saved three hundred dollars in 1860. Going down street one day during the winter, when the Southern States were succeeding one by one, he heard a passer-by remark, "North Carolina has gone out." At the same moment, his eye fell on a barrel of turpentine exposed for sale. "No North Carolina, no turpentine," thought he. He ran to the bank, drew out his precious three hundred dollars, and invested it all in turpentine. Before the year was out, he realized enough to give him a good capital with which to embark in business. But how many boys in the place of those two would have moped sluggishly along, gaining nothing but the butter and the news.

Scraps from the Editor's Waste-Basket.

I. OUR MAGAZINE FOR 1881.—From various commendatory notices of this year's magazine, we select this one from the *Greenock Daily Telegraph*.—"Mr. Clifford continues to make the *General Baptist Magazine* so lively and interesting that it can be read with pleasure by members of all the other churches. Even here in the North it has not a few friends, though some of its features would probably startle the more stereotyped and slow-paced of the sons of the Covenanters. Mr. Clifford does not believe a bit in dullness; but he always writes like a scholar and a Christian gentleman." Our readers will be glad to know that "outsiders" appreciate their organ. We may add that *The Freeman* also favoured us with a specially eulogistic word.

II. PARLIAMENTARY PATIENCE has been strained almost to breakage by the incontinent length and prodigious triviality of the debate on the Address. No doubt it is politic to pay out to the Home Rulers as much hemp as is necessary for the purpose of self-strangulation; but it must be a little irritating to a minister like Mr. Gladstone, who is more eager to stay the rebellion by acts of justice than to suppress it by the strong arm of the law. Liberal England waits the Prime Minister's measure with confidence; but it is becoming weary of the folly that puts off the day of the expected boon.

III. THE TACTICS OF THE HOME RULERS.—It does not seem difficult to find the key to the movements of the Parnellite section of the House of Commons. They know, as everybody does, that it is difficult, if not impossible, to wring ameliorating measures out of the aristocratic House of Lords except by wholesale menace. English and Irish history alike show that they do not yield a fragment till they are compelled. The Parnellites know that their case is desperate, and hence the policy of the Land League in Ireland, and the persistent and seemingly blind and fatuous course of obstruction in the House of Commons. It is as easy to condemn them as it is to speak, but if *we were in their case* and had their work to do, how should we do it? That is the test. Let us try it.

IV. FACTS ABOUT IRELAND —(1.) Total male population is 2,600,000; above 20 years of age, 1,300,000. Farmers, 42,000; farm labourers, 400,000. (2.) The whole land measures 20,000,000 acres. The grazing land amounts to

10,198,139, or a little more than half; and that for tillage amounts to 5,121,788; the rest being bog, and waste, and mountain. (3.) The owners of land in Ireland number 68,758; and of these 1758 live abroad—*i.e.*, are absentee landlords; leaving a total of 67,000 at home; and yet the 1700 draw one-quarter of the entire rental. (4.) The Three F's are, fixity of tenure, fair rents, and free sale. (5.) Out of 682,237 tenants there are 428,925 whose holdings are under £15 per annum; and 63,154 less than £30.

V. WHAT TO DO WITH IRELAND.—Mr. Daniel Grant, M.P. for Marylebone, in a most able lecture on this subject, recommends—

1. The reclamation of the waste lands.
2. The abolition of the laws of primogeniture and entail in Ireland.

3. An alteration of Land Tenure Laws, so as to secure the 1st and 2nd of the three F's, and fixed terms of purchase instead of the 3rd.

4. Increased facilities for emigration.

VI. "SNOWED UP."—Many Englishmen will remember the 17th, 18th, and 19th of January, 1881, as long as they live, as the time when the supposed weather of the North Pole visited us. Judges have been snowed up—London isolated—railway traffic stopped—piers washed away—pedestrians blown off their feet—many lives lost—and many others filled with misery and want. Let us comfort the bereaved, cheer the suffering, and relieve the poor and needy.

VII. TROUBLE IN THE ENGLISH CHURCH AND THE EMANCIPATION OF CHRISTIANITY.—St. Paul's Cathedral and Westminster Abbey have recently been made to resound with the voices of two most able "political" Churchmen. Canon Liddon, goaded by the imprisonment of Messrs. Dale and Enraght, the two disobedient ecclesiastics, threatens Disestablishment, and looks forward to freedom from State Patronage and Control with keen interest. But Canon Farrar will have none of it. Disestablishment, says he, is wanted by infidels and secularists because they are the foes of Christianity, and by Ritualists because they wince under the galling control of the secular courts; and therefore he, like others, is for embracing everything and anything—everything and anything rather than Disestablishment. This is the evil to be feared. Let us resist the perfidious policy of wholesale comprehension of believers, misbelievers, unbo-

hovers, and know-nothings. It is perilous to manhood. It enfeebles the conscience, saps conviction, and destroys vital religion. Christianity is always strongest when it is free.

VIII. WHO IS FREE?—Canon Farrar insinuates, that Nonconformist ministers are not free to say all they think to be true. Is there any necessity for the eloquent Canon to defend his own position by such innuendoes? He knows that the Nonconformist ministry has been one of outspoken courage and daring in the main, though, like other conditions of life, it has furnished some incapables who have had to keep a place by cowardice that they could not keep by ability. And if he does not know, we can tell him, that where a man has capacity for pulpit and pastoral work, there is no place so free, so gladdening, and so bathed in blessing, as that filled by a Free Church minister. That statement we can back by a cloud of witnesses.

IX. THE REVISED ENGLISH VERSION OF THE NEW TESTAMENT is expected within a few weeks. Our March issue will contain papers thereupon.

X. AUGUSTINE said, in one of his incisive sermons, of the ladies of his congregation—"In one tip of her little ear she wears a ring, the price of which would give food to ten thousand persons." Are the ladies of our churches prepared to give an honest account of their expenditure in the light of the needs of the church of Christ, and of the abundant suffering on its borders. "Every one of us" must give account of what he wastes or misspends to God.

XI. A BAZAAR, it will be seen from our advertisement sheet, is about to be held at Burton-on-Trent on behalf of the Parker Street chapel. Our friends have raised over £600 since the summer of 1879; but having a debt of nearly £800, they are naturally anxious to reduce it as early as possible. Burton grows with prodigious rapidity, and this "new" work is in a new part of Burton, and deserves our hearty help. Will not our lady friends respond heartily to this appeal?

XII. MANY OR FEW.—Mr. Browning wrote in 1868—"I can have little doubt that my writings have been, in the main, too hard for many I should have been pleased to communicate with; but I never designedly tried to puzzle people, as some of my critics have supposed. On the other hand, I never pretended to offer such literature as should be a substitute for a cigar or a game of dominoes to an idle man. So perhaps, on the whole, I get my deserts, and something over—not a crowd, but a few I value more."

XIII. ANOTHER SIGN OF THE TIMES.—Note this.—In its review of the medical year the *Lancet* (December 25) says:—"Alcohol, as a general therapeutic agent, is being subjected everywhere to most suspicious treatment by physicians and by boards of guardians alike. It has still friends who think it indispensable either to preserve health or to cure disease, but the wisest physicians show themselves chary either of taking or recommending much of it."

XIV. WHAT CAUSES THE MIRAGE?—Experimental proof that mirage is the result of difference of temperature in the strata of air near the ground, and higher above it, has been obtained by M. Dufour, at Lake Lemán, in Switzerland. The professor tested the temperature at different heights above the lake, while yet the sun was hidden by the Alps, finding the strata nearer the water warmer than those farther above it. His paper on this subject, read before the French scientists lately, gives some interesting examples of the illusions of the mirage.

XV. THE SUN AS A COOK.—The sun, it is well known, is the chief source of heat and motion; but the difficulty we have is to turn it to our own use. This difficulty, like all others, is being mastered. A Frenchman has utilized the solar radiance by so reflecting and concentrating it upon a kettle, as to keep up a supply of steam available for cooking food and running light engines, like sewing machines. What next?

XVI. "THE RED CROSS KNIGHT" method of Christian work is very much in vogue just now; but it gives no more promise of abiding results than in any former period. The late Mr. Robert Barclay, a member of the Society of Friends, who made it his business to inspect the various Christian missions carried on in London, says distinctly "that he was deeply impressed with the fact that Home Missions not in any connection with any church, and without any system of membership, had few of those elements of success, vitality, and stability, which the direct efforts of Christian churches to extend their borders seemed to him to possess." "Putting forth in quest of adventures" is very interesting, no doubt, but it is not so effective as warfare waged on organized and well-sustained methods. But who's to blame? Mainly the churches. Look to it, pastors and officers all! There are voluntary workers near you! Find them a place. Set them to work, and seek to give permanence to the results of their labour.

Reviews.

HOURS WITH THE BIBLE; OR THE SCRIPTURES IN THE LIGHT OF MODERN DISCOVERY AND KNOWLEDGE. From Creation to the Patriarchs. By C. Geikie, D.D. *Partridge & Co.* Price 6s.

THE second part of this title is the more important in the characterization of this most recent effort of the accomplished author of "The Life of Christ," and it would have been wise to have dispensed with the first and vaguer description, for that is the worst feature about the book—indeed the only one we have seen that is open to censure.

But the sub-title is amply vindicated. The light of modern discovery and knowledge is turned on to the scripture narrative in its full strength. No ray is shut out. The book is the fruit of enormous reading, and yet there is every evidence of careful exegesis of particular passages of the biblical story. Good sense and sound scholarship predominate in the interpretation—no fanciful interpretation being preferred because it is new; no strange renderings accepted because they are uncommon. It is richly illustrated from the recent results of historical study; and is written in so pleasing and realistic a style, that it will be singularly helpful in placing the reader in the midst of the scenes described, and kindling the emotion appropriate to the scenes. It is a splendid contribution to biblical study.

The attitude of the author towards the discoveries of science will be seen in the following passage:—"Nothing can be more certain than that the truths proclaimed, on sufficient evidence, in nature, are as much a revelation, in their sphere, of the ways of God, as the higher disclosures of the Bible. The records of the marble tablets of the hills are traced by the finger of the Almighty as truly as were the characters on the tables of Sinai. To reject the witness of the skies or earth, or to refuse their story of His doings, is no less to refuse 'Him that speaks from heaven' than if we turned away from the revelations of His written word. Nor is it to be forgotten that a truth of natural science, sufficiently established, is henceforth beyond controversy, and cannot be impugned by any supposed meaning we may attach to particular texts. The sun, for example, is virtually at rest, and the earth moves, notwithstanding any array of verses our ancestors brought to disprove it.

"It is of supreme importance, moreover, that we demand no more from scripture than God intended it to yield. It was given to reveal Him to us, and to make known His laws and will for our spiritual guidance, but not to teach us lessons in natural science. To expect them is to anticipate disappointment. A little consideration will, in fact, make it evident that the sacred books could only express themselves according to natural appearances, and not in scientific terms, if they were to be understood in any age by the mass of men."

We hope Dr. Geikie may be spared to enrich the church by the completion of this most valuable work.

REVELATION, INSPIRATION, AND THE CANON. By J. J. Given, Ph.D. *Edinburgh; T. & T. Clark.*

THE professor of Hebrew and Hermeneutics in Magee College, Londonderry, has given a really able treatise on the much-assailed, but fundamental themes of human inquiry mentioned in the title. The discussion is searching, thorough, completely *up to date*, and handles with firmness those biblical articles in the new edition of the *Encyclopædia Britannica* which have created so much excitement in Scotland. Revelation is placed in the category of miracle. The opening chapter states, explains, and defends the superhuman in power; the second fully discusses the superhuman in knowledge, or prophecy (and hints at the superhuman in character); and three other chapters in the first part reply to objections, defend the morality of the Bible, and trace the relations of the lines of evidence.

Inspiration is claimed for both Testaments, is affirmed of each component part of scripture, and is said to extend to the least important matters of the Bible—such as lists of names, directions as to bodily health, and the like. Gradations of inspiration are denied. There is no warrant, says our author, for the refinements known as *suggestion*, *direction*, *elevation*, and *superintendence*. In short, Professor Given, whilst protesting against a mechanical theory of inspiration, and allowing that there is a human as well as a divine side, defends the plenary inspiration of scripture to the uttermost degree, so that in his judgment every statement of scripture is absolutely and infallibly true.

On the question of the canon our author is equally conservative. The

statement of the criteria for settling the canonicity of a book (pp. 207-8) is clear, forcible, and the most satisfactory we have yet seen. The books that gained their place with the greatest difficulty receive ample consideration; and the date and authorship of documents like "Deuteronomy," "Ecclesiastes," John's Gospel, and the Second Peter, are investigated with marked acumen, fulness of information, and trenchant force. The book is one of keen critical sagacity, extensive knowledge, conscientious labour, and conservative tendency; and theological students and scholars will do wisely to make themselves acquainted with it.

THE INCARNATE SAVIOUR: A LIFE OF JESUS CHRIST. By the Rev. W. R. Nicol, M.A. *Edinburgh: T. & T. Clark.*

STILL "the Life of Christ" wins students and attracts authors; and still it is unexhausted. The object of this volume is to show the bearing of the chief events in the life of our Lord on the doctrines of the incarnation and atonement; and the author has achieved his purpose with striking success. His style is so clear and limpid, and moves with such grace and ease, as to suggest a close kinship to the best French writers. His thought is always helpful, often stimulating, and occasionally original; and the "setting" he has given to the great biography is one which brings our Lord Himself into closer relationship at once to our weakness and want, and to our adoring love. We welcome this book as a truly valuable contribution to the literature of "the life of Christ."

MODERN THOUGHT, FOR 1880. Edited by J. C. Foulger. *Richardson & Best.*

THIS is a threepenny monthly, and moves along the same lines as the more costly *Nineteenth Century*. The editor welcomes competent discussion of any topics—literary, biographical, philosophical, theological, and scientific,—and this volume contains many papers of sterling value. It is published at threepence per month.

BIBLE CLASS PRIMERS. THE LIFE OF DAVID. By Rev. P. Thomson, M.A. *Edinburgh: Macniven & Wallace.*

THIS series of text-books for young people is one of the most promising ideas that has recently taken practical shape for making the members of our Bible classes, and our young friends generally, acquainted with the Bible. It is edited by Professor Salmon, of Aberdeen, and has on its list of writers some of the best pens of the Scottish Church. Judging

by this sample, it is sure of large success. Pleasing in style, replete with information, thoroughly abreast of the biblical culture of the day, and exceedingly cheap, this life of David is likely to command a large sale and a wide service. It ought to be in every home where there are children.

THE CHURCH FOR 1880; THE BAPTIST MESSENGER, 1880; THE TEACHER'S STOREHOUSE, 1880. *Stock.*

THE *Church* for the year just closed surpasses in ability, and in power to instruct and interest, any previous year we remember. The contributions are marked by variety, good sense, strength, and serviceableness. We are glad to see it in its new dress, and wish for it an increasing success. The next annual on our list is mainly distinguished by its monthly sermon by the Rev. C. H. Spurgeon. The *Teacher's Storehouse* would be a most valuable addition to the "stock" of every Sunday school teacher in the land. Encouragement for the desponding, guidance for the perplexed, food for the hungry, abound in the capacious rooms of this literary "house."

THE TABERNACLE OF ISRAEL, AND ITS PRIESTS AND SACRIFICES. By William Brown. Fifth edition. *Edinburgh: Oliphant, Anderson, & Jervis.* Price 1/6.

WE are very glad to see this useful book in a fifth edition. It is a thoroughly deserved witness to the high appreciation it has received; and in so cheap and well-illustrated a form, the book ought to renew its career of service and success. It remains, as we said of a former edition, the handbook to the structure, design, and services of the tabernacle described in Leviticus.

THE BIBLICAL MUSEUM, Vol. IX: Jeremiah, Lamentations, and Ezekiel. By J. Comper Gray. *Stock.* Price 5s.

WE have so frequently commended this storehouse of biblical exposition and illustration to our readers, that it is only necessary, on the appearing of the ninth volume, to say that, having tested it at various important and critical places, we find it as judicious, full, and appropriate as any of its predecessors. If we were obliged to restrict ourselves to one exposition, and selected that which gave the largest promise of usefulness, we should unhesitatingly give our preference to the Biblical Museum—the best and most authoritative work of other labourers is laid under tribute with admirable ingenuity and surprising success.

Church Register.

Information should be sent by the 16th of the month to 51, Porchester Road, Westbourne Park, London, W.

CHAPELS.

BARROW-ON-SOAR.—The annual Christmas tree and sale of work, preceded by a well attended tea meeting, was held on Dec. 25. The proceeds, amounting to £13 6s., being about £2 in advance of last year, were devoted to the chapel building fund.

CONINGSBY.—On Monday, Dec. 27, we had a tea-meeting and concert (both were largely attended) with the view of clearing off the remaining debt on our chapel, an object in which we were happily successful. We wish to take this opportunity of thanking those many friends in different parts of the Connexion who have kindly and generously helped in its attainment, and without whose aid we must have failed.

CRICH.—On Dec. 25th, about 150 friends sat down to tea, kindly given by Mr. H. Cowlishaw. Mr. Rowe presided at the public meeting, and addresses were delivered by W. B. Bembridge, Esq., and Messrs. G. H. Bennett and A. B. Middleditch, of Chilwell College. Special sermons were preached on the 26th, by Mr. A. B. Middleditch. Proceeds good.

DERBY, St Mary's Gate.—The members and congregation held their annual tea and public meeting, Jan. 3. It was largely attended, and of deep and special interest. The pastor, Rev. J. W. Williams, presided. Mr. H. Morris represented the Willington branch, Mr. S. Green the Littleover branch, and Junction Street and Boyer Street were represented by Mr. E. C. Ellis and Mr. J. Wilson, all of whom gave very encouraging reports, and acknowledged the kindly feeling and sympathy which existed between them and the mother church. Mr. J. Hill, Sec., read the annual report, and stated fifty-nine had been added to the church by baptism. He also alluded, with satisfaction, to the recent decision of the church to appoint a new class of officers, to be called "Elders," whose duty it will be to act as visitors, and undertake the general spiritual oversight of the church. Mr. James Cholerton, on behalf of the Sabbath schools, thanked the church for its liberal contributions, and stated that so rapidly was the membership of the two senior Bible classes increasing, that necessity would soon compel either the extension or remodelling of their present premises. Mr. Thomas Meakin, an old and valued member, gave an interesting address, and the Rev. W. Hill congratulated

the members on the flourishing condition of the church and its branches. During the evening the choir sang a choice selection of music from Spohr's "Last Judgment."

LEICESTER, Friar Lane.—The pastor, Rev. J. H. Atkinson, recently invited all the members of the church to tea. They were divided into three sections, according to the districts under the district visitors, and met on three successive Thursdays, which were much appreciated, and most profitable and enjoyable evenings were spent. The result has been a quickening of spiritual life, a deeper interest in the work of the church, and more loving appreciation of the ministry of the word.

LOUGHBOROUGH, Wood Gate.—On Dec. 27, a large Christmas Tree, and sale of work, were opened at two p.m., the work being principally the result of the industry of the ladies at their sewing meeting. There was a public tea meeting, for which the provisions were furnished gratuitously by one of the members of the church, and music and singing were given by several of the young friends of the congregation. The "stalls" were under the charge of Mrs. Marshall, Mrs. Dexter, Mrs. A. Clarke, Mrs. Morgan, Mrs. W. Moss, Mrs. Gadsby, Mrs. J. Simpkin, Mrs. Gray, Miss Hirst, Mrs. Barson, Mrs. Timms, Mrs. Jarman, and others; and a "Fine Art Gallery" was successfully managed by Mr. E. T. Marshall and E. Dexter. The proceeds, amounting to upwards of £50, were devoted to the new chapel building fund.—A prayer meeting to start the new year was held at seven a.m. on Saturday, Jan. 1, when a suitable address was delivered by the pastor, the Rev. G. Jarman.—The Annual Church Meeting was held on Monday, Jan. 10th, when several young men were named as candidates for baptism and fellowship. The accounts for the year being submitted, showed a pleasing balance in the hands of the Treasurer, and this was very cordially voted to the pastor.

NOTTINGHAM, Mansfield Road.—The Bazaar was opened, Dec. 21, by Colonel Seely, M.P., and resulted in a success exceeding the most sanguine expectations. The gross amount realized was over £1,020.

NOTTINGHAM, Bulwell.—Bazaar on Dec. 25 and 27. Mr. A. Baxon, of Basford, opened it. Result, £43, to be devoted to the reduction of the chapel debt.

STOKE.—On Thursday, Dec. 16, Mr. W. Y. Craig, M.P., opened a bazaar. Mr. W. M. Grose, in introducing the hon. gentleman, explained that the bazaar was held in the hopes of providing, first, £200 for an organ, and then of reducing, as much as possible, the debt of £600 remaining on the church, which was re-opened (after enlargement) last March. The total proceeds are a little over £450.

WALSALL, Stafford Street.—A very successful Christmas tree and sale of work was held in the Temperance Hall on Dec. 29 and 30. The pastor, Rev. W. Lees, and several ministers of the town, took part in the opening proceedings. On both days the attendance was large, and the goodly sum of £134 was realized.

WEST RETFORD, Notts.—On Dec. 27 the annual Christmas tree, sale of work, and public tea was held in the Corn Exchange. The Mayor of Retford (Mr. J. Jenkinson) opened the proceedings, and was supported by Revs. T. Morgan, C. T. Coulbeck, Councillors Hind and Waddington. The pastor, Rev. R. Silby, stated that the object of the sale was to reduce the debt upon the chapel, which now stands at £160. During the evening musical selections were given by the choir and friends. Proceeds, £40.

ANNUAL MEETINGS.

HUGGLESCOTE.—The annual concert by the choir of the Baptist chapel, assisted by musical friends from Ashby, Barton, Swadlincote, and Coalville choral societies, was given on the 27th of December, 1880, when Handel's "Messiah" was performed with great success, conducted by our musical friend Mr. H. Dennis. The proceeds, amounting to £21 5s., were devoted to the reduction of the chapel debt.

LYDGATE.—On New Year's Day the annual tea meeting was held at Mount Olivet Baptist School. Three hundred persons were present. The pastor, Rev. J. Dearden, presided. Addresses were delivered by Messrs. T. Marshall, jun., T. Greenwood, jun., and J. Law. Mr. T. Ratcliffe, the secretary, read a very encouraging and satisfactory report.

NOTTINGHAM, Hyson Green.—Held Jan. 11th. The last has been a trying year, the enforced change in the method of supplying the pulpit having resulted in a decrease of membership through transfer to other churches. But a spirit of thankfulness prevailed. The treasurer's report showed a balance of over £7. The most important item of business was the decision to invite a well-known and esteemed minister to come and abide with us.

NOTTINGHAM, Old Basford.—The annual tea meeting of the church was held Jan. 10th, and was largely attended. At the public meeting Rev. J. Alcorn, the pastor, presided. The statement of accounts for 1880 showed that the weekly offerings amounted to a larger sum than ever before; that the contributions to all the benevolent organizations of the church and to the institutions of the denomination were liberal; and that a considerable amount of chapel debt had been paid off. When it was stated that forty-one members had been received during the year, it was felt that both the temporal and spiritual condition of the church afforded much cause for fervent gratitude, and a stimulus to renewed activity and zeal in the service of the Lord.

SCHOOLS.

LONGTON.—The annual tea was held on Monday, Jan. 10. A goodly number assembled. The pastor, C. T. Johnson, presided. Mr. S. Farneyhough read the report, showing a total of 265 in connection with the school, being an increase during the year of eighty. Twenty-one have joined the church. Mr. Morton, the superintendent, spoke upon the cheering and encouraging aspect of the school, and appealed for more workers. Several scholars gave recitations, and prizes were then distributed to a number of expectant and delighted children.

LYNDHURST.—A Christmas tree was given, Dec. 30, to the scholars of the day and Sunday schools. After the tea lantern views of Palestine and Syria were exhibited, with an explanatory lecture by the Rev. W. H. Payne.

SHORE.—The annual Sunday school meeting was held on Christmas-day. 400 to tea. Rev. J. K. Chappelle presided at the meeting. The secretary's report very encouraging. Debt on school premises reduced £50; 26 scholars added; 42 joined the church during the year.

VALE.—The scholars' tea party at Vale G. B. School took place on New Year's Day. Upwards of 300 persons present. Rev. W. J. Staynes, resident minister, occupied the chair. Addresses were given by Rev. W. March, Messrs. S. Sutcliffe, G. Marshall, and Jonathan Greenwood. The report of the school was read by Mr. J. A. Holt, and showed a very gratifying increase, and a general state of prosperity.

WALSALL, Stafford Street and Vicarage Walk.—On Dec. 14, a massive black marble, inlaid timopiece, was presented to Mr. E. A. Lcos by the teachers "as a token of affection and esteem upon the occasion of his resigning the Secretary-

ship." Mr. Lees, who has removed to Birmingham, had discharged the duties of that office for over eight years. The presentation was made by Mr. Mills, the senior superintendent.

WENDOVER.--The centenary commemoration of Sunday schools was pleasantly and profitably spent on Thursday evening, Dec. 30. The pastor, J. H. Callaway, addressed the children and friends on Years and Books, after which there came an entertainment by teachers and scholars; the whole concluded with a gift to each of a book, bun, orange, plum pudding, and a choice from a decorated tree bearing twelve manner of fruits. It was crowned with success.

TEMPERANCE WORK.

LEICESTER, Friar Lane.--A free tea was given to the members of our Band of Hope on New Year's Eve. Upwards of 120 children were present to tea and subsequent frolic.

BAPTISMS.

ASHEY.--Two, by C. Clarke.
BEDWORTH.--Four, by W. S. Carpenter.
DEWSBURY.--Two, by G. Eales, M.A.
KIMBERLEY.--One, by F. Todd.
LEICESTER, Archdeacon Lane.--Five, by W. Bishop.
LEICESTER, Friar Lane.--Dec. 15, four from branch church at Fleckney, by Rev. R. Fountain. Dec. 22, five, by Rev. J. H. Atkinson.
LONGFORD, Salem.--Two, by E. W. Cantrell.
LONGTON.--Seven, by C. T. Johnson.
LYNDHURST.--Three, by W. H. Payne.
MOUNTSORREL.--Four, by T. Hunt.
NOTTINGHAM, Old Basford.--Three, by J. Alcorn.

MARRIAGES.

HEWINS--BUTLER.--Dec. 25, at the G. B. Chapel, Stafford Street, Walsall, by the Rev. W. Lees, Edward Hewins, late of Market Bosworth, to Mary Trauter Butler, second daughter of Moses Butler, of Darlaston.
HOPKINSON--TRUMAN.--Sept. 30, at the G. B. Chapel, Barton Pabis, by the Rev. G. Needham, Mr. William Hopkinson, farmer, of Desford, to Georgiana Jane, youngest daughter of the late Mr. Thomas Truman, of Odstone, Leicestershire.

OBITUARIES.

BARTON, PHILLIS, Newthorpe, Notts. departed this life, in the faith and hope of the gospel, Sept. 23, 1880. She had been an active and useful member of the Baptist church in this village for many years. In the Sabbath school, and among the financial affairs of the society, her services were valuable indeed; while by the faithfulness of her friendship, and the consistency of her everyday conduct, she secured the confidence and esteem of all who knew her well. Her last affliction was of many months' duration, although the end seemed somewhat sudden; especially to those who would have been glad to prolong her stay among them! Miss B. was in the 71st year of her age. Miss Barton has left a small legacy

to the HOME MISSION. "Blessed are the dead who die in the Lord."

"Their task is o'er, their toil is done;
 Embower'd in bliss they dwell!
 And would we wear the crown they won?
 Then let us fight as well."

THOS. YATES, *Newthorpe, Notts.*

COLECRAFT, THOMAS, passed to his rest, Dec. 16, 1880. He was for thirty years a consistent member of the church at Mountsorrel, then a branch of Quornwood. For many years he took great pleasure in teaching a junior class of boys in the Sunday school. His occupation of late years favoured meditation, and many have been the sweet seasons of intercourse with his heavenly Father. Trial and difficulty often beset his path, but he was ever enabled to bear them with trustful hope in the goodness of God. His illness of ten weeks was marked throughout with patience, and jubilant praise for the salvation wrought out for him by his blessed Redeemer.

PEACE.--Fell asleep in Jesus, Jan. 6th, 1881, after a short but painful illness, our beloved brother John Peace, of Coalville. He was a man greatly beloved, and universally esteemed. He was baptized by the late Rev. J. Cholerton upwards of twenty-two years since, and during the whole of that period has maintained a humble, earnest, blameless Christian life. He laboured with zeal in the Sunday school, and sought to win the young to Christ; in the prayer meeting he had great power with God, and many will remember how their hearts have been drawn out after God by his earnest prayers. Amongst inquirers he was quite at home, and many a poor struggling soul has been helped into light, and liberty, and joy, and peace, by his efforts. A good man, and a leader in Israel, has gone home to rest. On Sunday, Jan. 9, "devout men" carried him to his grave amidst the sorrows and lamentations of a large number of friends. The whole neighbourhood seemed gathered together to testify to the worth and esteem of the deceased. His late pastor, C. T. Johnson, conducted the funeral service, and in the evening preached a funeral sermon.

ROGERS, THOMAS ADAMS, late of Ryland Road, Birmingham, was born at Beeston, March 5, 1813. He was the eldest surviving son of the late Rev. Thomas Rogers, the founder and pastor of the G. B. church, Beeston, and also for many years pastor of the church at Fleet, in Lincolnshire. In early life he avowed his attachment to the Saviour, and was baptized by his father, and joined the church at Fleet in 1830. After living a few years in business at March and Boston, he emigrated to America, where, after a residence of only six weeks, his dear wife (the youngest daughter of the late Peter Tuxford, Esq., solicitor, Boston,) was suddenly removed by death. This mysterious event necessitated his return to England with his young family. He afterwards lived in Sheffield for some years, and married Miss Sarah Rook, of Nottingham. From thence he removed to Birmingham, and joined the church under the pastoral care of the late Rev. Charles Vince, whose ministrations he very highly esteemed. He died at the residence of his eldest son, at Stetchford, near Birmingham, after a long and painful affliction, borne with Christian resignation, departing "full of peace and joy," leaving a widow, two sons and two daughters, to mourn the loss of a loving husband and father.

"God doth send light at evening time,
 And bids the fears, the doubtings flee;
 I trust His promises sublime,
 His glory now is risen on me,
 His full salvation is in sight;
 At evening time there now is light."

THE
MISSIONARY OBSERVER.

FEBRUARY, 1881.

Contributions to our Foreign Missions.

IN looking over the subscription lists, as published in the Annual Reports, one cannot but be struck with the different and disproportionate amounts contributed by the churches to the funds of the Mission. For instance, in one town we have two churches, containing about the same number of members. During the past five years one church has contributed £364 13s. 11d., or an annual average of about £73; and the other, £16 11s. 5d., or an average of £3 6s. 3d. per annum. In another town we have two churches, with an aggregate of five hundred and fifty members, whose united contributions to the Mission for the past five years amount to £108, or a little over fourpence per annum, or one penny per quarter, per member. Then again there is a church, which reports a membership of about one hundred and fifty, which, during the past five years, has raised £4 5s. 6d.; and another, with a membership of one hundred and seventy, which, during the same period, has raised £2 10s., or 10s. per year. "Indeed there are churches"—to quote the words of Dr. Landels—"which, as our Report shows, are giving only about a farthing in the week for every four of their members—the fourth part of a farthing per head weekly for spreading the gospel throughout the heathen world! Is it possible that we can be content with such a state of things as that? Just think of it: the fourth part of a farthing in the week! A farthing weekly divided among four! A farthing from each member every four weeks! That from men whom Christ has redeemed! That for the great work on which He has set His heart—the work of saving the world for which He died! Why, if we could conceive of them all being paupers, living on a parish dole of a pennyworth of bread per day, it would not make much difference to them if they were to spare from their scanty store four times as much as that. It would only amount to a fourth of every seventh loaf, a twenty-eighth part of their weekly allowance of bread. And we could hardly imagine the poorest pauper, with the love of Christ in his heart, refusing to make that sacrifice. Oh! is it not a crying shame that there should be such things among us? Needs there not a prophet's voice to rebuke this remissness, this miserable stinginess, this mocker of God—the voice of one who shall fearlessly obey the

divine behest, 'Cry aloud, spare not, lift up thy voice like a trumpet, and show My people their transgressions, and the house of Jacob their sins?'"

There are, according to the last Report, *forty* churches which did not contribute anything whatever to the funds of the Mission. There are also thirty-four more which contributed less than £5 each. More-over there are ten churches, with an aggregate membership of fourteen hundred, whose united contributions only amounted to £30 4s. 2d. !

On the other hand, there is a village church, with a membership of eighty-five, which, during the past five years, has raised £274, or nearly £55 per year. There is also another village church, with four members, which, during the past years, has raised £69, or more than £3 per member per annum.

No doubt there are local demands and difficulties which may, to some extent, account for the discrepancies we have pointed out. But after every allowance is made, we cannot conceive of any reasons by which they can be altogether justified. Nor do we think they would exist to anything like the extent they do if the claims of Christ and the heathen were clearly and constantly brought before the minds of the people, and the churches were properly organized for mission work. It is really astonishing what systematic effort will accomplish. For instance, the other day we received from Old Basford, Nottingham, a list of collectors, which had on it the names of twenty adult and thirty-one junior scholars, and who, during the past year, have collected the noble sum of £60 19s. 4½d. ! Other schools and churches might be named which do equally well in proportion.

One of our ministers, in speaking at a missionary meeting we attended some time ago, said that, calling at the house of a friend he picked up a book which lay on the table. It proved to be a *Ready Reckoner*; and on opening it he found written on the blank leaf—

“—— —, his book;
God grant him grace herein to look.”

At first sight it struck him as rather strange that anybody should ask for divine grace to enable him to look into a *Ready Reckoner*, but on further consideration he thought it not a bad idea: and that it would indeed be a good thing if Christians generally would carefully and prayerfully consult their *Ready Reckoners*, and endeavour to find out how much they had received from and how much they owed to their Lord.

May we, therefore, affectionately but earnestly urge our ministers and churches to consider their obligations and privileges, and to examine their subscription lists, as in the sight of God and in the light of eternity. Were this carefully and prayerfully done, we feel persuaded that many of the discrepancies which now exist in personal subscriptions and church contributions would disappear; that many of the arguments which are frequently urged against increased liberality would be taken away; and that many of our friends would discover a new meaning in the words of the Lord Jesus—“It is more blessed to give than to receive.”

The Monthly Missionary Concert.

IN missionary operations, as in mechanical appliances, our American friends are very ingenious. Like ourselves they felt the difficulty of awakening and sustaining the missionary spirit; and, with the view of accomplishing these objects, they have established what they designate "The Monthly Missionary Concert." In the *Missionary Herald*, published by the American Board of Commissioners for Foreign Missions, Dr. Humphrey, of Chicago, offers some valuable suggestions as to the methods in which these Concerts may be conducted, suggestions which we most heartily commend to the consideration of our ministers and churches. Were they adopted, in a modified form, we feel persuaded that the interest in our mission work would be revived and strengthened. In his introductory remarks Dr. Humphrey observes:—

Napoleon once said, "The army that stays in its entrenchments is already beaten." Not the spade but the musket is the symbol of a successful campaign. Christians who devote themselves chiefly to fortification and little to movements in the field, work against an essential principle of spiritual warfare. They need to learn, in its inner sense, that which a greater than Napoleon uttered, "Whosoever will save his life shall lose it." The Monthly Concert is the place where the church makes its chief campaign in foreign parts. A few are at the front in the visible conflict. But the many at home, by their sacrifices and prayers, may, as really as these, have a commanding part among the forces by which

Christ is conquering the world. God has appointed that the intercessions of His people shall be the means by which the invisible powers of heaven shall be belted on to the appliances which Christian wisdom and zeal devise to prosecute the missionary work. Consequently prayer is the prime idea in the Monthly Concert. But prayer must be fed by intelligence. It is letting down buckets into an empty well to ask for petitions and gifts where there is no clear knowledge of the objects for which they are sought. And the more real the knowledge is, the more genuine will the interest be out of which alone grow effectual prayer and persistent self-sacrifice.

In offering suggestions as to the material and methods by which freshness of interest may be given to the Monthly Concert, Dr. Humphrey remarks:—

1. A few moments at the opening of a meeting can be most profitably spent in a *Bible reading*. A series of twelve of these readings can be easily blocked out for the year. Foreign Missions in the Pentateuch; the Messiah, not for the Jews alone; the Great Commission; Development of the Foreign Missionary Idea in the Apostolic Church; the Significance of Paul's Conversion and call to the Gentile Work, are specimens of the subjects which will easily suggest themselves to the thoughtful student of the Bible.

2. There should be a particular *study of the countries* in which missions are carried on. The first essential for this is a series of maps. Where these cannot be procured on account of the cost, those of home manufacture will serve an excellent purpose. The study of the field may be divided into several topics. The geography, history, and character of the people can be assigned to younger per-

sons; while the religions, the early missions, and the present missionary work, may be treated by those who have a wider range of reading.

3. In most congregations there are men and women of culture, who would take pains to *prepare papers* on subjects somewhat outside the range of current missionary intelligence. This would not only bring in a new element of interest, but might give a desirable increase of breadth and character to the meeting. A list of such topics as occur at the moment will illustrate this idea. It may also serve to show how abundant is the material by which an earnest and enterprising pastor can bring into this service the best talent of his congregation: Nestorian Missions of the Fourth Century; St. Patrick; Columba, Columbanus and the Monastery of Iona; Irish Missions of the Sixth and Seventh Centuries; Missions in Luther's time; Heathen Condition of our Ancestors; is Civilization without

Christianity sufficient? Missions and Commerce; Comparison of Catholic and Protestant Missions in methods and results; Early Missions in Japan; Providential Openings for the Gospel made by War; the Chinese Opium Wars; the Religious Significance of the French and English Wars in America and in India in 1750 and on; the Battle of Plaissey in 1757; the East India Company and Missions; Bishop Heber and the Missionary Hymn; several subjects from the success of other Missionary Societies, as the Moravians, in the West Indies; London Missionary Society in the South Seas and in Madagascar; American Baptists among the Karens and Telugus; the English Wesleyans in Fiji; and the Church Missionary Society in New Zealand; Sketches of the Lives of Martyn, of Brainerd, of Schwartz, of Carey and Marshman, and of many others; Missionary Martyrs; Reflex Influence of Missions on the Churches; Incidental Benefits of Foreign Missions to Science, Geography, and Literature. Many other topics will occur to the well-read pastor; indeed the new and ever broadening range of the missionary work on every hand will make the twelve meetings of the year seem by far too few in which to keep abreast with the wonderful unfoldings of the divine providence.

4. The *Missionary Herald* and Annual Reports should be used. A brief and crisp summary of their contents will be useful, and special mention made of some particular point will often secure a careful reading of what might be otherwise overlooked.

5. It may be well in some cases to give the Monthly Concert into the hands of the *Sunday-school* once or twice a year, letting it take the form of a "Concert Exercise." It will be better yet, however, if this can have a place and time of its own.

6. It is very desirable that the meeting be so planned as that a *large number shall take part in it*. Let there be given to one—or a number—a map to draw; to another, the location of missionary stations, pointing them out on the map, with a brief statement of the missionaries located there; to another a choice extract to read. These, in addition to the parts already suggested, will greatly enlarge the circle of those who usually take part in a meeting, and will in like manner increase its hold upon the mass of the congregation.

7. A place for *Volunteer Exercises* should always be made. Intelligent Christians should be encouraged to be on the lookout, in their daily reading, for

pertinent items. An aged minister once said, "I read the newspapers chiefly to see how God is governing the world."

8. No plan, however carefully devised, *will run of itself*. The pastor must generally be the motive power. And this need not be so onerous as it might seem. The current reading of a month, with a pigeon-hole for scraps, or envelopes labelled for subjects or particular missions, and a note-book for entering references to books or magazines that decline to be pigeon-holed, will furnish abundant material, and a little enterprise will distribute such portions as are suitable to those assigned to take part in the meeting. It is the testimony of those who have tried some plans of this sort, that the field broadens before them beyond all expectation, and that the material so multiplies and interests them that it filters into their sermons, and permeates their prayers, and lifts into a higher region the whole scope of their ministry. A young pastor who has made this discovery recently said, in the gladness of the new revelation, "I am like the one that Jesus healed, I can only say, Whereas I was blind, now I see!"

9. Finally, it should be kept vividly in mind that all this process of instruction is chiefly a means to inspire more *fervent and importunate prayer*. It is not by might, nor intelligence, nor money, but by the outpouring of the Spirit in answer to prayer, that Christ's kingdom is to prevail. This should be the burden of the meeting. It should give colour and tone to all the other exercises. Let the prayer be frequent and specific. Especially should the subjects mentioned in the *Herald* from month to month be remembered. It may be discovered that the lips of those who are fluent in petition when themselves or their own church interests are concerned, are unused to this broader range of prayer. But all the more for this should they be put to such supplications, and so it may be learned, in a glad surprise, that the spiritual life they were seeking comes from an unlooked-for source. When Job prayed for his friends *his captivity was turned*. Let Christians generally bring into the storehouse the tithes of prayer for all the world, and the heavens, which seemed brass over their heads, may be found to have windows from which shall be poured blessings more than they had conceived of. Let them do this, and they may perchance discover an undreamed-of meaning in that oft-repeated word of the Lord, "Whosoever shall lose his life for my sake and the gospel's, the same shall find it."

A Visit to a Poor Papist in Italy.

• BY REV. N. H. SHAW.

AMONGST other persons whose acquaintance we made in Subiaco was a poor man who had kept his bed for five or six months, and who is not likely to leave it until he is carried to his grave. As a sample of one part of our mission work it may not be uninteresting if I briefly describe our visit to this poor man. We were made acquainted with his condition by his wife, a wretched old woman, dirty, and with hardly any clothes upon her, who came to our house to beg, and to whom we promised that some day we would visit her husband. One evening my wife and I set out, just before sunset, to fulfil this promise, little knowing what sort of a place we were going to, for it was our first experience of the kind in Subiaco. Passing under an arch, near to a much venerated shrine adorned by a gaudy picture of the Virgin, we began a march up a winding stone staircase which serves for a street for donkeys and pigs, as well as for men, women, and children. This led to other similar streets, or passages, branching out in different directions, all dark, and indescribably dirty, bestrewn with many kinds of vegetable and animal refuse. So called houses are stuck at almost every conceivable angle, and the most abject and miserable objects in human form issue from them to stare at us. I should think an English lady never before penetrated into those quarters, and I half regretted bringing my wife with me, but she was rewarded for her endurance of the sights and smells by the fixed gaze of many eyes, in which one could see, at a glance, intense curiosity combined with some awe, and *expectancy*, or at least *hope*. I don't think it would have been difficult to persuade the people that she was the Virgin Mary that had miraculously appeared in their midst.

"Does Bendetto M—— live about here?" we asked. There was at once an earnest consultation and a babel of tongues, followed by the assurance that no such person was known there. We afterwards learnt that everybody there is known by some nickname only. A crowd of women bare-legged, dishevelled haired, and with the most primitive ideas about dress, conducted us in and out dark passages in vain, with so much clatter of tongues as you would hear in many a village fair. At length it dawned on one of them whom we were in search of. We had to ascend still other streets of stairs, where, at every step, we saw holes which served for dwellings. I don't like to call them houses; and I am sure they would not be accepted as stables or kennels by many owners of horses and dogs in England. Let me say here that I know something of the Irish quarters in our large English towns, but I have never seen there such wretchedness and squalor as we can find in this country. I have not seen its equal even in the worst parts of Ireland.

After several windings we were conducted to a broad wooden stair, or ladder, the walls on each side of which were black as coal with years of smoke and dirt. Up this ladder we climbed—it seemed like going up a chimney—and at the top we were met by a woman with the most primitive of lamps, who conducted us up another ladder into the room where the sick man lay.

Here were four bare walls pierced by a small hole for a window, but without glass, two old chairs and a bedstead. On the bed lay the poor emaciated sufferer, with scarcely any clothes on the bed, or even a shirt to protect him from the cold. The neighbours soon crowded in and filled the room, so that I had a good congregation. The poor man wept with joy when he saw me approach, and exclaimed, as he grasped my hand, "*O questa è vera Cristiana!*"—*O this is truly Christian!* Roman Catholicism impoverishes and pauperises, but does little for the poor. In that city, where priests abound, not one ever took the trouble to visit that poor fellow—so said the neighbours, and he had nothing to depend on save what his old infirm wife could beg, which was generally little enough. "Had he no friends or children?" we asked; and were told, "No, save one son who had gone away and cared nothing for his poor father." This is too true a picture of the unfilial conduct of children here.

My wife promised some warm clothing for the morrow, and I tried to administer not only comfort to the sick man, but also instruction, of which all in the house might partake.

How glad I felt that I had not to tell the poor fellow that the flames of purgatory awaited him, and that I could not predict when he would escape from them unless he had money to leave for masses for his soul! This would have been a sorry message! I felt it a real joy to tell that miserable sufferer that he had a loving Father in heaven who had given His Son for him. Never, I think, did I so realize that the Gospel is really good news. I explained the way of salvation as simply as I could, and of course in very imperfect Italian, and that crowd of men and women listened, their mouths as well as eyes wide open in astonishment, as I explained that each one of them could talk to their Father in heaven, confess, and be saved without either a priest or a sacrament. Truth generally finds an echo in the human heart, and these poor creatures seemed to feel that what I said was true. As for the bed-ridden sufferer he seemed to realize it more than any other, and repeatedly he clasped his hands, looked up to heaven, and blessed God. We then knelt down, and I prayed as if among children, though with some difficulty because of the noise, for Italians do not know that when prayer is offered it is desirable to be quiet and reverent. Many were the blessings pronounced upon us when we left, many of the people seeming determined to kiss our hands, though we protested, and told them why.

We had the opportunity at other times of talking to a company of people in a sick-room after this manner while we were in Subiaco, and had the same kind of reception. On one occasion a man insisted on fetching a lantern and accompanying me with it all the way home, which would cost him considerable time and fatigue.

On a subsequent visit to the poor man above alluded to, just before we returned to Rome, I found him apparently confiding in Jesus with much peace and joy. I might be deceived, but he had the appearance of being sincere, and pressing my hand as we bade each other "Addio!" he assured me that he expected to meet me in heaven, through the grace of God in Christ Jesus. What strange reunions there will be in our Father's house on high! and how many shall we meet there that on earth we did not know as our brethren! "The Lord knoweth them that are His!"

China's Millions.

CHINA is said to contain about one-third of the entire population of the world, and it is now open to the missionaries of the cross. In 1865 there were only ninety Protestant missionaries in China; but now there are two hundred and forty or fifty, and sixty-three female teachers. These forces are distributed among ninety-one central, and five hundred and eleven outlying stations. The number of communicants is about thirteen thousand five hundred, and of adherents fifty thousand.

In the interior of the country the agents of the *China Inland Mission*, under the direction of the Rev. J. Hudson Taylor, are doing a great and important work. This society alone has now a staff of seventy missionaries, twenty-six wives of missionaries, one hundred native helpers, seventy stations, in eleven provinces, and about a thousand converts. In an indirect manner, by promoting peace, and securing the good will of the people, the missionaries are rendering invaluable service to the country. In proof of this we have the pleasure to quote from a recently published report, presented to Parliament, by Charles Alabaster, Esq., one of Her Majesty's consuls in China. He says:—

Numerous parties have gone inland, either on business or pleasure, and the invariable testimony of all has been, that although the conveniences and comforts of European travel along established

routes are not to be met with, you can travel through China as easily and safely as you can in Europe when and where you leave the main road.

Apart from this increased care on the

part of the Mandarins, this improved state of affairs is due to the fact that the natives are becoming more accustomed to the presence of foreigners among them, much of the credit of which belongs to the members of what is called the China Inland Mission, instituted by the Rev. Hudson Taylor, M.R.C.S., some dozen years ago.

Always on the move, the missionaries of this society have travelled throughout the country, taking hardship and privation as the natural incidents of their profession, and, never attempting to force themselves anywhere, they have managed to make friends everywhere, and, while labouring in their special field as ministers of the gospel, have accustomed the Chinese to the presence of foreigners among them, and in great measure dispelled the fear of the barbarian which

has been the main difficulty with which we have had to contend.

Not only do the bachelor members of the Mission visit places supposed to be inaccessible to foreigners, but those who are married take their wives with them, and settle down with the goodwill of the people in districts far remote from official influence, and get on as comfortably and securely as their brethren of the older missions under the shadow of a consular flag, and within range of a gun-boat's guns; and, while aiding the foreign merchant by obtaining information regarding the unknown interior of the country, and strengthening our relations by increasing our intimacy with the people, this Mission has, at the same time, shown the true way of spreading Christianity in China.

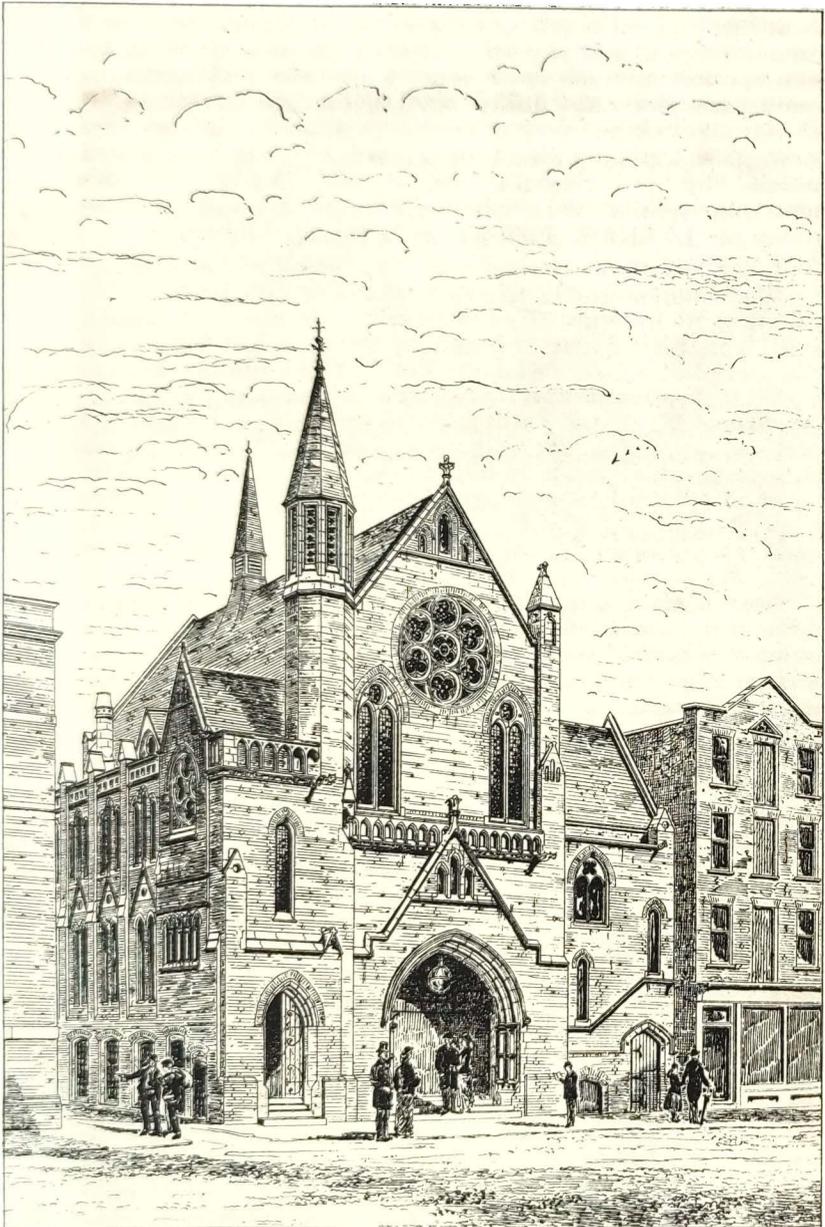
It may suit the purpose of war correspondents and selfish traders to depreciate missionaries and their work, but words like the above, from a consul of experience, are no mean testimony to the beneficial effect of missionary operations. To Christians desiring to learn something of the Lord's work in China we can most cordially recommend the careful and prayerful perusal of "CHINA'S MILLIONS," edited by *J. Hudson Taylor*; published by Morgan & Scott, monthly, one penny.

Notes and Gleanings.

THE NEXT MEETING OF THE COMMITTEE will be held on Tuesday, Feb. 22nd, at Dover Street School-room, Leicester, at twelve o'clock. All such ministers as are members of the Society are eligible to attend.

MR. MILLER AND FAMILY arrived in Calcutta, Dec. 12th, and left for False Point on the 13th. Writing on the 18th, Dr. Buckley says:—"Our dear friends the Millers' left False Point yesterday morning, and are expected here to-morrow evening. Mr. and Mrs. Bond went in the mission boat to meet them. How many mercies our beloved friends have received since we bade them adieu." Then, writing on the outside of the envelope on the 19th, at ten o'clock, Dr. Buckley adds:—"Millers are very near Cuttack, and will be in for breakfast. Bless the Lord." Later on Mr. Brooks says, "Arrived, all well."

AMERICAN ORGAN.—Dr. Buckley writes:—"Our generous friend, Dr. Stewart, who liberally gave, in April last, four hundred rupees for the purchase of an American organ for our chapel at Cuttack, kindly promised that if this sum was not sufficient he would cheerfully give what more might be required; and on learning that the balance, including the freight from England to False Point and Cuttack, would be one hundred and thirty rupees, he at once kindly sent this sum. It is gratifying to record such an expression of hearty affection for the house and worship of God. We afterwards learned that several friends in England, supposing that there would be a little deficiency, had kindly contributed £7 15s. for this object, and it was at once sent by



General Baptist Chapel, Bethnal Green Road.

W. H. Chapman, Archt. H. Sutherland, Gardens, Marrow Road, W.

J. Akerman, Photo lith. London.

Thomas Carlyle.

BORN DECEMBER 4TH, 1795, DIED FEBRUARY 5TH, 1881.

I. BIOGRAPHICAL AND CRITICAL.

“Shut fast the door: let not our vulgar din
Vex the long rest of patriarchal age;
But one step more eternal peace to win
England’s Philosopher! Old Chelsea’s sage!

How they will greet him! When he nears the home
Where dwell the deathless spirits of the dead—
GOETHE and SCHILLER, ‘sovereign souls,’ will come
To crown with *immortelles* his honoured head.

Out from the unknown shore the heroes past—
CROMWELL of England, FREDERICK the Great—
Will lead the grand procession, and recast
The roll of genius that he joined so late.”

No WRITER of the nineteenth century will occupy a more conspicuous position in the annals of our literature than Thomas Carlyle. His voice was ever that of one crying in the political, moral, and spiritual wilderness, bidding men turn from shams and hypocrisies, and bow the knee to reality and truth. His work, and the lessons he has taught us, remain, although the lip that uttered them is dumb. Nobly has the life been lived that now has passed into the better day whose light it sought to shed upon us here.

Carlyle was born at Ecclefechan, in Dumfriesshire, and was brought up by earnest parents, into whose house there shone the light of the glory of God. He was educated at Annan and Edinburgh University, where Edward Irving was a fellow student. Both were destined for the church. Irving was turning towards it with hourly increasing ardour; Carlyle was just deciding that that could never be his career. Irving opened a school at Kirkcaldy, and invited young Thomas, who had graduated, and was eighteen years old, to become his assistant. Of this time of his life and spiritual trials Carlyle has thus written in a whimsical adaptation of the style of St. Paul:—

“To Kirkcaldy I went. Together we talked and wrought and thought; together we strove, by virtue of birch and book, to initiate the urchins into what is called the rudiments of learning; until at length the hand of the Lord was laid upon him, and the voice of his God spake to him, saying, ‘Arise, and get thee hence;’ and he arose and girded up his loins; and I tarried awhile at Kirkcaldy, endeavouring still to initiate the urchins into the rudiments of learning. I had been destined by my father, and my father’s minister, to be myself a

GENERAL BAPTIST MAGAZINE, MARCH, 1881.—VOL. LXXXIII.—N. S. No. 135.

minister of the Kirk of Scotland. But now that I had gained man's estate, I was not sure that I believed the doctrines of my father's kirk; and it was needful that I should now settle it. And so I entered my chamber, and closed the door, and around me there came a trooping throng of phantasms dire from the abysmal depth of nethermost perdition. Doubt, fear, unbelief, mockery, and scoffing were there; and I wrestled with them in agony of spirit. Thus it was for weeks. Whether I ate I know not; whether I drank, I know not; whether I slept, I know not; but I know that when I came forth again it was with the direful persuasion that I was the miserable owner of a diabolical arrangement called a stomach."

The result of his spiritual wrestling was an absolute faith in God and immortality, but an inability to enter the kirk. He now became tutor to a private family, and there mastered German. Then he returned to Edinburgh determined to earn his living by the pen, and the *London Magazine* was enriched with the first-fruits of his German studies. His "Life of Schiller" was contributed in 1823, and Charles Lamb's "Essays of Elia," and De Quincey's "Confessions of an English Opium Eater," were its associates. In the following year he published a translation of Goethe's "Wilhelm Meister." Undoubtedly Carlyle gave the initial impulse to a right knowledge of German thought when its literature was all but unknown in England. But its power was greatly developing, the old frost was breaking up, and a few scholars, such as De Quincey and Coleridge, were conscious, to some extent, of a new intellectual life in Germany. Revolt against what was called the *à la mode* age had for its leaders men influenced by freer English thought. The beginning of this century was the great blossom time of German literature, and the result of Carlyle's earnest and careful study in this direction was a true interpretation of the genius of Goethe for the English mind, and even for Germany itself.

Goethe was so delighted with Carlyle's real and healthy conception of the German character that a translation of "the Life of Schiller" made its appearance about this time. The German edition contained a preface by Goethe himself, in which he gave the letter he had received from his friend, giving such a delightful view of his life and surroundings, temper and pursuits, at this period of his career.

Carlyle married in 1826, a lineal descendent of John Knox, and settled down with his wife on a little estate of her's at Craigenputtoch. The letter to Goethe, dated September 28th, 1828, was written from this Patmos, which his perturbed spirit sorely needed. "I came hither," he says, "for no other purpose than to simplify my life, and attain an independence that would make me stay true to myself. . . . But what am I coming too? Let me yet confess that I am uncertain about my future literary work, about which I shall be glad to get your opinion."

The fixing of his life had yet to come. All that he has yet ascertained is that he will fill the vocation of the "Pen." But a man of genius must find the highest use to which he can put his God-given power. Only by slow and constant thought can the definite aim of life be shaped. At Craigenputtoch, then, "far from the busy haunts of men," through six years of deep and earnest thought he worked out the problem of his future.

In the year after his marriage he published some translations from the German—"Specimens of German Romance"—and earned six years seclusion by contributing biographical sketches to "The Edinburgh Encyclopædia," and essays to the *Edinburgh Review*. The paper on "Jean Paul Richter," which significantly stands first in the volume of his miscellaneous writings, is not only a masterpiece of sympathetic criticism, but a revelation of Richter to the English-speaking people. Carlyle expresses his genius in words which might rightly be applied to his own. There is no German writer with whom Carlyle shares such characteristics as Jean Paul. Both blended profound earnestness with humour, and both thundered out the deepest truth.

In 1831 Carlyle is thirty-five years old, closing his career at the Nithsdale Hermitage, and shaping his mind on paper. He has settled his future so far in the direction of literature as the means for using his genius in his endeavour to help the world. As yet he has written nothing purely original, but his fame has spread far and wide. Now he becomes the living power—the great factor among the influences that helped to make the tone of English thought and life what it was in the middle of this century. Here we pause to understand the nature of the message he felt called to deliver to his country.

The eighteenth century began with self-satisfaction, but ended with an awakened sense of the vast difference between human society as it is, and as it may become. War against despotism in life, and in the literature through which life speaks, was rising during its progress. In France, ruin of a corrupt and bankrupt State ended in revolution. Intensity of thought and feeling in the days before and after it, roused the men who were young during the stir of it to a new sense of life. The Bastille typified the wrong that they were yearning to see righted, and its fall resounded throughout Europe. Wordsworth was fascinated by the new promise that life would be raised by sudden effort to the level of his hope; but patience grew with experience, and he came to see that by dealing with the elements of the social mass we can alone change its structure. Here Wordsworth struck the key-note of thought and action in this century, and drew knowledge of the one slow way by which the best hopes of man are to be realized. The individual must become more and more; we must give to every individual man, woman, and child, distinct aid to the development of a true life in each by endeavour to remove all hindrances to progress. Few understood the teaching of the poet then, but we know now that he was the first who gave distinct expression to the master-thought of English life and literature in the nineteenth century. We have entered into the inheritance of a high hope left us by the eighteenth, and our best English workers are consciously, or unconsciously, busy in their resolve to *make* the citizens, and leave the citizens to make the State. Thomas Carlyle is, like Wordsworth, poet and prophet to us, because, in all his earnest work, he has fastened on this principle.

In 1831–2 Carlyle came to London with the MS. of "Sartor Resartus" in his pocket. It contained too much novelty for a publisher to take it. In those days *Fraser's Magazine* was rather audacious in many ways, and it certainly seemed audacious to the tatlers and critics to hold out a friendly hand to Carlyle. His book was cut up into

sections, and began to appear in 1833. It was not till 1838 that it was really published, and then it was the success of his "French Revolution" in 1837 that encouraged its production. His book on the "Clothes Philosophy" is full of the best thought of our time. It said in substance, "Look through the clothes, that is to say, look through all the furniture of life, its luxuries, its transitory needs—yea, look through the flesh itself to the real man within." He bids us do the duty that lies nearest us which we know to be a duty; "Thy second duty will already have become clearer." The secret of success in life lies very much in skilful making of the day's choice. For example, perhaps there are two courses open to us; we should choose the one which is worthiest and most in accord with our highest aspirations, although the immediate reward may be small. "The situation that has not its duty, its ideal, was never yet occupied by man." But it is no use to sit at home, and wait for an ideal kingdom to rise. The ideal will come by daily labour, small though it be.

Not only in "Sartor," but in all that follows, we have the same teaching with intenser force. Perhaps Carlyle, in his vehement concentration of mind on the vital part within us, misses what might be learnt by a change in his point of view, but he only intensifies the faith of each one of us, and his teaching may be added to our own particular outward form of faith. He has taught us what lies at the heart of the best utterances of all writers in all ages—the maintenance of real life for each man, each firm to his duty, whatever that may be. Perhaps he overrates the stupidity of our age, perhaps he sometimes errs in his admiration for the "strong" man—what matter? He has given us the key by which our prison door of earthly circumstance may be opened, and so make our way to God.

In 1841 Carlyle lectured on "Heroes and Hero Worship" at the London Institution. Here again he pleads for each man to be himself, after he had shown in "Sartor" what that immortal essence really is. "Chartism" having appeared in 1839, was followed by "Past and Present" in 1843, by "Oliver Cromwell's Letters and Speeches" in 1845, by the "Latter Day Pamphlets" in 1850, and by the "Life of John Sterling" in 1851. After that, he employed himself during fourteen years on the largest work of his life—"The History of Frederick the Great." Except that the "Early Kings of Norway," though written long before, was not published until 1874, Carlyle's career as a literary workman really ended with the last volume of "Frederick" in 1865.

By this time, those peculiarities of style, which became developed through his German studies and through his intense individuality, have become very apparent. The tendency to write "Carlylese" grew with him, and, instead of being checked, he was encouraged in a style which, though characteristic, is undoubtedly bad; but we must remember that it belongs to the very essence of his soul, and not to outside culture of any kind.

Surrounded by voices of the living and the dead we work to-day, directed and stimulated by the message which comes with immensely increased energy from his laborious and energetic life. "Whatsoever thy hand findeth to do, do it with thy might." A. H. MOORE.

II. CARLYLE'S LONDON HOME.

IT was in 1834 that Thomas Carlyle—the greatest Man of Letters of this century—settled in London. In the August of the preceding year, when Mr. Emerson made his pilgrimage to Craigenputtoch, he found that the laird of that remote moorland farm was growing restive in his solitude, and had serious thoughts of making a change. “He was already turning his eyes towards London with a scholar’s appreciation. London is the heart of the world, he said, wonderful only from the mass of human beings. He liked the hugh machine. Each keeps its own round. The baker’s boy brings muffins to the window at a fixed hour every day, and that is all the Londoner knows, or wishes to know on the subject. But it turned out good men. He named certain individuals, especially one man of letters, his friend, the best mind he knew, whom London had well served.” When Carlyle had got the length of speaking thus freely, especially to a visitor whom he had never seen before, we may be sure that his mind was pretty well made up on the subject; so, in a few months from the date of that conversation with his new-found, American friend, the hermit of Craigenputtoch had weighed anchor, and set sail for the great Babylon on the banks of the Thames. There he took up his abode in the house No. 5, Cheyne Row, Chelsea, where he has continued to reside down to the time of his death—that is, for the long space of forty-six years.

Nor is it easy to conceive of any spot in all the vast and varied expanse of the mighty city—unless it be, perhaps, some of the pleasant hermitages on the northern heights about Hampstead or Hornsey Rise—that would have better suited the new citizen of London, who was destined to become known to the whole English speaking population ere long as “the sage of Chelsea.” Of course, this may be in some degree a fancy, springing out of the fact that ever since we first heard of him it was the fashion to speak of him by the above familiar sobriquet; yet those of our readers who know London best will, we think, concur with us in the notion that the site he chose in that summer of 1834, and to which he has ever since clung with all the tenacity of his home-loving nature, was, indeed, the most appropriate on which he could have hit. That nook near the river which lies between Chelsea Hospital and Cremorne is the richest in literary associations of all the suburbs of London. Here dwelt the author of “Utopia” more than three hundred years ago, and here he held frequent discourse with his friend Erasmus; while from the days of Sir Thomas More down to our own it has continued to be a favourite home or haunt of eminent men of letters—in this respect surpassing any other spot that can be named in the British Islands. The great essayists of Queen Anne’s time—Swift, Addison, and Steele—were familiar figures in this suburb when the house in which Carlyle dwelt was being erected; Boyle, Locke, and Arbuthnot knew the region well; so did Goldsmith and the Walpoles. Old Sir Hans Sloane has left his name linked with the oldest square and the finest street in the district, while his body lies within a stone’s-throw of Carlyle’s house, in the little closely-packed parish churchyard. The tomb of Bolingbroke is to be seen across the water, in that ancient church of St. Peter’s from which Battersea, by familiar processes of the vulgar tongue, derives its name.

Quiet, indeed we may almost say somnolent, picturesque in a high degree, with charming outlooks on park and river, Chelsea abounds in quaint, antique houses and dignified, heart-moving associations, and, with the help of the river and the trees and gardens, preserves even to the present hour a sort of fresh country air about it. The low tone of the red-brick terraces is cool and grateful to the artistic eye. There is nothing new and showy, no air of "rawness and recency," to use a characteristic phrase of Dr. Chalmers's, about this suburb; and each old house has a history. Even in Lawrence Street, now peopled by very poor folk, you may see the mansion in which Smollett found a retreat for himself, his wife, and his little daughter, when he finally settled down as a literary worker in London. This bore the name of Monmouth House in those days; a detached villa, with a garden extending behind it, of which Smollett has himself given a description in "Humphrey Clinker," it derived its name from the fact that it had been occupied in Queen Anne's time by that Duchess of Buccleuch who became Duchess of Monmouth by her alliance with the unfortunate son of Charles II. It is a singular coincidence that the great Scottish humourist of the eighteenth century should have written "Ferdinand Count Fathom" and his "History of England" within a few yards of the very spot where the still greater Scottish Master of Humour in the nineteenth century wrote all his books except "Sartor."

No. 119, Cheyne Walk, a humble two-storied brick house, was the residence of the Shakespeare of English art in his latter years—chosen by the greater painter that he might give himself up to the enjoyment of the soft effects upon the still reaches of the Thames (effects which probably were part of the attraction that drew Carlyle thither too.) Turner added to the house a balcony that is still extant, and it was in that house the poor forlorn old man—mean and miserable, in spite of all his greatness as a painter—passed away from earth. At No. 4, Cheyne Walk, Maclise, the artist, lived and died. Leigh Hunt, who was attracted thither by Carlyle's influence, and, shall we add, by the prospect of getting help from the prudent Scotsman in the hour of need, resided in Upper Cheyne Row, within a stone's-throw of Carlyle's house—a convenient distance when duns or tax-collectors assailed Skimpole, and the generous Caledonian, after the manner of his "canny" countrymen, had to come to the rescue. In 1877 good Mrs. Senior died in Cheyne Walk, and Frances Power Cobbe still lives there; and nearer still to Carlyle's house is the residence of his friend Mr. Froude. The erudite Mrs. Somerville, too, was once a resident in the same suburb; and among the poets who have their abode in the region at present we may name Dante Rossetti and the Hon. Leicester Warren, the latter the son of Lord de Tabley.

Carlyle's house is an old-fashioned one, built in the reign of Queen Anne, and has a large garden in its rear, enclosed by red brick walls. Once that garden was carefully tended by Mrs. Carlyle, who planted in it primroses from Scotland—sent by Sir George Sinclair all the way from Thurso—which still bloom there as each spring comes round. The street has hardly any traffic, and is as quiet and slumberous as if it lay in the most retired seclusions of a rustic village; yet you may walk from it to Piccadilly or the Houses of Parliament in half an hour, and

at the pier close by at Old Battersea Bridge you have a steamer ready every fifteen minutes to take you to the Temple or to London Bridge.

Mr. Carlyle knew what he was about when he chose his Chelsea home; and we do not wonder that he remained there through all the years of his London life. At one time, indeed, he did think of "fitting," as we learn from Miss Martineau, who, in her "Autobiography," has left us one of the most pleasant glimpses of the Chelsea home. She described it as "the house which Carlyle was perpetually complaining of and threatening to leave, but where he is still to be found." She never believed that the Carlyles could ever flourish on that Chelsea clay, close to the river, and earnestly entreated them to settle on a gravelly soil. Forth Thomas did go, on a fine black horse, in search of a rural hermitage, "with three maps of Great Britain and two of the world in his pocket, to explore the area within twenty miles of London;" but he came as he went, the lease of No. 5, Cheyne Row, which had expired, was quietly renewed, and there he continued to dwell down to the hour of his decease—spared, in spite of Miss Martineau's fears, to celebrate within the old familiar walls which have witnessed his long travail the eighty-fourth return of the day in which he was born. The grand old worker, the last and greatest of his generation, has passed to the land beyond—a land for him already peopled with many friends,—and tens of thousands of hearts in his native country and elsewhere, even in the remotest parts of the earth, lovingly and reverently go forth in thought to his memory as that of one who has been a wise master of souls, and a most faithful servant of his generation.

WM. HOWIE WYLIE.

III. CARLYLE AND CHRISTIANITY.

WHAT was the attitude of Carlyle towards New Testament Christianity? What will be the effect of his long, energetic life, copious and original genius, on the progress of the kingdom of God on the earth?

Confessedly Carlyle was at the head and front of the intellectual forces of this nineteenth century; and, more than any of his peers, bore down with all his matured force, cultivated ability, and terrific downrightness on the chief moral and spiritual questions of the day. He was a "Man of Letters;" but in his hand literature was chiefly a spiritual agent, and its work and aims were supremely moral, and therefore his immense influence centres on those profounder problems of man,—his place and work in the universe, his relation to the Infinite and Eternal, his duty and his destiny. For daring thought, piercing analysis, searching gaze, free, frank, and fearless expression, "the Chelsea sage" is unsurpassed; and it is undeniable that the exercise of mind on the deeper spiritual questions attains its climax of energy and of achievement in him; so that if he has not displaced the Christianity of Jesus, and given us a new religion, we, at least, may expect to die without seeing that said deed done.

No doubt the path of this worker was strewn with fire and not with flowers. He came brandishing a sword, and not waving a palm branch: and it is scarcely without reason that some have thought that his fiercely iconoclastic spirit has marred the fortunes of Christianity, and alienated many from the teaching and worship of Christ. We disguise none of

his errors. We do not attenuate his mistakes. His faults, like David's, are flagrant; but, like David's, they are separable from the main current of his life; and, in our judgment, the defence he gives for Israel's greatest King, ought not to be withheld from England's greatest Thinker. The defence of the Jamaica Massacre was a ghastly and revolting blunder. His sympathy with the South in the United States' Conflict was a proof that he was "lamed by his own excellence," and corrupted by his own protests against corruption. His uniform forgetfulness of the quivering tenderness and universal pity of the Gospel of Christ is the darkest spot on this brilliant and blazing sun. Hence in obedience to the teaching and spirit of one to whom we owe measureless debts of gratitude, we at once allow the largest discount severe truth and hard fact demand, and dare not, for his sake, if we had no higher reason, twist a thread of the evidence to be quoted in illustration of his attitude to the Christianity of Christ Jesus. To fail of thorough veracity in writing of a man who wrought with such disastrous energy on the empire of falsehood, and proclaimed with such fiery emphasis the eternal necessity for being true, were surely, to commit an unpardonable sin.

I. What, then, let us ask, is Carlyle's verdict on RELIGION? Where does the Man of Letters, the sworn and implacable foe of all shams and pretence, of everything that cannot give a just account of itself, that is not able to verify itself as a real fact—where does *he* place Religion? Does it take rank after Culture? Never. Does it follow in the leading strings of Art, of Literature? Not for a moment. Is it second to philosophy, or politics, or commerce? He resents the idea with ineffable scorn. "In every sense," he says, with accumulated emphasis, "In every sense, a man's religion is the chief fact with regard to him. A man's or a nation's. By religion I do not mean the church-creed which he professes, the articles of faith which he will sign, and in words or otherwise assert; not this wholly; in many cases not this at all. . . . This is not what I call religion, this profession and assertion; which is often only a profession and assertion from the outworks of the man, from the mere argumentative region of him, if even so deep as that. But the thing a man does practically believe, the thing a man does practically lay to heart, and know for certain, concerning his vital relations to this mysterious Universe and his duty and destiny there, *that is in all things the primary thing for him, and creatively determines all the rest.*" Thus to Carlyle the heart and soul of life is Religion; the heart and soul of a man's life; ay, and of a nation's life. Neither man nor nation lives by bread alone, or commerce alone, or art alone, or grinding its "logical mills" alone, but by the words which proceed from God, and become the living and nourishing food of individuals and peoples alike. Both must survive the "hot Harmattan-wind" of doubt; "awake to a new heaven and a new earth;" and learn that the "universe is not dead and demoniacal, a charnel house with spectres; but God-like and OUR FATHER'S."

II. Religion is the very heart of life; but to us Christianity is the beating heart of Religion, and Christ is the soul of Christianity: what, then, is the witness of Carlyle to CHRIST JESUS? Does this Seer reject the revelation of God in Christ Jesus His Son, and content himself with describing "Christianism," as "faith in an Invisible, not as real only

but as the only reality; Time through every moment of it resting on Eternity; Pagan Empire of Force displaced by a nobler supremacy, that of Holiness?"

(1.) Hear him as he answers this question in his chapter on Symbols. "Highest of all symbols are those wherein the Artist or Poet has risen into Prophet. . . . I mean religious Symbols. Various enough have been such religious Symbols, what we call *Religious*. . . . If thou ask to what height man has carried it in this matter, look on our Divinest Symbol: on Jesus of Nazareth, and His Life and His Biography, and what followed therefrom. Higher has the human thought not yet reached: this is Christianity and Christendom; a Symbol of quite perennial, infinite character; whose significance will ever demand to be anew inquired into, and anew made manifest."

To appreciate that testimony to the Nazarene as our DIVINEST SYMBOL we must remember Carlyle's use of the word Symbol; and his theory of Man and of the Universe. Like Goethe he taught that "Nature is the living Garment of God," and he exclaims, "O Heaven, is it in very deed He then that ever speaks through thee, that lives and loves in thee, that lives and loves in me." With Chrysostom he held that "the true Shekinah is man;" and after Novalis he declared "there is but one Temple in the Universe, and that is the Body of Man. Nothing is holier than that high form. Bending before men is a reverence done to that Revelation in the Flesh. We touch Heaven when we lay our hand upon a human body." And of all men, the highest, the divinest, is Jesus of Nazareth. He is the brightness of the Father's glory, and the express image of His person. He is the Revealer of the Father: and by Him we come to know and enjoy, love and worship, and obey the Father.

(2.) Hear Carlyle again! Speaking of Heroes, he says, "Hero worship, heartfelt prostrate admiration, submissive, burning, boundless for a noblest godlike form of Man—is not that the germ of Christianity itself? *The greatest of all Heroes is One—whom we do not name here!* Let sacred silence meditate that sacred truth: you will find it the *ultimate perfection* of a principle extant throughout man's whole history on earth." So Christ Jesus is placed at the topmost height of all the men fitted to lead men; the true King of men, the real Chieftain of the souls, as He is the supreme and perfect Revelation of God the Father.

(3.) Once more let us hear him. Replying to the efforts of Voltaire to destroy Christianity, and asking him whether he has a "a torch for burning and no hammer for building," he says, "To the '*Worship of Sorrow*' ascribe what origin and genesis thou pleasest, *has* not that *Worship* originated and been generated; is it not *here*? Feel it in thine heart, and then say whether it is of God. This is Belief; all else is opinion—for which latter whoso will, let him worry and be worried." Nor should this word be omitted—"Our highest Orpheus walked in Judea, eighteen hundred years ago; his sphere-melody, flowing in wild native tones, took captive the ravished souls of men; and being of a truth sphere-melody, still flows and sounds, though now with thousand-fold accompaniments, and rich symphonies, through all our hearts; and modulates and divinely leads them." The heart of Christianity is Christ. This Christ was to Carlyle the Divinest Symbol, the fullest and

clearest Revelation, the greatest of all Heroes, the most capable of all soul-compelling leaders, and by His death and sacrifice the object and inspiration of "the Worship of Sorrow." Ask for the "letter" of the theologies and dogmas of the churches, and you ask in vain. Ask for the essential spirit, cardinal principles and fundamental facts of New Testament Christianity, and they meet you expressed with startling intensity and marvellous freshness. Demand the phrases of a pulpit that talks by rote, and gets all its thinking "ready-made," and your demand is spurned with inexpressible loathing and fiery indignation. Seek realities, insist on the substance of Religion and of the Redeeming Mission of Christ, and the acutest Thinker of our day will take you, though by a seemingly fresh route, to the feet of Jesus, the Son of the Highest, and the Saviour and Leader of Souls.

III. This will be more apparent if we can penetrate to the SPIRIT OF CARLYLE'S LIFE AND WORK, and compare it with the more marked and distinctive features of New Testament Christianity.

(1.) *Christianity in Christ Jesus is the incarnation of holiness, of inward rectitude, of spotless sincerity of aim, of absolute reality, and of immediate and thoroughgoing consecration to present duty.* Isn't it so? Is not Christ the true, *i.e.*, the *real* Vine, the *real* Bread, the *real* Light, the faithful and *real* Witness? Was it not in Him that truth—*i.e.*, REALITY—as well as grace dwelt in their divinest fulness? Was He not almost fierce in His denunciation of the mere religious acting and hollow theatricality of His day? Did He not warn His disciples of the leaven of the Pharisees, which is hypocrisy?

That spirit of inflexible rectitude and defiant scorn for all that is false, vacuous, and pretentious, has had many embodiments—in Paul and John, Luther and Knox,—but in these later days surely not one fuller and finer than the earnest burning soul at Chelsea? It is he who describes "hypocrisy as the worst and the one irremediably bad thing." It is he who exclaims "what can it profit any mortal to adopt locutions and imaginations which do not correspond to fact; which no sane mortal can deliberately adopt in his soul as true; which the most orthodox of mortals can only, and this after infinite essentially *impious* effort to put out the eyes of his mind, persuade himself to 'believe that he believes?' Away with it; in the name of God, come out of it, all true men!" It was he who protested with such flaming vengeance against "Coleridgean moonshine" as a guide to the acceptance of "orders" in the Established Church, as he had himself long before hotly refused to be a preacher in the Scotch Church, because he could not be a preacher and be *true* at the same time. Brave and heroic soul, discharging the highest function of prophets and teachers! An idol-breaker! A bringer-back of men to reality, to truth and fact, to sincerity and duty! Carlyle has said to this generation—Beware! these dogmas, these elaborate creeds, they are semblances; they cannot save you! The Kingdom of God is *within* you. It is not big talk, loud profession, long creed, and everlasting ritual!—it is righteousness in the spirit, and doing the duty that is next you. Ah, it is a good thing he has done! He has smitten the "idols" of the Westminster Assembly. They are gone, and will never come back again, let us call ever so loudly. They are blasted with the stern breath of his strong reality.

(2.) Christianity, again, is power; power from on high: it is not the spirit of fear, but of love and of a *sound mind*. Christ Jesus is the strong Son of God: He clothes His disciples with power and authority, and as they go forth even devils are subject unto them through His name. Pentecost is the beginning of an era marked by a special influx of spiritual power. The "weak" ages end at Bethlehem. The mighty centuries begin at the Cross. Christianity is the spirit of ever-aggressive, ever-active, ever-conquering Energy.

Who, then, *in the Christian name* can object to Carlyle's doctrine of MIGHT engaged in the propagation of the Right and of the all-Holy? Who does not rather welcome his shrill clarion call to shake off the lethargies and idlenesses so native to us, and go forth, doing whatever we do with our "Might," struggling hard and long, striking with stunning blows all that belongs to the Empire of Darkness and Evil? Speaking to what he thought a "weak" and puling generation, afraid of its own shadows, and unready to assert its convictions, and "indiscriminately bashing up Right and Wrong into a patent treacle," he disparages the function of sympathy and exaggerates his doctrine of Might; but in its earliest and clearest expressions it is a doctrine of Might engaged as the doughty and loyal servant of Right. Says he—"Crabbedness, pride, obstinancy, affectation, are at bottom want of strength." "All faults are properly 'shortcomings.' Crimes themselves are nothing other than a *not doing enough*; a fighting, but with defective vigour." "That pity which does not rest on Justice is maudlin laxity of heart, grounded on blinkard dimness of head—contemptible as a drunkard's tears." "Valour is the basis of Virtue;"—all of which is not out of joint with the teaching that God is light as well as love, and that Christianity is the influx of *power*, but of power, not from beneath, but from "on high."

(3.) But how does Carlyle say this sincerity and valour, righteousness and strength, shall be attained? Will you receive it? He positively reiterates the cardinal directions of Christianity—*faith, self-renunciation, unselfish and heroic work*.

Carlyle is the apostle of BELIEF. "A Philosophy of Denial, and world illuminated merely by the flames of Destruction could never have permanently been the resting-place of such a man." Even "the proper task of literature lies in the domain of Belief." "The believing man is the original man." "For of all feelings, states, principles of mind," he asks, "is not *belief* the clearest, strongest, against which all others contend in vain." Surely it is a singular irony which has represented one of the most emphatic preachers of FAITH as a sceptic, and that talks of him as an agnostic! "You touch," says he, "the focal centre of all our diseases, of our frightful nosology of diseases, when you lay your hand on this—there is no religion—there is no God." His main contention was that men suffered, and must suffer, because they did not really believe, but only "believed that they believed." In the sum of things we believe it will be found that few men have helped the real and sincere faith of this century more than Carlyle.

(4.) Nor is it less cheering to find that the way to the life of faith is SELF-RENUNCIATION. This is man's first duty. Carlyle says man *must* be born again. Christ says the same, and adds that he *may*.

Man must pass from the EVERLASTING NO through the CENTRE OF INDIFFERENCE to the EVERLASTING YEA—YEA to the will of God, and the desire that His rule shall be supreme. "The first preliminary moral act, annihilation of self," must "be accomplished, so that the minds' eyes may be unsealed and its hands ungyved;" then we reach that HIGHER in which we can do without Happiness and find Blessedness, and "love not Pleasure, but love God." This is the beginning and end of Carlyle's religion; and undeniably it is the echo of His teaching who bids us lose our life, if we mean ever to find it.

(5.) Carlyle's familiar doctrine and spirit of WORK—work at our own special task, work in love of our neighbour and for his good—needs only to be set out in a few words. "Properly speaking, all *true* work is Religion; and whatever Religion is not Work may go and dwell among the Brahmins, Antinomians, Spinning Dervishes, or where it will; with me it shall have no harbour." "The essence and outcome of all religious creeds and liturgies whatsoever is to do one's work in a faithful manner. What is the use of Orthodoxy if with every stroke of your hammer you are breaking all the Ten Commandments." Principles these, which Carlyle has enabled many to see afresh, but which are central to the redeeming and regenerating gospel which declares "that we are created in Christ Jesus unto good works which God hath before ordained that we should walk in them."

Was Carlyle a Christian then? Not an *ecclesiastical* Christian, in all probability! Very likely there is not a Church formed that would have contented him. Had he been asked if he believed the Thirty-nine Articles, or the Westminster Assembly's Catechism, likely enough he would have replied with a tornado of denunciation of the attempt to fix the Infinite in a phrase and label the Everlasting in a sentence. Had you asked him for a *theory* of the Atonement, you would probably have been overwhelmed by some cyclone of indignant eloquence against the "logic mill" being set to grind on such a profoundly solemn theme. Then, was he a Christian? That depends upon your definition of a Christian. He was not a Churchman, nor was he a strong believer in the institutions of Christianity; but Christianity is not an institution. He had little respect for theologies; but Christianity is not a theology. But he was a Christian of the New Testament pattern, *i.e.*, he had a real faith in the Son of Man, in His revelation of God and of life, a deep and full reverence and a sincere worship for Him. His devotion to the aims of Christianity was supreme, and his "method" of attaining the highest life is essentially Christian.

Christianity, then, is not incompatible with gigantic mental power, wide reading, vast culture, blazing fearlessness in the pursuit of the real and the true, but is so Catholic, so universal, so fundamental, that the greatest minds are sure to get down to it, rest on it, embody it, and inculcate it, if their search is but honest and their purpose sincere. The chief of the thinkers of this century has not given us a new religion, but in his own way, and through his own living thought and speech, has set out the facts and principles of the Eternal Religion of the Son of God—yea, moreover he has, with a voice of "authority," called men away from the Paganized, unreal, and corrupt accretions about Christianity to the simple essence, strong energy, and practical aims of the Christianity of the New Testament and of Jesus Christ.

JOHN CLIFFORD.

The Revision of the Scriptures.*

DISFIGURED and confused as the Bible is by its division into chapters and verses, and still more so by the monotonous and pseudo-religious tone in which its varied contents are often read, none can study it without being impressed by three leading characteristics, the sustained dignity of its style, the presence of one leading idea in its pages, and the diversity of the manner in which this leading idea is conveyed. The Bible with which we are familiar is not one book, but fifty or sixty; it is not the work of one man, but of some thirty or forty men; not in one age, but during hundreds of years; not written in one country, but in various countries; not in one language, but several. Nor are its several parts all original compositions. Some are compilations from more ancient writings, and these amongst the most ancient records of the world; others are collections or revised sayings and teachings of those who lived in the olden times. And again, its one theme finds its varied expression in legend and history, in prayer and in passionate declamation, in private letters and public utterances, in poems and dreamy visions. The Bible is, in fact, less a book than the survival of an extinct literature; and it is only as we realize this that we realize also, on the one hand, the value of its unity, and on the other how profoundly difficult must be the task of truly resuscitating this ancient literature, and of translating its thought into the current language of another age.

Such an attempt has been made from time to time. As soon as Christianity took permanent root in the countries which had not been included in the conquests of Alexander, and the disciples were drawn from peoples and classes to whom Greek was unfamiliar, so soon the task became necessary of translating the Scriptures into the vernacular of these outlying provinces. The Jew had already passed through this experience. When the Captivity had destroyed the national language, and the Dispersion had scattered four-fifths of the people, when, too, the rise of the Seleucidæ in Syria, and the Ptolemies in Egypt, had made Palestine a battle-ground of Greek rivalries, a new version of the Old Hebrew Scriptures became necessary alike to the Jew of Palestine, to his brother in Alexandria, and to his far away kinsmen in the provinces of Asia Minor and on the shores of the Black Sea. Hence appeared Greek versions first of the Pentateuch, and afterwards of the Psalms and Prophets, till at length, about B.C. 280, the Septuagint version of the Old Testament was produced for the benefit of the Alexandrian Library, under the sanction of Ptolemy Philadelphus. This is the translation from which (generally) the New Testament writers, and Christ Himself, quoted, being the current version of their time. Made on the banks of the Nile, by Greco-Jews, it bears (so it is said) traces of its origin in allusions and expressions alien to scenes of Palestine. But it was received as a faithful exponent of the text until the beginning or middle of the second century, when the controversies between Jews and Christians induced the former to seek for a new translation, which should be more literally faithful to the Hebrew if less careful of the sense. This was the translation of Aquila of Pontus. Again

* Paper read at the Quarterly Conference of the Teachers of the five schools belonging to Praed Street and Westbourne Park Church.

the dissensions between the Christians themselves was, possibly, the occasion of another translation, that of Theodotus; and yet a third was that of another Christian sectary, Symmachus; these four translations, with fragments of two or three others, formed the Hexapla of Origen, and the basis of our Christian version of the Old Testament. In this way—not to mention the criticism and labours of Jewish scholars for Jews, labours of great moment to the correct preservation of the text,—the Old Testament was brought down to the time of, and began to be incorporated with the Christian writings. These later writings may roughly be said to be contemporaneous with the writings of Classic Rome. The New Testament was written, with the exception, perhaps, of the Gospel of John, between the years 42 and 65 A.D. Cicero died 43 B.C.; Virgil died 19 B.C.; Pliny died 79 A.D.

Now what means have scholars of determining whether the writings ascribed to the classic writers are truly their works; and, further, supposing that it be accorded that a certain writing—as the *Æneid*—is truly that of the alleged author, what means are there for determining that the copy, while generally correct, has not many errors? For it is impossible but that errors should arise. Printing, which multiplies copies, reproduces the *ipsissima verba* so many times, that chances of variation from the original are infinitely reduced. But printing was not invented till the middle of the fifteenth century, and the first Bible was issued in 1460. During the long centuries that had elapsed since the first Christian writers, the Roman Empire had decayed, and the division into Eastern and Western had destroyed the prevalence of Greek as the universal language; nay, more, Latin itself, the language of the conquering Romans, passed into the silence of the cloister as the arms of Theodoric, of Charlemagne, and of Otto, confirmed the power of the Goth and of the Frank in the dominions of Imperial Rome. Hence the languages of Judea, of Greece, and of Rome, the languages of sacred history and of the early Christians, ceased to be spoken long before Caxton invented his printing press. Painfully letter by letter, often in the coldness of the cell or in the open and chill cloister, with light half obscured by defective glass, the copyist carried on his endless task of imitating, stroke by stroke, the only half understood characters before him. Swayed by the passions which are common to man, sometimes prejudiced by the controversies which have ever agitated the church, without the light and warnings of public criticism, he pursued his avocations in times of personal insecurity and of feudal despotism. It is impossible but that errors should arise. The question for scholars is, How to detect the errors?

Briefly then, first, the characters in which a manuscript is written will determine its latest probable date. They will not fix the date actually, but only approximately. Those who have had letters in their hands written eighty or one hundred years ago will not have failed to have noticed a difference in the style of writing—the d's, the s's, the f's, are different. This is a faint indication of what I mean. Manuscripts are found in different handwriting, so to speak. One is written in a running hand, another with certain points or marks which belong to a certain age, another with capitals as it were in italics, and yet again another with like capitals but upright. By comparison and inference these are relegated to cer-

tain dates. Again, when parchment was dear, and the expenses of copies very great, manuscripts were sometimes written across an older manuscript. To this class belongs a manuscript of the Bible called Ephraïmi, from the name of the Syrian Father, a copy of whose writings are written across the older manuscript of the New Testament; and it is obvious that in such a case as this there are double means of determining the date of the manuscript. But not only are there in existence manuscripts of various dates, but in the case of the Bible there are various old translations which must have been made from manuscripts older still. For instance, Jerome's Vulgate was made in the fourth century, so was the Æthiopic and the Gothic, the Armenian in the fifth, and others later still. These being made for places geographically distant, and from obviously different manuscripts, tend to confirm or correct each other. Again, all writers of repute are quoted by other writers; thus Cicero quotes a line from a very early Sicilian poet whose writings have, with that exception, perished. So the early Christians, from Clement of Rome and Ignatius, the immediate successors of the apostles, to the fathers of the fourth and fifth centuries, quote the New Testament writings with an exactness which adds, as it were, fresh manuscripts of the parts quoted. Nor are these quotations few and isolated; they comprise a large, if not the entire portion of the New Testament. The collation of these various manuscripts and quotations, the careful emendation of words and letters that have been misplaced or wrongly inserted, cautious suggestions of possible readings where error appears to have been made, though no proof is afforded, and in this way the resuscitation of the original text, such is the work of the classical and critical scholar. But it is a work no greater and no less in kind for the Bible than for the writings of Cicero and Virgil. It is the same that is being done, and done again and again, for the plays of Shakspeare, and it tends to the elucidation of the writer's actual words. But in the case of the Bible the scholar has one immense advantage. Whereas, to quote Dr. Angus, "In the case of the Greek and Roman Classics, twenty or ten manuscripts are deemed amply sufficient to form an accurate text," and whereas "the manuscript of the classics belongs to periods between the tenth and fifteenth centuries"—in the case of the Scriptures the manuscripts date from the fourth century, and are counted by hundreds. Upwards of six hundred manuscripts have been examined for recent editions of the Greek Testament.

IS REVISION NECESSARY ?

But the question may fairly be asked, Why revise our English Translation? What available resources are in existence now for making a correct translation which were not in existence when King James issued his mandate to the fifty-four in the year 1603? Well, briefly, "much in every way." Some manuscripts, and those amongst the oldest, have been discovered since then; others, as the Vatican manuscripts, which were not available then, are available now. But even more than this, it should be remembered that the renaissance, by which we mean the new birth of the study of Greek classic literature and art, had taken place only some two hundred years before that time, and that renaissance had given a new meaning to life; it had helped to shatter the thralldom of the later middle ages, it had preceded and rendered

possible the Reformation of Luther and Calvin, and, like the Gospel itself, it brought at first not "peace, but a sword;" but since then, and especially during the present century, the critical study of the languages of antiquity has been pursued in Germany and in England, and throughout the civilized world, with an ardour worthy of the earlier renaissance itself, but with the additional impetus and corrective afforded by an extensive public opinion, and with a rapid means of inter-communication and an international courtesy and respect which are taking the place of the bonds of the old Roman Empire. Again, the study of Oriental languages was scarcely dreamt of in King James's time. But now Arabic and Sanscrit, Persian and Æthiopian, will be laid under contribution by our new Revisers. The Rosetta stone and the Egyptian hieroglyphs, the monuments of Baalbec and the engraved bricks of Nineveh, the Greek inscriptions of Ephesus and of Thessalonica, and the whole sphere of ancient archæology, cast a light upon Biblical study which was wholly obscured to our forefathers by the lofty mountains of mediæval ignorance. To this generation, on whom this sun has risen with the healing of many strifes and controversies, is committed the charge of faithfully interpreting, by the light of the knowledge they now have, the sayings and doings of the men who, in their time and place, were the exponents of God's will upon earth.

But wherein is the present translation defective? Our fathers read its pages and were glad. With the thousands of various readings which are mentioned, is there not danger of missing the true aim of the Bible, and of setting in its place a textual accuracy, but at the expense of all confidence that that accuracy has been obtained? Now the defects of the English version have been classified by Dr. Lightfoot* (himself one of the Revisers) under the following heads:—

- (1.) False Readings: *e.g.*, the words "at Ephesus"—Eph. i. 1.
- (2.) Distinctions created: *e.g.*, in Matt. xviii. 33, where the same word is translated in one place "had compassion," and in another "had pity."
- (3.) Distinctions obliterated: *e.g.*, in Acts xix. 15, where two words differing in their character are translated by the same word "know."
- (4.) Faults of Grammar: *e.g.*, in Acts xix. 2, "Have ye received the Holy Ghost since ye believed?" should be, "Did ye receive the Holy Ghost when ye believed?"
- (5.) Faults of Lexicography: *e.g.*, in Mark xiii. 28, "When the branch is yet tender," should be "As soon as its branch is tender."
- (6.) Errors in proper names, official titles, etc.
- (7.) Archaisms: *e.g.*, "Fetched a compass."

Ambiguities: *e.g.*, "Without controversy."

Faults of Expression: *e.g.*, in Heb. v. 12, where in the passage "For when for the time ye ought to be teachers," the words "for the time" should imply, Considering the length of your training.

* On a Fresh Revision of the English New Testament. By J. B. Lightfoot, D.D. 2nd Edition. 1872.

These are, in each case, but one out of many examples which Dr. Lightfoot gives of the defects of the English version. But when all these classes of errors have been counted up, and the most has been made of them, it will still remain true that in the Authorized Version is "the well of English undefiled," and that, of more importance still, it is substantially, and to a pre-eminent degree, a true reflex of the original.

It is not in change of *truth* that the revision will affect us. It would, indeed, be grievous if any revelation of God's truth once made was to depend for its existence upon the critical labours of the grammarian. The truth "liveth and abideth for ever," rooted and grounded in the permanent experience of mankind. "Righteousness, temperance, and judgment to come," the great pillars of the temple of God, will remain unmoved. Some of us may, perhaps, modify our ideas on everlasting punishment, or on the second coming of Christ. But doctrines such as these, if true, are but the outer courts of the temple, and are intended only to lead to the Holy of Holies. We may, however, hope for more accuracy in our views of God's truth, more appreciation of the way in which it is given to us, and more ability to see the naturalness of the Bible. We may hope to rise to a clearer conception that the actors in Bible scenes acted and spoke naturally, as reasonable men to their fellow-men, in sentences they understood, and not in riddles and enigmas which require centuries of unravelling; and with the wider knowledge that the literal word is corruptible, and has been in many places corrupted, there will grow up a more robust honesty of belief, and a stronger antipathy to dealing with the words and phrases of the Bible as though their intrinsic merit was in what might be foisted upon them, rather than in the meaning they were intended to convey. With the knowledge that the most cultured learning has been brought to bear upon the ancient words, we shall feel a deeper and a deepening reverence for the ancient truth they teach. In the Greek language there are two words expressing "a word." By the one is meant the word which is the word of the grammarian, an utterance, a combination of letters; by the other is meant the word that is the expression of a thought. So in the Christian Scriptures. In that higher and nobler sense, may the word "dwell in us richly in all wisdom." May it be imprinted on our hearts and understandings, not by the faulty copying of men's characters, but as a photograph clearly and permanently developed by the unclouded light of the Sun of Righteousness.

J. WALLIS CHAPMAN.

UNTIMELY LAUGHTER.

As a public speaker I have often felt astonished at the untimely merriment of some of my hearers. I wanted them to cry, and, lo, they laughed! I have not, however, known of a much more flagrant example of this humiliating gaiety than I find in a report of a lecture on "Peace and War," by Henry Richards, Esq., M.P., at, but no, I will not mention the name of the town. Here is the extract:—"Taking the whole of Europe, and including the reserves, some of whom were called out for a certain number of days in the year, it was estimated that the working days lost in unproductive war purposes by the nations of Europe amounted to 1,266,000,000 of days, or 3,481,000 years. (Laughter.) Imagine all that time being devoted to the task of learning the art of homicido! (A laugh)" Why did the people laugh? At missionary meetings, social gatherings, and temperance lectures, I have often noted the senseless giggle, but, surely this "laughter" at the horrors of war was atrocious. I suppose such people think the Ten Commandments very funny, and the Lord's Prayer amusing.

G. W. M'CREE.

National Insurance.

THE proposition that I submit is, that *it is the duty of our Government to adopt a system of compulsory insurance against destitution arising from sickness and old age for all the inhabitants of the land.* This implies two things: first, a positive need for it; and secondly, the existence of a practicable scheme.

The squalid and miserable army of paupers in England and Wales to-day amounts to the prodigious number of between seven and eight hundred thousand, and costs the country annually eight millions sterling—of this number London alone shelters and feeds nearly a hundred thousand every day. Can we contemplate this picture with equanimity or content? Is this enormous mass of misery and destitution the inevitable result of Christian civilization? Is it not rather to be regarded in the light of those fever, plague, and pestilence breeding hotbeds of the past—wells and cesspools,—which truer knowledge has taught us to convert into fertilising agencies? Pauperism is a calamity to any country, and the prolific mother of untold mischiefs; and, thanks to the progress of knowledge, we can now see, what our forefathers could not, that, like cholera and the plague, it is a preventible calamity. It is an abnormal, not a normal, condition of the progress of human society.

Without impugning the wisdom of our forefathers in the adoption of the POOR LAW SYSTEM, we are free to confess that its principles have grown obsolete. It is an anachronism in the nineteenth century. It is based on principles, almost all of which are challenged to-day, and some of which are severely condemned. Two of these, as bearing directly upon our subject, I wish specially to direct your attention to: first, that every man has a RIGHT to be maintained by the State, without any reference to the cause of his destitution; secondly, that the industrious and thrifty poor shall be taxed as well as the rich for the support of the idle, the profligate, and vicious. In opposition to these two principles, it seems to us desirable that none but the DESERVING poor—*i.e.*, those incapacitated, or unable to procure the means of subsistence—should ever have a *recognized right* to parochial relief; in other words, that no one should be able to make a claim to be supported out of the savings of others until he has done all in his power to support himself: and further, that the poor ought not to be taxed to support the poor.

The luxury of keeping millions of men in poverty is emphatically the privilege of the rich. The poor don't want it, and can't help it. The rich do want it, and do all in their power to preserve it. And when I say the *rich*, I of course include employers of labour of all classes, and especially those who openly advocate the maintenance of a surplus labour-market for the sake of keeping down wages and the maintenance of a docile spirit in workmen. If the rich demand this luxury they should be made to pay for it, and the poor ought not to be taxed to support the poor. This suggests an argument on the subject of compulsion. Many will doubtless object that it will be a species of social tyranny for the Government to COMPEL the people to insure against sickness and old age; but I would ask which is the greater tyranny—to compel the honest, industrious, and thrifty poor to pay for the support of the idle and the vicious, or to make these latter provide

for themselves. We ought to teach the thriftless and thoughtless that they have NO RIGHT to parochial relief until they have done all in their power to prevent the need; and that by saving in their young and unencumbered days, they will not only secure independence in sickness and old age, but will acquire truer ideas of their responsibilities and habits of saving, that will secure them against the contingencies of want of employment, and the varying expenses of family life.

Thus our poor law system, if it does not create pauperism, certainly perpetuates it, both by its theory and practice; whereas a sound system of compulsory national insurance is calculated immediately to diminish, and ultimately to annihilate, pauperism, and so leave the nation free to provide for God's poor—the halt, the lame, and the blind—not as paupers, but as the nation's helpless and much to be pitied children.

THE SCHEME.

But compulsory insurance depends for its acceptance by the nation on its being practicable, necessary, and capable of fulfilling its promise. Let me state then what is proposed. Mr. Blackley, the originator of this scheme, says that the payment of a lump sum of ten pounds by every individual in the State by the time he or she is twenty-one years old, would be sufficient to secure an allowance of eight shillings a week during sickness, and an annuity of four shillings a week after seventy years of age to every *wage-earner* in the kingdom. This conclusion has been arrived at partly by theory and partly by experience; and his sanguine expectation is that instead of its being too small a sum to secure such grand results, experience will prove that it is higher than will be required. The practical basis of his calculation is supplied from the tables of the Hampshire Friendly Society—a society that has enjoyed the rare privilege of a prosperous existence for fifty-five years. From it Mr. Blackley has learnt that a young man of twenty may, by the payment of fifteen pounds to its funds, secure the compensation in sickness, and the annuity in old age, that I have quoted, viz., eight and four shillings; and he argues if a society, in which every member is liable to come upon its funds, can secure such benefits for fifteen pounds, the nation could secure for all wage-earners the same benefits for ten pounds—partly from the lower average cost of working the society, partly because the nation could secure a better interest for its money, but still more because of the reduced proportion of claims upon the fund.

Mr. B.'s proposal is that EVERY person, *male and female*, rich and poor, shall be compelled to insure before the age of twenty-one is reached; and that *only wage-earners* in sickness, and those who have been reduced to destitution, as well as wage-earners, shall be eligible to participate in the benefits of the fund. Its objects, like all insurance societies, is to secure help to those who need it by the contributions of those who do not. Of course any man or woman may come upon its funds, as they may upon a fire insurance; but they are to be counted fortunate who pay and never need, and those unfortunate who are obliged to make their claims.

I need hardly point out what an inestimable boon would be secured to the nation at a very moderate cost, if the calculation be correct. I assume that it is, and I do so the more confidently because the scheme has been before the country for two years; and though a great many,

like myself, upon first reading it have pronounced the figure, ten pounds, too low to secure such advantages, yet *too high* for a large number to pay, yet I am not aware that any competent person—any actuary or other qualified person—has disputed the soundness of Mr. B.'s conclusions on the first head, and experience only can determine the latter.

We have all heard of an Iliad in a nutshell; have we not here a social revolution in a sentence? Would not the adoption of this suggestion transform, as by a magic touch, the whole aspect of the labourer's life—substituting intelligent, honourable, and self-earned independence for fear and dread, for servility and abject dependence? And, *furthermore*, would not its adoption tend to the happiness and security of the rich, and to the general prosperity of all? Need I remind you that our so-called "dangerous classes" come from those who have nothing but the prison or the workhouse to look forward to; and who, having nothing to lose by revolution or riot, are the first to foment them?

The history of the labouring classes in England during the last half century shows the existence of a very earnest and very wide-spread desire, on the part of working men, to place themselves beyond the reach of pauperism. Trades-unions, friendly societies, co-operative societies, and other agencies, bear witness of this. The SPIRIT of thrift exists in hundreds of thousands; and they have made strenuous and self-denying efforts to secure a measure of independence and security against sickness and old age; but from various causes, many of these thrifty men have not secured the advantages they laboured and paid for so dearly, and consequently have not only been disappointed themselves, but their disappointment has been a great discouragement to others to follow their example of thrift. Until very recently, working men had no security that the club they were paying into was sound—and we all know now that the vast majority of them were hopelessly unsound,—and failure succeeded failure with such rapidity, that the whole system seemed likely to collapse. And even now it is computed that not more than *one in ten* of the clubs, benefit, and friendly societies of England are solvent—consequently there is a mournful harvest of blighted hopes to be gathered by and by.

In addition to the many disappointments so painfully endured by investors in insolvent clubs, many of the working classes suffer grievously from two other drawbacks, which would be avoided in the scheme we are advocating. The first is the great difficulty experienced by those living in villages and small towns to find out a solvent society that they can join; and the second is the frequency with which they have to sacrifice the payments of years through a temporary inability to continue the monthly contribution, or through having to leave the neighbourhood. During ten years the Hampshire Friendly Society lost 4,055 members, nearly all of which arose from non-payment of contributions.

But commendable as these voluntary societies are, and great as is their service to working men, notwithstanding all drawbacks, they do not, and cannot, touch the root of our national disease—*improvidence*. They assist the industrious, the economic, and the thrifty, but they do not affect the idle, the wasteful, the thoughtless, and the thriftless—and *these* are those that we have specially to deal with. Even the former class may not unreasonably ask that the Government should assist them in getting the *best security possible* and *at the lowest rate*, since

the immediate effect would be to diminish the number and cost of pauperism. Still further would they be justified in asking that the Government should *compel* those who are as able as themselves, but are too selfish, to make the provision which they have voluntarily done. If, by the payment of ten pounds before one-and-twenty, every working man and working woman could be secured from poverty, occasioned either through sickness or old age, would it not be right and wise to enforce that payment? Of the *right* of the Government to adopt such a principle, it seems to me, that there cannot be two opinions; and whether it would be *wise* to do so depends entirely upon the ability of the people to pay the sum. Whilst I should unhesitatingly support the principle that every man who is *able* to provide for himself ought to be compelled to do so, yet I would not make the *hardships* of the poor harder still, nor seek to lay upon them a burden too heavy for them to bear. But I advocate this measure, not in the interest of the rich, not in the interest of the ratepayer, as such, but mainly, if not exclusively, in the interests of the poor—believing that the amount is *within* the power of ALMOST ALL to secure, and that to compel them to secure it would have indirect educational and disciplinary influences scarcely less beneficial than the security against destitution.

That it would not be an impossibility, or even a great difficulty, to save this sum may be inferred, I think, from the enormous amount spent by boys, youths, and young men on tobacco, cigars, beer, billiards, and other often injurious and mischievous luxuries and pastimes—and by girls and young women on frills, furbelows, and flimsy finery—and by the many smaller sums frittered away from childhood upwards,—which, if husbanded, would go far towards securing the sum needed for insurance. Further, it should be remembered that up to the age of twenty-one young men and young women are unencumbered, or should be; that their earnings, as a rule, from nineteen to twenty-one are almost, if not quite, as high as they will subsequently have to support a wife and family with; and that hundreds of thousands do pay as heavy an insurance, even when they have a family to support.

From these and other reflections I do not think it is unreasonable to assume that the *great mass* of the people could pay the ten pounds quite easily before they were twenty-one. If they cannot, it should be demonstrated who they are and why they cannot, and some other provision made for them. But that ninety-nine out of every hundred could I do not doubt for one moment; and if this be so, the good should be secured for the ninety-nine, and the hundredth might be dealt with as experience suggested.

I briefly sum up my argument—

1. The enormous amount of pauperism existing in Britain, and still increasing, renders it incumbent on the Government to adopt every legitimate method of diminishing destitution.

2. That compulsory insurance, without inflicting injury or injustice upon any, would secure every member against the worst phases of destitution—those arising from sickness and old age.

3. That poverty and destitution ought not to constitute a *RIGHT* to State support or relief unless it can be shown that such poverty is unavoidable. Destitution created either by idleness, vice, or profligacy, ought not to be able to make a *CLAIM* upon the State for support.

4. That the State, in the interest of justice and of self-defence, has the right to compel every person to provide against sickness and old age who has the power to do so.

5. That the advantages accruing from existing benefit and friendly societies are too limited, too uncertain, and too costly.

6. Therefore the Government would be amply justified in instituting a system of compulsory national insurance against destitution arising from sickness and old age.

JOHN COLEBROOK.

Leaves from Our Church Books.

NO. VI.—THE CONGREGATION AND THE CHURCH.*

We have received several Annual Reports of our churches, and one of them, that of *Mansfield Road*, Nottingham, presents a feature of "new and exceptional interest." Incorporated with the list of church members, in alphabetical order, the names and addresses of all the members of the congregation are given. This is a capital idea. It indicates the real unity of aim and of life between the church and congregation, makes manifest the fact of concord, not only in worship but also in work, and is sure to deepen the sympathy between the members of the church and of the congregation. Moreover it will surely suggest methods of action by which the church may soon absorb into its fuller life and responsibility and privilege the members of the congregation.

The following method of accomplishing that object has been tried at Westbourne Park with conspicuous success. The pastor and officers meet, with lists before them of seatholders not members of the church, arrange them into groups sufficient to form a good gathering for a *conversazione*, and send out a special invitation to each one of the group for a particular evening meeting. Refreshments are provided. Photographs of "objects of interest," pictures, curiosities, stereoscopes, graphoscopes, and other "articles," are scattered about the room—partly for their own value, and partly as affording "points of departure" for pleasant chit-chat. So an hour and a half is devoted to friendly talk; and discreet pastors and officers do not fail to make really good use of it in a frank and manly way for the advancement of the work of God. Then singing follows, and prayer, and a few brief, bright, free, and *informal* addresses on church-membership. One officer describes the advantages he has found by co-operation with a Christian community; and another pictures the difficulties he encountered, and how they were overcome.

But all the way through it is steadily kept in view that the visitors are *already* deeply interested in the work and worship of the church, as is shown by their gifts, and by their general co-operation in the efforts to preach and teach the gospel. They are treated as comrades already, and the feeling of comradeship is intensified exceedingly by such a gathering. That is one advantage, and one not to be depreciated on any account. We are to blame for the chasm that separates the congregation from the church. We make but few efforts, in nine churches out of ten, to bridge it over or to close it, and content ourselves with bemoaning that so many stay "outside" our churches. I wonder that, with our frigid ways and repellant methods, so many come "inside." It is for the churches to change their attitude: to act on the *facts* as they actually are; to treat seatholding, "giving," and other expressions of interest as the sign of a comrades interest; to shape methods of admission to church communion so as to win all Christians, and specially so as to attract the feeble, timid, self-distrusting Christians, and not to repel them. Emerson says "precedent is the Englishman's god;" and unfortunately Christian Englishmen are guilty of worshipping this false god. "Little children, keep yourselves from idols." Look at the precise thing to be done, and get the *best* and not the *oldest* method of doing it. No church ought to be content that is not persistently making its most wise and loving effort to bring into actual, hearty, and real fellowship ALL the Christians in the congregation. JOHN CLIFFORD.

* Cf. Mag., 1880, p. 106.

In Memoriam.

THE lyre long silent wakes again,
 But sad its tone;
For who shall strike the old glad strain
 Alone, alone?
Yet soothing is the melody
Of notes that murmur pensively,
And break the drear monotony
 Of sorrow's moan.

Hope lured our steps, in happy love,
 Glad as the day;
A calm blue sky of bliss above
 We took life's way;
The morning grew to noon to fill
Our home with home-wealth, and to thrill
With jubilant praise the hearts no ill,
 No fears dismay.

But yet at times about our home
 Deep shadows fall,
And anxious care and thought would come
 That come to all;
For who may perfect here below
The faith that waits, the hopes that glow,
The love that Heavenward looks, and know
 No Heavenward call.

One autumn eve, when fields were bright
 With yellow grain,
And heaven stood open to the sight,
 A golden fane,
There came a whisper from the sky
Of kinship with Eternity,
And with that whisper instantly
 The shock of pain.

Vainly the strong arm seeks to save,
 The child is gone;
The sunset gleams upon the wave,
 The stream rolls on.
O bitter, bitter were the cries,
And keen the heartfelt agonies;
But never more those dear dark eyes
 Upon us shone.

Comfort came not to one sad heart
 For many a day;
Time has no healing for the smart,
 Only Decay.
Yet was the kind warm love of God,
Who makes the grass green on the sod,
And whose is every chastening rod,
 The sure strong stay.

Thrice fell the winter snow, thrice rose
 The newborn year;
Home's circle, as it wider grows,
 Makes life more dear;
A Father's gentle hand decrees
New ties shall bind, new interest please,
Love cling to love e'en though it sees
 The end is near.

So weary not the passing days
 With blessing fraught;
So yet in thankful mood of praise
 And holy thought
To long-past years the mind is led
In converse with the sainted dead;
And living words of faith oft read
 Give joy unsought.

But one sharp trial could remain,
 God's crucible
And sevenfold furnace-fire of pain
 No tongue may tell.
Ah me, to dare such theme to sing:
Life's mystery of suffering
In patience solved un murmuring,
 Since all is well.

Softly the shining chariot wheels
 Glide through the sky,
The light not born of earth reveals
 The Lord is nigh.
He takes His own; and a new Star
Gleams where the Eternal splendours are,
While through the midnight sounds afar
 The midnight cry.

THOMAS GOADBY.

Doing the Right.

FOR THE YOUNG.

"Isn't it time to get ready for our Band of Hope Concert to-night, Ma?" "Yes, Jenny, it is—you will not have more than enough to put your things on. You've taken those flowers to Annie, haven't you?" "Well, no, Ma, I haven't. I was kept in at school, and it was too late when I got home." "But, Jenny, she's your dearest friend, and very ill, and you know how fond of flowers she is." "Yes, Ma; to-morrow morning will do as well, won't it." "But didn't you promise she should have them to-day?" "Yes, I did; but I didn't know I was going to miss my lessons at school." Jenny, "Isn't it *right* to be kind to your friend in her sickness, and isn't it *right* to keep your promise?" Jenny's face was clouded, and she made no answer. "Didn't Jesus tell us to deny ourselves and take up our cross and follow Him? Hadn't you better go up-stairs and talk to Him about it?"

Not long after a little form came tripping down the stairs with a bunch of flowers in her hand, and a bright smile on her face. "I am going to take these round to Annie, Ma darling."

Have not all of us seen or heard of circumstances very much like the above. Sometimes where the result was victory, and sometimes defeat. Sometimes when the evil nature which pleaded for indulgence was conqueror, and at others when it was kept under, and the better nature triumphed.

The Lord Jesus Christ tells us we must be prepared to *deny ourselves*. It is not difficult to deny others when they ask us to do what is not agreeable to our own wishes; but it is hard to have to say *no* to ourselves. Jesus rebuked Peter for suggesting that He should yield to the pleadings of His human nature, and spare Himself the rejection and the killing which awaited Him at the hands of the Chief Priests and Scribes; but He answered, "I mean to do what is right, *i.e.*, I mean to follow my Father's commandments, and *take all the consequences*, ignominy, and shame, and death; and if any one means to follow me *he must do the same.*"

"Deny himself and take up his cross." So, my dear young friends, you see what Jesus requires of you and me. Not that we are never to have any pleasure or happiness in the world, never to revel in the beauties of the land He has covered with His trees and flowers, never to enjoy to their full the holy endearments of our family life,—but to say *no* to self, and pick up our cross, and carry it wherever it is necessary in order to obey His commands, do His work, or bless and help our fellows. This is not easy. *Picking up* a cross is not easy, and *carrying it* is harder still. What is a cross? Well, it differs materially, according to age, and temper, and training, and natural qualities. Your cross is not mine, nor is mine yours. But somewhere in our life there will be something to say and do, and keep on saying and doing, which will need self-denial (saying *no* to ourselves) and carrying a cross. Something which cannot be left unsaid and undone without sin, but which brings bitterness and perhaps shame and suffering with it. It may be you are living with those who have no sympathy with spiritual things, and all your prayers and worship, public and private, are sneered at and misrepresented; or you are "sent to Coventry" at school because it is said you pretend to be better than others. Or perhaps your cross is inside you; a proud spirit that resents all lowly home duties as a degradation, or takes offence and flares up into bad temper at every real or fancied slight; or an indolent one that pleads for sleep at night instead of prayer, or for more sleep in the morning instead of reading Christ's Word, and seeking His grace for the trials of the day to come. Whatever it may be you must strive to act on Christ's principle, **DO WHAT IS RIGHT AND TAKE THE CONSEQUENCES**. A cross it is, no doubt, lying in front of you; but you must not try to jump over it or slink round it, much less turn right back again so as to avoid it, but you must pick it up and shoulder it manfully, and carry it after Jesus.

"Oh, sir," I hear some of you say, "I've tried often and often, and failed so constantly. My temper's so bad; my temptations are so great. I'm always

breaking down, it no use trying again." Yes it is! When a child tries to walk and falls, would it be right to say, "You've tumbled so many times—don't try to walk again." Or to a school-boy learning to write, "See how often you've blotted your book, and what wretched characters you're making day after day; better give up trying any more." Or to the little girl with her sewing, "Look at those stitches, one long, the next one short, and all puckered together; what's the use of going on with it; lay it aside, and don't bother any more over it." You know that no one in his senses would speak in this way, but would urge upon the little child, and the boy, and the girl, each in their efforts to walk, and to write, and to sew, to try and try again. And so with your endeavour after self-denial and cross-bearing. Have you failed? then still go on. Never give up. Go to Jesus for pardon for the failure, and for strength for the new effort, and He who loves to have mercy, and loves also to work righteousness within us, will both give the cleansing for the past and new grace to help you in the future in your time of need.

Many young Christians make a mistake just here. They somehow think the Lord Jesus is nothing like so kind as their own parents. These latter forgive, and help them and love them on, notwithstanding all their continual failures to do right; but they fear their Heavenly Friend will be tired of forgiving and renewing His help, as often as they need both the one or the other. But surely He is more kind than father; more patient and long-suffering even than mother, and more willing to wait till He can make something better of His little ones in the time to come. Did not Jesus Christ, in the days of His flesh, bear long with the grown up men, His disciples, whom He had gathered round Him? Did He discharge them from His service because of their ignorance, their pride, their selfishness? Did He even turn away the one who denied Him with oaths and curses? No, he waited, and forgave, and restored, until they began to learn how good, and loving, and how long-suffering He was, and then as they knew Him better they trusted Him more, and grew to be more and more like Him. And, my dear young friends, if you have been giving way to self-indulgence where Jesus asks you for self-denial, if you have been carrying on your shoulder this world's banners instead of His cross, I beseech you not to think that you are gone beyond the reach of His loving Heart and His helping Hand. Turn to Him again, and He will receive you again; take up the cross once more which you had laid down, and once more His radiant smile will illumine your spirit when He speaks as of old, "Come out and be separate, and I will be a Father unto you, and ye shall be my sons and my daughters saith the Lord Almighty."

A young lady living in a country town, was very much attached to a friend with whom she used to pass much of her spare time; and although her own parents were Christians, she did not hesitate to spend her Sundays in walks with this friend through the fields, rather than at the House of God. Often her mother would beseech her to give up a companionship which was leading her astray. But even this influence was in vain. One day very suddenly this mother was called away to her rest. Hearing of her loss, a friend wrote her a letter, earnestly asking her now to turn to the Lord; telling her how that dear mother would be waiting for her child, and how anxiously she would search for her all through Heaven, and how disappointed she would be if she didn't find her there, adding, he hoped to come down next week, and would be glad to speak to her personally on the matter. And the voice that was not listened to when speaking in life, sounded with mighty power from her mother's grave. She said to herself, "Either I must give up my companion with whom I have spent so much of my time, or I must give up all thought of seeing my mother again; besides I dare not meet my friend who has written me this letter, unless I mean to lead a new life. Which shall I do? Oh! what shall I do?" In this time of her trial and difficulty, she sought the Lord and asked Him, and of course she had guidance given. Straight over to her companion she went, and when asked as usual whether she meant going for a walk next Sunday with her, replied, "Yes, if you'll come to chapel, not otherwise." Her companion tried persuasion, and ridicule, and reproach, but all in vain, and the friends parted. The following week, when her correspondent arrived from London, and spake to her about Jesus and to Jesus with her, she came out into the light and liberty of God's dear children, and has ever since been an earnest and successful worker

in the vineyard of her Master. All because she denied herself the pleasure of an old friendship, took up her cross, and told that friend of her resolve to violate God's sabbath, and be careless and thoughtless no longer, and followed Jesus in His efforts to do good to others.

Whatever the denial of self you may be called on to make in order to belong to the Lord Jesus, I ask you to follow that young girl's example, to go and talk to Him about it first, and then in His strength to make the sacrifice. Do right, follow His commands, and take all the consequences. Oh, thank God, we shall take *all* the consequences of following Him. It *will* mean carrying a cross; it *will* involve denying ourselves; but it goes much farther still. Following Jesus means not only the sorrow and the bitterness, but also the joy that He experienced. That young lady was never gladder than when she had made the sacrifice of her friend for Christ, and found His peace flowing like a river through her heart. That little girl who denied herself, and gave up her concert to carry flowers to her sick friend's chamber, had in her own nature a brightness and joy that all earth's music could never equal. And beyond this life there is something better still in the land where the cross comes not, except in our memory of Him who carried it for us, and in our recollection of our own bearing it after Him.

Remember the Lord Jesus laid down His cross before He ascended to His Father and our Father; and we too shall lay down our cross this side of the gates of that Father's House. So then all He asks is that we shall carry His cross for a little while down here, and if we do, He promises we shall be partakers of His glory in that country where our nature will be pure as His is pure, and there will therefore be no need to crucify it; where there will be no more sin, and therefore "neither sorrow nor crying, neither shall there be any more pain, for the former things have passed away." S. D. RICKARDS.

Dandyism in the Pulpit.

BY DR. HOLLAND.

LITERATURE is often presented as the outcome of as true dandyism as is ever observed in dress. There are many writers, we fear, who care more about their manner of saying a thing than about the thing they have to say. All the devotees to style, all those coiners of fine phrases who tax their ingenuity to make their mode of saying a thing more remarkable than the thing said—men who play with words for the sake of the words, and who seek admiration for their cleverness in handling the medium of thought itself, and men also who perform literary gymnastics in order to attract attention—all these are literary dandies. The great verities and vitalities of thought and life are never supreme with these men. They would a thousand times rather fail in a thought than trip in the rounding of a sentence and the fall of a period. Of course, all this petting of their own style, and this supreme study of ways with words, is in itself so selfish a matter that their work is vitiated, and even the semblance of earnestness is lost. Dandies in literature never accomplish anything for anybody except themselves. Verily they have their reward—for they have their admirers, though they are among those no more in earnest than themselves. . . . We have plenty of dandyism in the pulpit. We do not allude to the dandyism of clerical regalia—although there is a disgusting amount of that,—but the devotion to externals as they relate to manner of writing, and manner of speech, and manner of social intercourse. The preacher who is in dead earnest, and has nothing to exhibit but the truth he preaches, is not a man of formalities. The clerical dandy impresses one with himself, and not with his Master. He shows off himself. He studies his poses and his intonation as if he were in very deed an actor. We have stylists in the pulpit, we have actors in the pulpit, who challenge attention, and intend to challenge attention, by their manner, and it is not at all a manner of humble earnestness. Preachers are human, and they, like the rest of us, should pray to be delivered from the sin of dandyism.—*Scribner*, for September, 1880.

Scraps from the Editor's Waste-Basket.

I. OUR PUBLICATION BOARD has issued, in a neat form, the valuable paper of Mr. Goadby on "General Baptist Principles." It can be had at one penny a copy or fifty copies for half-a-crown. Every church should order at once, and keep it in stock to be given away to visitors, and to young members. See Advertisement and send your orders.

II. POLITICS.—The outlook is not remarkably cheering, though the Liberal leaders courageously face the battle and burden of work left them by the Imperialistic policy of their predecessors. There is a ray of light breaking through the South African clouds. The solution of the great Indian problem is proceeding in spite of the mischievous effort to delay it by the questionable disclosure of private correspondence. The signs on the Continent are not clear. Ireland, in the House of Commons, has been "coerced," and is behaving itself with a little more reason—a prophecy we hope that Ireland out of the House will soon receive so large and beneficent a boon in the new Land Measure that it will be content.

III. SOMETHING TO SAY.—The Irish debates have yielded *one* good criticism. Mr. Bright, speaking of the fluent and vivacious oratory of Mr. Cowen, said it reminded him of a remark made to him many years ago with respect to the flowing speech of the late Lord Ravensworth. Someone said to him—"He makes a very good speech if you don't listen to what he says." This piercing criticism calls up the saying of Hazlitt about the talk of Coleridge, "the *Magus*" of Highgate. "Excellent talker," said he, "excellent talker, very—if you let him start from no premises and come to no conclusion." Such sayings are never true of preachers and Sunday school teachers! Of course not! Have ye not heard, have ye not read in the sayings of the sapient, that the first thing for the preacher is "manner," and the second is "manner," and the third is "manner." What matters it what is the "matter" of the preaching so long as the tongue keeps on talking in a fluent and ready way! What, indeed!

IV. THE THEOLOGICAL ELEMENT IN TRUST DEEDS comes up for review in the recent Huddersfield case in a manner full of suggestion to that Committee of our Association charged with the preparation of a Trust Deed to commend to our churches generally. Our "Articles of Religion" are few, and, save in one

particular, they are broad enough to comprehend most of the issues of the theological thinking of this age, and probably of subsequent ages. The hand of Calvin, which is an extinct force in living theology, does not appear in one of our "Six Articles;" but the infinite and tender love of Christ, the Son of God, which is and *must* be the heart of all theology, reigns through them all. Still we ought to learn that our chief point is to get our chapel property bound up with our *living Association*, and regulated, in any case of dispute, by its living voice, and not by the hand of the "dead past."

V. ANOTHER GENERAL BAPTIST CHAPEL IN LONDON.—In the advertisement sheet for this month is an illustration of a new chapel which was commenced in Bethnal Green Road on Tuesday, Feb. 15. The chapel is a successor to the Worship Street edifice, in which our friend, the Rev. J. C. Means, ministered for many years. Rev. W. Harvey Smith, one of the students of Chilwell College, is the present minister; and Mr. Wallis Chapman—the designer of Wisbech; Westbourne Park; Haven Green Ealing, chapels, &c., &c.—is the architect. Our friends are few, and will need help in completing the cost of the new structure. They desire, and they ought, to enter it *free of debt*. For this they will require £800 or £1000. Let readers of this magazine prepare to remember them on the foundation-stone-laying day soon to come.

VI. ROMANISM AND NUNS IN LONDON.—Some two or three months since the following scene was enacted at the opening of a new Carmelite Convent at Lillie Road, Fulham;—"At the conclusion of Mass, the Bishop and clergy, followed by the whole congregation, entered the convent in procession, and consecrated the various rooms and cells which will be occupied by the nuns, who will here be *completely shut out from the world, even from the sight of their own relatives*. The cells are lofty and airy, and contain a very hard and plain bed, a kind of stool to sit on, and a cross placed at the head of the bed. The place where relations may visit the nuns was viewed with curious interest. Large iron bars crossed by others, and over all a dense wire gauze, are placed between the seat of the nun and that of her visitor, *and the latter cannot even see the face of the religious*. The convent was opened to the public, for the first and last time,

the Bishop, at the conclusion of the ceremony, declaring it now closed. Many of the nuns took affectionate leave of their parents or other relatives as they retired, and some of the mothers wept as they saw their daughters for the last time." The Middlesex magistrates have very wisely presented a memorial to Sir W. V. Harcourt, Secretary of State for the Home Department, asking that such institutions should be periodically inspected by duly qualified persons appointed by the State, whose reports should be laid before both Houses of Parliament.

VII. **THE YOUNG PEOPLE'S CLUB.**—Why should our school-rooms be closed any night of the week during the winter? Could they not be converted into reading rooms for the elder boys and girls of our schools, and be supplied with papers and books such as would interest them, and with games they would enjoy—such as they could enjoy? This, under **PROPER AND CAREFUL SUPERVISION**, would be one of the best ways of helping our senior scholars. "What to do with leisure?" is the question they need help in answering; and it is part of our duty to help them to find the right and the safe answer. Now we have all sorts of papers, and plenty of interesting and harmless games; and we might give our children something approaching to a *Young People's Club*, and so keep them from being allured to the numberless places of vice that crowd our large towns.

VIII. **THE CHURCH AND THRIFT IN OUR VILLAGE POPULATIONS.**—Mr. Stubbs, in an essay introductory to four sermons on *The Myths of Life*, says that the thrifty classes are almost exclusively those which have, in their own callings, the means of investing their savings to good advantage. "The people who can turn their money over, save; the people who can only lay by their money, do not;" therefore the thing wanted is "to fire the imagination" of the rural labourers by finding an investment in which they can "turn over their money," and not merely "lay it by;" and this can only be done by giving the labourer the chance of investing whatever he can save from his wages in the land. [This is done in colliery and other districts, we know, by giving the collier the chance of buying a house.] Our land laws ought to be reformed in a way that would admit of this. France has peasant-proprietorship, and it has thrift in a wonderful degree; and though compulsory peasant-proprietorship is hardly possible, yet facilities ought to be afforded by

which the labourer and others should be able to put into the land—the natural bank of the labourer—anything he is able to save. Let us keep our eyes on this as one of the good things to be done.

IX. **BURIAL DIFFICULTIES** are not all settled yet. A pauper died at the Melton Mowbray Union a few days ago, and was removed to Wartonbury for burial. When the corpse arrived, the clergyman demanded to know whether the deceased had died a "churchman?" The overseer, being unable to answer this question, was despatched to Melton to enquire of the Rev. H. Gregg, the chaplain. It so happened that the man had died a "Churchman." But the clergyman refused to bury the man "until Sunday, because it was cold." There are some parishes even in England in which the State has failed to appoint its "one gentleman" even where it has appointed a "clergyman."

X. **TEMPERANCE IN THE NAVY.**—Thanks to the work of Miss WESTON, and of the *National Temperance League*, there are cheering signs of increasing sobriety in the navy of Old England. The rum ration to boys under twenty is to be stopped, and the men are to be induced, by money allowances, to accept soluble chocolate in addition to their tea and sugar. This augurs well. Let total abstainers work on. The cause is right and good, and must win.

XI. **CARLYLE ON THE PERMISSIVE BILL.**—My complete conviction goes, and for long years has gone, with yours in regard to that matter; and it is one of my most earnest and urgent public wishes that such Bill do become law. From the bottom of my heart I wish you success, complete and speedy.

XII. **STATE CHURCHES AND SATAN.**—Dr. Arnold, himself a churchman, says—"Satan, by inducing kings and nations to conform nominally to Christianity, and thus to get into their hands the direction of Christian society, has succeeded in a great measure in keeping out the principles of that society from any extended sphere of operation, and in assuring the ascendancy of his own."

XIII. **SUNDAY.**—Lord Macaulay says, "If Sunday had not been preserved as a day of rest during the last three centuries, we should have been at this moment a poorer and less civilized people than we are." Daniel Webster said, "The longer I live, the more highly do I estimate the Christian Sabbath, and the more grateful do I feel to those who impress its importance on the community."

Reviews.

THE BOSTON MONDAY LECTURES.—BIOLOGY. TRANSCENDENTALISM. By the Rev. Joseph Cook. *Hodder & Stoughton*. Price 1s. 6d. each.

OUR readers are familiar with the name and work of the cultured and capable author of these Monday lectures, and ought to be made aware of the existence of this edition. It is handy, well printed, and extremely cheap, and has, too, the double advantage of being reprinted from the author's revised edition, and of containing all his sagacious and timely *preludes* on current events. It has merit enough to become the *standard* edition of the author's works. The young men of our churches should possess these volumes, and master their contents for themselves. A victorious march through these two volumes would do more for the mental and spiritual life and work of many young men than any other process we know. Ministers and teachers of young men's Bible classes will find strong stimulus and genuine nourishment in the fresh and forcible thinking of Mr. Cook.

SUNLIGHT AND SHADOW: OR, GLEANINGS FROM MY LIFE WORK. By John B. Gough. *Hodder & Stoughton*. Price 7/6.

MR. GOUGH has had nearly forty years' experience in America and England as a temperance worker and orator. He has travelled much, lectured to immense crowds, met many distinguished persons, seen "life" in many of its phases, and has, therefore, a large stock of material that only needs setting forth in a pleasing manner to insure an attentive and pleased audience.

This Mr. Gough has done. His style is free and chatty. His anecdotes are numerous, pertinent, often humorous, and always instructive. His sketches of character and ability are generously conceived and well drawn. His ruling ideas are philanthropic and Christian, and the whole effect of his work will be beneficent.

Some Londoners will find a familiar lesson in the chapters on Metropolitan life; but to Americans and many others this will read like a revelation of its blatant vice and fearful crime, its seething wretchedness and misery—relieved by the sustained and energetic efforts of a brave host to hasten an era of regeneration.

Students of oratory, and readers interested in great preachers—and who are

not?—will be specially pleased with the section of the book in which Mr. Gough answers such questions as "how he prepares his speeches?"—"what his methods are?"—"does he write?"—"does he memorize?"—"what is the state of his feelings before a large audience?"—what are his impressions of Mr. Spurgeon, Dr. Parker, Dr. Guthrie, etc., etc., as preachers?

Temperance men will read with keen interest his theory of "drunkenness," of "moderate drinking," of "total abstinence as a remedy," "temperance and the grace of God," "the pledge and the cross," "communion wine," etc., etc.—topics, all of which are handled in a masterly style, and on principles that have stood the strenuous test of experience.

The beautifully got-up volume contains an admirable steel-plate portrait, and some arresting and impressive illustrations. It is a fine *souvenir* of the career of a grandly gifted and faithful warrior against the fell demon of intemperance.

THE HEAVENLY WORLD: Views of the Future Life by Eminent Writers. By G. Holden Pike. *Hodder & Stoughton*. Price 3s. 6d.

ONE distinguishing merit of this compilation is that it is up to *date*. Heaven has been and still is the goal of much of the most anxious, sustained, and enrapturing thought, and the workers and thinkers of the past and the present have recurred with increasing eagerness to the mysterious and fascinating theme. Here meet together, as in conference, Baxter and Spurgeon, Watts and Maclaren, Dr. Johnson and John Foster, J. G. Pike and Edward Irving, Robert Hall and Dr. Chalmers, Thomas à Kempis and Daniel Defoe, and thirty more, in different words, express, from different experiences and studies, their views of a Future Life. It is the best collection by far of passages on this theme, and will be a cheering visitor to the sick, a comfort to the weary, a solace to the bereaved, a stimulus to the thoughtful, and a help to all.

GARDEN GRAITH: OR, TALKS AMONG MY FLOWERS. By Sarah F. Smiley. *Hodder & Stoughton*. Price 3s. 6d.

THIS is an exquisite book, written in an easy, flowing style, and illustrating in the most fascinating way the simple and

deep truths of spiritual experience. The title signifies "garden wealth;" and the book consists of a series of most enjoyable "talks" on "seeds" and seed-sowing, "woods," "fragrance," "rain," etc. The basis of the book is the fact taught so eloquently by Carlyle, that Nature is a Divine Symbol or Revelation—a fact accepted by Miss Smiley, and worked out in her garden with large advantage. The spiritual significance of garden facts needs no better or more winsome expositor.

THE NEW CYCLOPEDIA OF ILLUSTRATIVE ANECDOTE. *Elliot Stock.*

THIS collection of anecdotes, illustrative of the great subjects which form the basis of all Christian teaching, is now issuing in monthly parts, price three-pence each, to be completed in eighteen numbers. The anecdotes are varied in style, character, and treatment, and are gathered from all available fields, both ancient and modern. Great care has been taken to avoid the anecdotes found in other collections. The volume is admirably compiled, and is not commonplace. The division of subjects is good, and the indices are complete. To Sabbath school teachers, especially, this book will be of the greatest value; in it they will find anecdotes to illustrate every subject they may have occasion to bring before their scholars. We know the book, and heartily commend it.

ON CERTAINTY IN RELIGION. By Edward White. *Stock.* Price 2s. 6d.

THESE four sermons were delivered at the merchants' lecture for October, 1880; and they grapple manfully and deal frankly with *some* of the difficulties belonging to the acceptance of the miraculous facts and special doctrines of the New Testament. We wish we could say they solve all the problems relating to certainty and certitude in religion. They do not, nor was this to be expected; but as far as they go they are thoroughly reliable, carefully constructed, and effective discussions, and deserve the attention of all perplexed and honest minds. The work meets the needs of the hour, and supplies a felt want; but it is far too dear. It is to be hoped a shilling edition will see the light soon, and have a large distribution.

LILIAN MORTIMER; A STORY OF RITUALISM IN THE PRESENT DAY. By Francis M. Savill. *J. Snow & Co.* Price 1s. 6d.

A STRONG indictment of our State Church for its guilty and abundant Ritualistic

and Roman Catholic progeny. The story is well packed with appropriate information and cogent argument; and though the style is tame, and jejuno phrases are not scarce, yet it is an interesting, and sure to be a useful little book. We heartily plead that it may have a place in our home and school libraries.

BREEZES OF SONG FROM MOUNT PLEASANT.

By Geo. Johnson. *Poole, 12a, Pater-noster Row.*

THESE "breezes" differ, as breezes will, in their musical sweetness, and in their pleasantness and force. Some of them are a little rasping, and seem as if they had passed over other mountains than Mount Pleasant; and others want true music; but there are others that suggest thoughts that are helpful, and kindle emotions that are pleasant.

SUNDAY SCHOOL HYMNS. *Leeds: Goodall.*

THIS is the 230th thousand of the Leeds S. S. U. Hymnal, and contains no less than 660 hymns. It supplies hymns for all the purposes of Sunday school work, and others appropriate for any Christian work or service; but its bulk makes it a burden, and a book containing half the hymns would answer the purpose quite as well.

THE POSTMAN: A HOUSE TO HOUSE EVANGEL—is published once a month, at the low price of a halfpenny, and is one of the best things of the kind printed for circulation amongst the people. It is bright, full of variety, and speaks the gospel freely.

MUSIC.

(1.) HYMNS FOR CHILDREN. Set to music by JOHN ADCOCK. *Novello.*—These sheets contain some attractive airs, fitting the words to which they are set with a rare skill, and so simple, natural, and bright as to win the ear and the love of children.

(2.) FESTIVAL HYMNS. By ALFRED H. MILES. *Sunday School Union.* Price fourpence.—The festivals of Sunday schools are amongst the gladdest days of the year; and song is one of the most fitting and useful parts of the services. We are, therefore, glad to receive so valuable a contribution to this department of Sunday school labour and joy. The words and music are both by Mr. Miles, and they bear abundant witness to his ability as a hymn writer and a composer of children's melodies. Don't arrange for your anniversaries without sending for this collection.

Church Register.

Information should be sent by the 16th of the month to 51, Porchester Road, Westbourne Park, London, W.

CONFERENCES.

MIDLAND CONFERENCE.—The next meeting will be held at Mansfield, on Tuesday, March 8. Devotional service at 11 a.m., after which a sermon will be preached by the Rev. A. Groer, of Quorn-don. Conference in the afternoon at two. Reports from the churches will be presented; a paper will also be read by the Rev. W. Chapman, of Hucknall Torkard, "On the Importance of the Cultivation of a Devotional Spirit."

J. SALISBURY, *Secretary.*

THE CHESHIRE CONFERENCE will be held at Stoke-upon-Trent, on Tuesday, April 5, 1881. Sermon in the morning at 11, by the Secretary; business session in the afternoon at 2.30. R. P. COOK, *Sec.*

LANCASHIRE AND YORKSHIRE CONFERENCE met at Ebenezer Chapel, Burnley, Jan. 19, 1881. Rev. W. Dyson opened the morning service, and Rev. Geo. Eales, M.A., preached from Psalm lxxxiv. 11. Business meeting at two o'clock; Mr. Binns presided. The Secretary read the reports: 58 baptized, 49 candidates.

Business:—1. Encouraging reports were given of **EVANGELISTIC SERVICES**, and the churches were recommended to continue them where practicable.

2. A cordial welcome was given to Rev. W. J. STAYNES, and good wishes expressed for his future, to which Mr. Staynes briefly replied.

3. The Committee on the **PRESTON** case advised the Conference to suggest to the Home Mission the advisability of trying Preston for twelve months with a settled minister; and the recommendation was adopted.

4. Rev. John Lawton was elected President, and Mr. James Lister Vice-President, for 1881. *Business Committee*—Revs. J. S. Roberts and W. March, with Messrs. J. Bramley and G. Scott. *Evangelistic Committee*—Revs. W. Dyson, J. H. Smith, G. Eales, and W. J. Staynes. *Finance Committee*—Messrs. White, Binns, and Lister. Also Mr. Lister was re-elected Conference Treasurer.

5. The following was also passed, and sent to Mr. Gladstone:—"That this Conference expresses its satisfaction that Her Majesty's Government have announced their intention of introducing measures during the present session of Parliament for the redress of Irish grievances; and having perfect confidence in Her Majesty's present advisers, hopes

that they will receive the loyal, hearty, and united support of the whole of the Liberal party."

6. *Next Conference* to be held at Clayton, on Whit-Wednesday. Rev. W. March to read a paper in the morning, and Revs. W. Sharman, W. Dyson, and J. Bentley to address the Home Missionary Meeting in the evening. W. GRAY, *Sec.*

CHURCHES.

HUCKNALL TORKARD.—The annual church meeting was held. About 150 members assembled to tea, and afterwards the secretary reported that during the year 109 had been baptized, 22 received, and nine restored to the fellowship of the church; six had been dismissed, and three had died—leaving a clear increase of 129. The financial report stated that, starting with a balance in hand of £21 6s. 9½d., the income of the year amounted to £522 11s. 6d., and that £260 of this sum had been used in the reduction of the debt on the chapel.

LEICESTER, Dover Street.—Services in connection with the opening of new school-rooms, and the re-opening of the chapel after painting, decorating, etc., were conducted on Jan. 23, 26, and 30, by Rev. W. Cuff, of London; Rev. W. G. Lewis, of St. Albans; and Rev. J. Jackson Goadby (formerly pastor of the church), when liberal collections were taken. The total cost of the new building and chapel improvements is about £2,400, and the amount already realized about £1,700. By the sale of work in the spring it is expected that the balance will be considerably reduced. The new school accommodation consists of a large assembly-room, two rooms for young men's and women's classes, and twelve other class-rooms. The chapel improvements, in addition to painting, etc., include new vestries for the minister and deacons, week-night lecture-room, and ladies' room. One of the large class-rooms will be used during the week as a reading-room.

LONDON, Commercial Road.—The Rev. J. Fletcher's seventh anniversary was celebrated on Sunday and Tuesday, Feb. 13 and 15. The church report, just published in a neat manual of twenty-four pages, reviews the improvements in chapel and school during the seven years. The Weekly Offerings have increased from £156 in 1874, to £302 in 1880, this last sum being £8 in advance of last year. Over sixty have joined the church

in the year, and the church numbers 200 more members than it had seven years ago, Mr. Fletcher having baptized 271 candidates since that time. In 1880 the church raised for the Foreign Mission, £43 8s.; for Chilwell College, £12 1s. 9d.; and for Home Mission, £10 19s. 2d. The church receipts, from various sources, amount to £622 4s. 11d. for the year. The ladies of the Dorcas Society, wishing to honour the pastor's birthday, which occurs at this time, have provided him with a new arm-chair for the vestry, a new cover for the vestry table, and a personal present. The anniversary tea and public meeting passed off in the happiest manner. In the absence of H. E. Lester, Esq., the pastor, presided, and addresses were delivered by Revs. W. H. Smith, W. J. Inglis, J. Clifford, M.A., and W. Cuff. The proceeds of the anniversary will be applied to cleaning and beautifying the chapel.

STALYBRIDGE.—Feb. 6, Mr. George Lee Woolley, who is leaving Stalybridge for West Hartlepool, was presented with a handsome morocco Bible, Cowper's Poems, Self Help, by Smiles, etc., by Mr. John Heap, superintendent, on behalf of the teachers of the school. Mr. Woolley was also presented (Feb. 7) with a handsome writing desk, fitted up complete, and a silver pencil case, by Mr. William Hadfield, on behalf of the church and choir. Great regret is felt at Mr. Woolley's departure. He has been organist of the church, gratuitously, for five years.

SCHOOLS.

SHEFFIELD.—*Cemetery Road Young Men's Bible Class.*—On Sunday, Feb. 7, a paper was read by Mr. T. Shepard, who is blind, which had been written by himself, on "The Persecution of Paul and Barnabas at Iconium." The paper was instructive and masterly. It was an occasion of no small surprise, for Mr. Shepard wrote and read the paper himself.

MINISTERIAL.

CLAYTON.—The Rev. WENDON HAMBLY, of Rawdon College, has accepted an invitation to the pastorate of the church at Clayton, Bradford, Yorkshire, and commences his labours on the first Lord's-day in May. The church has of late been holding a series of revival services, and as a result a great many of the scholars in the senior classes of the Sunday school are now attending the inquirers meeting.

SKINGLE, REV. SAMUEL, will terminate his ministry at Mossley, Lancashire, at the end of this month. His address is, Albert Terrace, Mossley.

MISCELLANEOUS.

RIPLEY COLLEGE, near Derby.—We are very glad to find that our friend, the Rev. B. Hackett has presented and passed one of his pupils at the January Matriculation Examination of the University of London.

BAPTISMS.

CONGLETON.—Four, by J. Brittain.
LONDON, Borough Rd.—Four, by G. W. M'Creo.
 " *Commercial Rd.*—Two, by J. Fletcher.
 " *Traed Street, &c.*—Sixteen.
LENGTON.—Nine, by C. T. Johnson.
MANSFIELD.—Twenty-six, by J. Parks.
MELBOURNE.—Seven, by Mr. Wallace.
STAPLEFORD.—Four, by F. Todd.

OBITUARIES.

GOADBY.—Feb. 7, at Chilwell College, Elizabeth, wife of Rev. Thomas Goadby, B.A., President of Chilwell College, after a long and painful illness, aged forty-eight.

WHITWORTH.—Feb. 1, at Rugeley, Mary, relict of the late Abraham Whitworth, aged eighty-nine years and eleven months. Interred in the G. B. Burial Ground, Measham.

BUTTERS.—Lord's-day, Jan. 18, 1880, was a Sabbath of rest to Mary Butters, of Tattershall, who on that day entered into the "rest which remaineth to the people of God." She was "an old disciple," having attained to the age of ninety-one years, more than fifty of which she had been a member of the G. B. church, Coningsby. Through all the active period of her life she bore the character of an industrious, thrifty woman, a good mother, and a consistent Christian. In her were fulfilled these two beautiful declarations, "With long life will I satisfy Him, and show Him my salvation," and "Her children arise up, and call her blessed; her husband also," while he lived, "and he praiseth her."

BLANCHARD, ELIZABETH, departed this life March 2, 1880, at the age of seventy-five, having been a member of this same church fifty years. She was one of the first fruits of the ministry of the late Rev. G. Judd, for whom she ever retained a high respect. She was an indefatigable worker. To the Sunday school she gave great attention. To the full extent of her means she was a liberal supporter of the cause, and contributed to all our denominational institutions. No enterprise connected with the house of God, or the schools, or the prosperity of religion, was engaged in, with which she was not associated; but to the last she did what she could.

DRAOOTT.—On the evening of Nov. 14, of the last year, Mary Ann Dracott fell asleep in Jesus, at the comparatively early age of thirty-three. She had been a member with us for several years. Having been left a widow, with one child, within one brief year after marriage, and being always delicate and often ill, her life was one of frequent suffering. She had "need of patience," and she was much blessed with it. Though often laid aside, she never seemed fretful or murmuring, but invariably cheerful, so that it was a pleasure to visit her. She was of "a meek and quiet spirit," and proved the sincerity of her piety by her general consistency and exemplariness. So far as she could she was ready to aid in every good work. She lived useful and respected, and died much regretted, not only by her sorrowing friends, but by the church to which she belonged, and which can ill afford to lose a single useful member. May the Lord sanctify these repeated removals and losses, and be pleased in His great mercy to raise up others to fill their places.

Coningsby.

W. JARROLD.

THE
MISSIONARY OBSERVER.

MARCH, 1881.

Our Mission and its Friends.

THE letters and contributions which we receive from time to time from friends of the Mission are very gratifying, and, in the hope that they may subserve the interests of the sacred cause, we will just refer to three which we have received during the past month. A poor and aged friend, who sends 12s. 6d. on behalf of himself and family, writes :—

“I am sorry to learn from the *Observer* that money comes in so slowly, and am also sorry that I cannot do more myself, but I am a cripple, with but a small and diminishing income. My sisters and niece, too, have a very hard struggle, but we are anxious to do what we can. The Master knows all about it.”

A second friend, “a working man”, who has long loved and shown his interest in the same blessed cause writes :—

“About two years ago I commenced saving a little for the *Missionary Society*, thinking there would come a time when the Society would be in need. I see from the *Observer* for January that the Treasurer wants money to carry on with, so inclose you a cheque for £30.”

A third friend, a cottager and working man, (who has already given £20 towards the Mission at Sumbulpore) but who is not a member of our denomination, in forwarding £1 more for Sumbulpore, and five shillings for Rome, writes :—

“Your Annual Report is excellent. I delight in it much. Sumbulpore was the place to fix upon, and God will bless His word. I see it is proposed to send two native helpers, and I may be able next year to send £1 for each, but cannot say. It is in my heart; I wish it may be in my pocket. I sent the Bible Translation Society £1 last month with thanks for the kindness shown to your Society. I love you as a people of God very much. Jesus will be honoured by you both at home and abroad. Your Mission is most precious to me, and I do think you have done great things according to your numbers. For years I have traced your work. Keep together—always bear the name of *General Baptist*.”

Over such expressions of love to the Redeemer's cause angels may well rejoice. Nor do we think the Saviour will be slow to acknowledge the service and sacrifice which the above named gifts display. Would that all our friends in better circumstances were actuated by a similar spirit, or were constrained by Christ's love to give even of their abundance—that which they do not need; that which would cost them nothing of sacrifice—and the gift of which would only make a difference in figures in a book, and not of comfort in their homes. In such a case the balance due to the bank would soon be liquidated, and the Committee relieved of all anxiety as regards funds for carrying on the Lord's work in Orissa and in Rome.

Orissa Conference.

FOR many, many years, your beloved and now venerable brother Buckley has been accustomed to give an account of the Annual Conference in Orissa. Writing from Cuttack on the 18th January, he observes :—

Another important Conference has been held, and after uniting in the holy services of the house of prayer, and deliberating on many matters relating to the diffusion of "the true light" in Orissa, the brethren have returned, or are returning, to their respective homes, to labour, if it be the blessed Master's will, in His holy cause another year. Once more I propose to tell your readers a little of what we have done.

The Conference was opened with prayer by Mr. Pike. Mr. Miller was chosen to preside over our sittings, and Mr. T. Bailey to assist the Secretary in recording the minutes. The first, and most painful case that came before us, related to the state of

THE CHURCH AT BERHAMPORE.

The Conference was reluctantly compelled to terminate its connection with Babus Ananta Das and Benjamin Mahanty, the native pastor and junior native preacher at Berhampore, for "very grievous indiscretion, which had occasioned serious division and much mischief in the church." Opportunity was given to both to recede from the false position they had taken, and to return to another path, but it was rejected. The Church requested the Conference to make the best arrangement it could for the pastorate, and we recommended them to elect Babu Niladri Naik. He has laboured the last five years at Piplee, is endowed with good abilities, and is favourably thought of by all of us. We also thought it very desirable that Damudar Mahanty should labour for the ensuing year at Berhampore. He is most at home in work among the heathen: he has now for forty years faithfully laboured in the good cause, and his amiable and peace-loving disposition will do much to heal breaches, and restore "unity, peace and concord." Mr. Wood will, of course, exercise a general oversight, as indeed the resident Missionary always should. The healthy development of the native church in the way of self-government should be judiciously and earnestly sought; but we may make more haste than good speed; and it should never be forgotten that the Word of God speaks of a plurality of elders or bishops in the primitive churches.

MR. PERCIVAL EDWIN HEBERLET,

having completed the appointed probation of two years, preached in Oriya before the Conference on Monday evening, December 27th, from Exodus xii. 13. The subject was well chosen and suitably treated: the accuracy, and fluency too, with which he used the Oriya was thought in a high degree creditable to his ability and diligence; and on his general fitness for the work an exceedingly satisfactory report was given by Mr. Pike, with whom he had been associated during the year. He was examined by the two elder brethren on the principal doctrines of the gospel, as well as on the distinctive principles of our denomination, and his answers were perfectly satisfactory. The brethren therefore unitedly and heartily recommended the Committee to accept him as one of their Missionaries.

The Conference warmly welcomed back to Orissa

MR. AND MRS. MILLER, AND THEIR DAUGHTERS,

with the prayer that every blessing might attend them in their future course. We rejoice much in the restoration to health of our beloved brother, and pray that one who has laboured so long and so well may be able for yet many years usefully to toil for the furtherance of the gospel. But this is a changing world. We welcome back one brother, and shall soon have to say good bye to another—

MR. T. BAILEY,

who is about to return with his motherless children to the fatherland. May the Angel of the covenant be with him, render the sojourn in the dear old country

happy and useful, and speedily bring him back to resume his important and useful labours in Orissa. Nor can we forget, at such a time, to record our affectionate and prayerful solicitude for the dear little ones. God bless them, and be their guide even unto death, will be the prayer of those who know their father, and who cherish with affection the memory of their sainted mother.

BIBLE AND TRACT WORK

always engages much of our serious attention at these annual meetings. Bible and Tract Societies are alike necessary to the efficiency of our work. I do not forget the pre-eminence attached to the blessed Bible—man's only guide to immortality—but the reader remembers the important question of Philip to a devout traveller more than eighteen centuries ago, "understandest thou what thou readest?" and the equally pertinent question in reply, "How can I except some man should guide me?" What would England have been without her precious Bible? What would the best of us have been without the myriad blessed influences for which, from earliest days, we have been indebted to its inspired pages? Such are the seven or eight millions of Orissa who, with few exceptions, are without the lamp of life. The fashionable notion that Vades are almost as good as the Bible is altogether misleading, as any one possessed of a competent knowledge of the subject might easily show: the difference is as great as between the light of a glowworm and the brightness of the sun shining in its strength. But I must go on. We had to acknowledge the generous grant of the *Bible Translation Society*, amounting to £150; and to thank the *Religious Tract Society* for fifty reams of paper, also for £25 to aid in printing and binding Oriya "Companion to the Bible," in addition to paper given, and for several copies of their commentary given to our students and ministers. The work done for these societies during the past year, and proposed to be done during the present, cannot be described in detail here, but will, if God permit, be noticed in the report. I may, however, add, that the hope expressed in the report of the last Conference, that the "Companion" would be soon completed,* was happily realized, and it will, I hope, be useful when the compiler has passed from pleasurable earthly toil to the sweeter sabbath rest prepared for the people of God. It is also gratifying to state that the second edition of Bunyan's "Holy War," revised by Mr. Brooks, has just been finished. It is a valuable addition to our limited stock of Christian books in Orissa.

(To be continued.)

 Mr. P. E. Heberlet.

THE following note from Mr. Heberlet was sent to the Secretary for his information *only*. Thinking, however, that the information may be interesting to the friends generally, and seeing no weighty reason why it should be withheld—though not written for print—he ventures to publish it, especially after the reference to Mr. Heberlet in Dr. Buckley's letter, and in the Minutes of Conference. The friends of the Mission at home will rejoice in his "study to show himself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth;" and will pray that, as a man of God, he "may be perfect, thoroughly furnished unto all good works." He writes:—

Sumbulpore, 20th November 1880.
 My dear Brother,—It is indeed a long time since you had a letter from me, but interruptions proceeding from business in relation to the house, the preparation of that map, which took a longer time than a

glance at it now would suggest, and opportunities for mission work which have sought me out, have broken in upon my time, and left me not at all too much for study of the language, etc., so that I have steadily abstained from under-

* See Magazine for Feb. 1880.

taking any active work which did not actually come in my way, and thus cut myself off from the means of writing interesting mission letters, which can only be penned by such as have much active work in hand. I shall soon, however, be as solicitous to seek out work as I have been to prepare for it hitherto, and it is my purpose next year to send you a letter once a month. Of course I cannot promise that each shall be full of interest—that must be as things fall out—but I shall do what I can as a matter of duty.

You may like to hear how I have proceeded in the study of the language, and I mention it for your information *only*. Being persuaded that reading aloud was the best means of acquiring a correct pronunciation, and getting familiar with the idiom, I have done this constantly, having, in this manner, been through the New Testament ten times, and the Old twice (the historical section three times), also every other book and tract issued from our press, and not out of print, so far as I know, at least twice. In the course of

this reading I once translated the New Testament literally, and once compared the whole Bible verse by verse with the English, noting all variations, transpositions, etc. I also learnt every word with which I was not previously familiar; and have now the satisfaction of feeling that no one of our books would present any difficulty to me in the matter of understanding or explanation. I have also done various exercises in translation, writing, etc., and taken my turn with the others in services and at the market. I now look forward to next year when I shall begin the study of the Hindoo books and Sanscrit.

I was very disappointed to know that there is to be no addition to our mission staff this year. It is with a feeling of depression I think of the vast mass of Hindooism, for the leavening of which so little of the Gospel leaven is forthcoming, and I pray God the churches may be stirred up to impart more of their abundance of Gospel privileges to the naked and poor and blind and miserable of India.

An Interesting Baptism at Khoordah.

FROM brethren Miller and Bailey accounts have been received of a most interesting baptism which took place at Khoordah, on Friday, the 14th January. The account furnished by the latter is as follows:—

(*Camp.*) *Khoordah, January 15th, 1881.*

My dear Brother Hill,—I arrived here in company with brother Miller and Mr. Bond on Thursday morning. The immediate object of our coming was to arrange with Mr. Taylor, the Government Officer for the settlement of the land in connection with our villages at Minchinpatna, Mangalpoore, and Asrayapore, for which purpose we had been appointed a committee by the late Orissa Conference. So many special interests are involved that we did not find it an easy matter to hit upon conditions that would be practicable and satisfactory; but after several hours of careful discussion, with clerks at hand to make the needful calculations, and all the information and correspondence in readiness, we were in a position to formulate a scheme, which, if sanctioned by the higher authorities, will, it is believed, be greatly to the advantage of all concerned. The missionary will be relieved of needless and vexing responsibility, at the same time retaining a just and adequate influence in the management of the villages, and in the disposal of the large quantities of waste and valuable

land still remaining to be brought into cultivation. The Government assessment is light, and the interests of the villagers have been carefully guarded; and given an ordinary measure of the needful industry, we may safely calculate on the rapid development and prosperity of each of these very interesting settlements. A large amount of missionary labour, and some thousands of rupees in the aggregate, have been spent upon them; and our interest in their temporal as well as spiritual welfare will always be very great; at the same time we rejoice to have our hands freed from the secular labour and anxiety their successful management involved, and to have the opportunity of devoting ourselves more fully to their spiritual concerns, and to the more diligent preaching of the Gospel to the multitudes around.

But another, and perhaps even more interesting one has been accomplished by our coming. On Thursday evening we were visited by a young man who has for some months been anxious to profess himself a Christian, but being a member of one of the most respectable Hindoo

families in the neighbourhood, the difficulties, as is usual in such cases, have been very great. Some weeks ago he presented himself at Piplee with the request to be baptized; but before the needful enquires had had time to be made was obliged to return home, with the natural consequence that all his movements were henceforth most jealously watched by his relatives, though he still contrived occasionally to visit his friends in the Christian village for counsel and the comfort of religious exercises. Our interview with him was most interesting and satisfactory. The account he gave of the great change he had experienced was clear and intelligent—he had frequently heard preaching in the bazaar, had next sought for Christian books; these he diligently read, and his acquaintance with Scripture and religious truth is considerable. It was affecting to hear him relate his deep sense of sin, and how his heart had been drawn to Christ as He is revealed in the New Testament Scriptures, until he realized Him as the only Saviour from sin, and was enabled to place entire and unreserved trust in Him; his sense of relief and forgiveness which followed, and the great desire he now experienced to make a public profession of his faith. His desire, also, was to do this with the least possible delay. This led to a consultation, and further enquiries being made, with the result that nothing could be discovered which cast a doubt on the purity of his motives, or any stain on his moral character. He was evidently acting from simple conviction; and no doubt remained in our minds as to his fitness to receive the ordinance he desired. As, however, he has many relatives, respectable members of the Hindoo community, and some of them occupying lucrative positions in Government employ, it was decided to allow them to have an interview with him in our presence, that they might hear his decision from his own lips, and be also assured of our own fair dealing in the matter. The change of countenance which occurred when this was first proposed to the young man was very manifest and affecting, and nothing but an assurance of complete protection and our personal presence during the interview could reconcile him to it; and the sequel proved that he had made a correct estimate of the terrible trial it would involve. Early yesterday morning the brothers were communicated with, the young man himself having previously arrived, and after a long delay they came in one by one—a number also of our own people were present—and the scene which followed was most affecting, not only to

those immediately concerned, but to all who witnessed it. Every effort was made, both by threats and promises, to shake the young man's resolution—to induce him to return home if for even the shortest period—"you owe your life to us, and surely you will listen—if you persist in taking this step it will be the death of your mother and of us all—why can't you be a Christian and not be baptized? you could then remain with us—we will let you believe what you like only don't take this step, which will separate you from us for ever. We fall at your feet, we implore you." This, and much more which it is impossible to repeat. The young man, though with eyes full of tears, never swerved from his purpose. He said, "God knows I love you none the less, and if you would permit it, would gladly remain with you; but Christ alone can save me from sin; I have given myself to Him, and at all risks must obey His commands." Finding him not to be moved in this way they resorted to another course—they said he is a minor, only 14 or 15 years of age, and we are his legal guardians, though a look at the young man was sufficient to refute the allegation—then they said, "he is mad, and we have been convinced of it for months past." After they had thus exhausted all their resources, except force, which was *steadily prevented*, I asked him what his final decision was, and he said, "to be immediately baptized." We therefore appealed to the more reasonable of his friends, and implored them to desist from giving further pain and trouble; and, though with evident reluctance, they did so, and we all prepared to go to a neighbouring tank for the baptism, while his relatives returned to their homes. Arrived at the tank, after a hymn had been sung, brother Millor delivered an address to the large number who had collected to witness the ceremony; prayer followed, and the candidate was baptized by myself. Many of the Hindoos present said "it is well," the young man's face was radiant with a new born joy, and we all returned feeling thankful that the difficulties and dangers of the case had been so happily surmounted.

The full name of the convert is Modon Mokor Routra. He is about nineteen years of age, unmarried, speaks English with moderate fluency, has also studied Sanscrit and Bengali. Oriya is, of course, his mother tongue. He passed successfully the Anglo-Vernacular Minor Scholarship Examination, and enjoyed a Scholarship of five rupees per month for two years at Pooree. His great desire now is to study in the Mission College with a

view to entering the Christian ministry. Several of the brothers also speak English, and have occasionally attended our services. I would earnestly request that the friends of the Mission remember in their prayers not only the young man who has made such a noble confession, but also his brother and relatives, that

their hearts may be softened towards him, and that if it be the Lord's will they too may be brought to the knowledge of the truth.

Brother Miller and Mr. Bond left for Cuttack immediately after the baptism, and I am arranging to return by way of Piplee, leaving here on Monday morning.

A Christmas Gathering in Rome.

OUR friends will read with pleasure the following account of a Christmas gathering in Rome, and of Mr. and Mrs. Shaw's endeavours to make all around them, young and old, happy by doing good to their bodies as well as their souls. They will also note with pleasure the generosity of Mr. John Rylands, of Manchester, in providing funds for a pianoforte for use in the sala or mission hall. Mr. Shaw writes:—

"Christmas comes but once a year,
But when it comes it brings good cheer,"

Is as true in Italy as in England, though true in a very different way. It would be pleasant to write about Christmas in Rome generally, and especially in one or two of the churches, where we witnessed scenes as extraordinary as they were heathenish and pitiable. But you have not space in the *Observer* for such an account, together with a notice of our doings at the Monte, and therefore I must confine myself to a brief account of our school and congregational tea, &c. I say "tea" quite naturally, but not a cup of that beverage was drunk, it being used very rarely by the Romans, and only as a medicine good for a cold. It was a very busy time for us previous to the 28th of Dec. (Tuesday). There was so much to think about, there were so many things to make, so many to buy, and so many questions to be settled, that we could think of little else but the forthcoming treat. When, however, the day arrived, and the hour (five o'clock), we were well repaid by the satisfaction which was felt and expressed on all sides. Long tables were placed down each side of the sala. On one side of the porch the Italian banner was unfurled, and on the other side "the Union Jack of old England" smiled remembrances of home to some of us, and to all preached of union and goodwill. In the centre of the sala, or rather nearer the top, stood a table, on which was a splendid Christmas tree, well laden with fruit, such as gold and silver nuts, oranges, apples, and, best of all, attractive and ingenious toys of all sorts. This tree was the delight and admiration of all, young and old, who had never, it seems, seen such a thing

before; and certainly when the numerous wax tapers here and there on its branches were lit, and the gas in the sala was lowered, the effect was quite enchanting.

Wishing to have a company somewhat select, we invited the adults by ticket, the school children being not so numerous as to make tickets necessary for them. *Of course* they were not punctual, even at a treat, but the majority managed to hit the time within thirty or forty minutes; and when all were seated, Mr. Wall kindly said grace. It would be nicer to sing as we do in England, but we have nothing suitable to sing on such occasions yet, in Italy. Between fifty and sixty tickets had been given out, and we had nearly thirty boys and girls, so that with a few visitors we made up a company of nearly one hundred persons.

After all had been well served with such coffee as you rarely get in England, accompanied with sandwiches, and followed by huns and sponge-cake, the children had oranges distributed among them.

The repast over, an hour or more was spent by the young folks in various games, while such of the elders as did not choose to join in the fun and uproarious laughter sat here and there chatting together pleasantly.

At a given signal the games ceased, and we all seated ourselves for a little meeting. Mrs. Shaw took her place at the pianoforte, and the children sang several hymns that we had taught them; our own children entertaining the company with one of their little ditties, which seemed to give much pleasure to the auditors. Several of the children recited, and two pieces of original poetry, composed by Signor Grassi's stepson,

were read. Of course I had a few words to say, and valuable addresses were delivered by Mr. Wall, Signor Grassi, and Mr. Walker, who is in Rome for a few months, preparing himself to take up the work at Genoa of the late and deeply-lamented John Landels.

The little meeting over, then came the distribution of the toys from the tree. It was a time of excitement for the little ones, who each drew from a bundle of papers one, on which was a number corresponding with the number of some toy on the tree, and waited for the calling out of that number. They found it hard to restrain their joy and excitement within proper limits, as first a doll, then a popgun, then a Jack-in-the-box, &c., was held up, its number called out, and then handed over to its delighted possessor, amid a shower of exclamations of surprise and pleasure. The toys were followed by little bags of sweets and nuts, &c., until the tree presented an appearance of winter.

But all was not over yet. Hitherto all the children were considered as on an equality, and shared alike in the bounties of the evening. But it was necessary to specially reward some who had been

diligent in their attendance at school. Accordingly some nine of them received presents of articles of clothing, and one of a nice book. A hymn and a prayer brought to a close an evening which we hope and believe will not be without a good influence on the future of our school. Certain poor members of the congregation received Christmas presents suited to their needs, but conveyed to them privately.

I wish our friends who contribute to the Mission to know that the whole of the expenses thus incurred were met by contributions given for that purpose alone, and that it is our intention in the future, as in the past, to seek to provide for such things, as well as for all that is done for the poor, without entrenching upon funds collected for the original and proper work of the Mission.

I have pleasure in adding that the piano-forte above named has been generously bought for us by Mr. John Rylands, of Manchester. It is indispensable to our work here, and when Mr. Rylands knew that he kindly sent me a cheque for thirty pounds, the price of the instrument.

So we thank God, and take courage.

FRIENDLY AND SELECT VISIT TO ROME, NAPLES, & OTHER PARTS OF ITALY.

At the meeting of the Foreign Mission Committee on Tuesday, Feb. 22, Mr. Thomas Cook intimated his intention of again visiting Rome, to see the present state of the work of Mr. Shaw, and the prospects of the Mission, and expressed his desire to be accompanied by any ministers and friends, on whose behalf he offered to render any personal assistance. All being well, Mr. C., accompanied by Mrs. Cook, and perhaps a few personal friends, will leave London on April the 2nd or 4th, and will spend the entire month in Italy, returning by the first of May. A private Itinerary and Programme, with estimated cost of the month's tour, may be had on application to Mr. Cook by letter addressed to Thorncroft, Stonygate, Leicester. An absence of three Sundays will enable ministers to accomplish the journey out and home.

BAPTISMS.—Nov. 28, *two* were baptized at Khundittur. Jan. 2, *seven* were baptized at Cuttack. Jan. 9, *six* were baptized at Choga.

THE WATCH-NIGHT SERVICE at Cuttack was well attended, and was a solemn and quickening service. J. Buckley presided, and prayer was offered by Mr. Miller, Dr. Stewart, and Mr. Bond. When the clock struck twelve, we sang with heart and voice,

“Come let us anew our journey pursue,”

and with a short prayer the service closed.

Mission Services

HAVE been held as under since the publication of the last list:—

DATE.	PLACE.	DEPUTATION.
Oct. 31 ..	Dewsbury ..	G. Eales, M.A.
Nov. 7, 8, ..	Leeds, North Street ..	W. Hill.
" 7, 9 ..	Wirksworth, Shottle, and Bonsall ..	Dr. Underwood and W. Hill.
" 14, 16 ..	Ashby and Pockington ..	W. Hill.
" " 17 ..	Sheffield ..	I. Stubbins.
" " 17 ..	Belton ..	W. Hill.
" 21, 22 ..	Melbourne ..	W. Hill and W. H. Tetley.
" 28, 29 ..	Old Basford ..	I. Stubbins and W. Hill.
" " ..	Beeston ..	W. Hill.
Dec. 5, 6 ..	West Vale ..	"
" 12, 13 ..	Stalybridge and Poynton ..	C. Rushby and F. Todd.
" " ..	Ilkeston ..	W. Hill.
" " 19 ..	Sutton Bonington and Normanton ..	W. Hill.
1881.		
Jan. 2 ..	Langley Mill and Heanor ..	W. Hill and G. Wilkins.
" 9 ..	Long Whatton ..	W. Hill.
" 16 ..	Ripley ..	E. H. Jackson.
" ..	Burton-on-Trent and Overseal ..	W. Hill and S. S. Allsop.
" 23, 24 ..	Swadlincote ..	W. Hill.
" 30, 31 ..	Walsall ..	W. Hill and E. C. Pike, B.A.

Contributions

Received on account of the General Baptist Missionary Society from January 16th, to February 15th, 1881.

	£	s.	d.	SACRAMENTAL COLLECTIONS FOR WIDOWS AND ORPHANS' FUND.	£	s.	d.
General Assurance Company—							
late Rev. T. Bailey's Life Assurance Money ..	300	0	0	Bacup ..	1	0	0
Queensland Coupon Dividend ..	11	14	0	Birmingham, Lombard Street ..	1	3	0
Adelaide Dividend ..	14	12	6	Bradford, Tetley Street ..	0	12	0
New Zealand Dividend ..	6	2	5	" Moieity of United Commu- nion Service ..	0	18	3
Upper Broughton—"A Working Man" ..	30	0	0	Broughton ..	0	9	0
" Lily S." (postage stamps) ..	0	5	0	Bulwell ..	0	10	0
" A Friend of Missions" ..	0	10	0	Clayton ..	0	10	0
T. Rofe, Esq. ..	1	0	0	Coningsby ..	0	5	6
St. Albans—Mr. S. Brooks ..	1	8	0	Derby, Watson Street ..	0	12	0
Bath—Dr. W. Eyre, for Cattaek ..	2	0	0	Hathern ..	0	5	0
Boston ..	12	0	0	Long Eaton ..	0	15	0
Burton-on-Trent ..	79	5	0	London, Praed Street and West- bourne Park ..	7	0	0
Castle Donington ..	15	0	0	Loughborough, Wood Gate ..	2	0	0
Clayton ..	11	12	0	Louth ..	0	10	6
Fleckney ..	0	17	6	Lyndhurst ..	0	10	0
Heanor ..	4	0	2	Maltby ..	0	7	6
Kirton Lindsey ..	4	6	5	March ..	1	2	0
Langley Mill ..	2	16	9	Melbourne ..	1	0	5
London, Praed Street and West- bourne Park ..	50	0	0	Milford ..	0	2	6
Morton ..	6	17	9	Nottingham, Mansfield Road ..	2	6	10
Sutton Bonington ..	3	6	8	Pinchbeck ..	0	6	0
Walsall ..	69	4	10	Retford ..	0	10	0
Wheelock Heath ..	22	6	11	Shore ..	1	0	0
				Staleybridge ..	0	10	0
				Sutton-in-Ashfield ..	0	8	0
				Todmorden ..	1	1	0
				Walsall ..	1	0	0
				West Vale ..	1	0	0

Subscriptions and Donations in aid of the General Baptist Missionary Society will be thankfully received by W. B. EMBRIDGE, Esq., Ripley, Derby, Treasurer; and by the Rev. W. HILL, Secretary, Crompton Street, Derby, from whom also Missionary Boxes, Collecting Books and Cards may be obtained.

The Future of Baptism.

THE FUTURE OF BAPTISM is rapidly becoming a very grave question indeed, for men interested in true exposition, thorough allegiance to conviction, and the maintenance of the church of Christ on the earth.

We have, several times, cited evidence of the Decadence of INFANT Baptism in England and in the United States, and recently we have more proof to hand, to the same effect. Now, alas! the correspondence columns of the *Freeman, Baptist*, and the *Christian World*, suggest signs of a possible exodus of BELIEVERS' Baptism.

Not long since a minister of the Reformed Episcopal Church of America said to the Editor of the *Independent*, "May not an almost total surrender of infant baptism on scriptural grounds be not only a possible but even an imminent event?" and now a prominent Baptist solicitor suggests that, in the interest of our denominational progress, and to retain persons of "culture and refinement," we might abandon the immersion of believers, and adopt the practice of pouring or sprinkling. Nor is that all. Baptists work freely and happily in Pædobaptist churches; and Pædobaptists and even Quakers take office and give good service in Baptist churches.

Of course, and without controversy, the first duty of any man, or of any denomination in this "go-a-head" nineteenth century, is to "get on," to push himself, or itself, into the "leading" newspaper, to hold a "Pan"—Council, and to rise in the scale of "culture and refinement." What right can any soul of man have, or any mortal or immortal denomination, to care about being TRUE FIRST; and leave "success" to look after itself, and "culture" to feast on its bitter herbs of social small talk. Poor man! If, indeed, the said man be still living, and the cyclone of *Baptist* indignation has not hurried him beyond the praises and censures of men! Why was he not still? Why could he not keep his anxieties to himself? He wanted to get a frank discussion, and to know whether many thought as he knew some did. Alas! he didn't think that indignation is argument; and that if a "man's grandfather and father" have travelled to perdition he must go too, forsooth.

But, after all, indignant remonstrances will not annihilate facts; and the grand ancestral argument, that would make Roman Catholics of so many of us, will not turn the stream of tendency. The real *second* question (that FIRST QUESTION OF TRUTH being, as we will suppose, finally settled,) is, "Is Mr. Samuel Watson alone;" or does the Baptist solicitor speak as the representative of a growing conviction?

He says he is not alone. And one voice from Leicester, the Rev. Mr. Thew's, and a second from Hampstead, Mr. James Harvey's, verify that statement. Another from Liverpool, that could not find a speaking tube in the *Freeman*, has obtained it in the *Christian World*, and has spoken through it to the same purpose. Others, as we know full well, speak on this theme who do not write. And the wisest thing Baptists can do is to elicit the facts, look them fairly in the face, and settle what they really mean in the most frank and fair manner they can.

Facts are often prophecies. Lord Bacon finds prediction in the opinions of the younger men of a generation. Can we discern the *plave*

of *Baptism* in the Church of the Future from the signs about us to-day, some of which come to the surface in this controversy? Let us see.

Isn't it a fact that for some reason or other "Strict Communion" is approaching extinction in England, and has experienced irreparable shocks in America? Right or wrong, scriptural or otherwise, isn't it an undeniable fact that the Christian consciousness is protesting against it with such quiet but irresistible energy as to threaten its existence? General Baptists here and there have done with it for ever. Christian men everywhere are coming to feel that they dare not *insist* on obedience to a particular *rite* before they give a welcome to those who really love the Lord Jesus to share with them the blessedness of communion at His Table. The Lord's Supper is the Christian's privilege!

Isn't it a fact, too, that three-fifths of the progressive Baptist churches formed within the last twenty-five years have distinctly rejected "baptism" as a condition of church membership, and have opened their doors to all real believers in the Lord Jesus Christ, stoutly maintaining, meanwhile, that no baptism shall be *taught* except that of the immersion of believers? How many churches has the London Baptist Association formed on any other principle? Only one so far as I know. Isn't it growingly felt that no other basis ought to be laid for churches anywhere; and will not many who are unable to admit that basis as a canon for church life universally, yet allow that it is the only wise and practicable foundation for churches in the villages and small towns of England?

I do not stay now to discuss the scripturalness of this basis of church fellowship; (the main question to most minds, and on which the readers of this Magazine know I have no misgiving;) but I should like to ask what the effect of the above facts is likely to be on the *place of Baptism in the Church of the Future*. What is the effect of this practice on the number of persons baptized, and on the vigour, activity, and usefulness of the churches? Does it lead to the neglect of baptism, or to a more joyful acceptance of it? If to the neglect of it in any particular instance? Is that neglect due to the principle, or to the reticence of the minister? What is the tone, and what are the results of the spiritual life in the churches adopting this view of Baptism? Experience, if not always a test of truth, is often a most searching exposure of error. And if the Church of Christ has been guilty of misrepresenting His "mind" on this subject of baptism, we may be sure He who is the Living Leader and Present Teacher of His Church will make this plain.

May, then, the facts on which comment has been raised be the instruments of teaching some Baptists that they have erred in forgetting that BAPTISM IS A PRIVILEGE from which no believer in Christ is to be debarred, as well as a duty that each believer is to be *taught*: and that it is wrong to insist upon baptism as a *rite* to which every Christian is to be *compelled* to submit on pain of being refused to work and worship with us in the kingdom of our Lord?

If we read aright the "Signs of the Times," Baptism will hold a secure place in the Church of the Future; not as the one *door* to the church, but as the privilege of the believer; not enforced by human penalties, but strenuously urged on the intelligence and conscience of the disciple of Christ; not made a condition of communion and of service,

but a hallowing privilege of consecration to, and of whole-hearted acceptance of, the authority of Christ. John Bunyan will yet be proved to have been the typical New Testament Baptist.

Secondly, with the decadence of Infant Baptism, and the abolition of the church-compulsory element in Believers' Baptism, it is not unlikely that all discussion as to the *mode* of baptism will cease. Sprinkling and pouring, it is generally admitted, came in for the benefit of the sick and of infants, and with the removal of "infants" from the category of subjects, it is not improbable that this part of the contention will cease.

So getting back to the New Testament Idea of baptism as the Christian's privilege, we shall get back to Christian truth and unity, power and progress.

Is that right? Let us hear!

JOHN CLIFFORD.

The Wine for the Lord's Table.*

I. WHAT OUGHT IT TO BE.

IN endeavouring to find out what sort of wine is proper to be used at the Lord's table, it is necessary to go back to the time of the Passover. It was during the celebration of this feast that Christ established the Lord's Supper. The one feast was merged into the other, as one picture melts into and gives place to another in dissolving views. (See Luke xxii. 13, etc.) It was as He closed the paschal supper, with one of the cups of that feast in His hand, that He said, "Drink ye all of it; for this is my blood of the new testament, which is shed for many for the remission of sins" (Matt. xxvi. 27, 28).

THE INSTITUTION OF THE PASSOVER

is recorded in the twelfth chapter of Exodus. It is not necessary that I should enter into all its details. Only two things concern me in relation to the matter. One is the very stringent prohibition of leaven and leavened bread for a period of seven days, as it is written, "Seven days shall there be no leaven found in your houses: for whosoever eateth that which is leavened, even that soul shall be cut off from the congregation of Israel, whether he be a stranger, or born in the land. Ye shall eat nothing leavened; in all your habitations shall ye eat unleavened bread." (Ex. xii. 19, 20.) The other peculiarity is, that wine formed no part of the provision.

The Old Testament knows nothing about Passover wine. There are six principal celebrations of that feast mentioned in the Old Testament, but *wine* is not mentioned in connection with any one of them. There is the first Passover in Egypt, to which I have just referred—the first kept in the desert—the first on entering Canaan—the Passover kept by royal proclamation in the days of Hezekiah, and celebrated with great pomp—the Passover of the eighteenth year of Josiah, of which it is said, "there was no passover like to that kept in Israel from the days of Samuel the prophet; neither did all the kings of Israel keep such a passover as Josiah kept" (2 Chron. xxxv. 18.) There was also a celebration

* Substance of a paper read at the Baptist Board, London, February 22, 1881.

of the passover by Ezra on the return from Babylon. Yet, strange to say, there is no mention of wine in connection with any one of them. The unleavened bread is *always* there; the wine is *never* there. In fact the very essence of the memorial would seem to forbid it. I am not disposed to push the argument as to the prohibition of leaven so far as some do. I simply know that whatever the reason for its prohibition might be, the observance was strict to a fault. Dr. Geikie describes how, at the appointed time, the head of each family "proceeded, in rigorous silence, to search every room, gathering every crumb that could be found, and finally tying all up till the following morning. A further search, which must end before noon, was then made for any liquid or solid product of fermented grain, and for all dishes and vessels that had held it. All were taken out of the house, and the crumbs and dough carefully burned, with a repetition of prescribed prayers. . . . The baking of the unleavened bread was accompanied with equally formal care. . . . In grinding the flour, the most anxious care was observed to keep all leaven from coming near the woman at the mill, and to take no grain that was at all damp, lest it might have begun to ferment."*

Now it is easy to make conjectures as to the reasons for all this. The reasons given in the sacred records are to be found in the following texts. Exodus xii. 39, which says, "They baked unleavened cakes of the dough which they brought forth out of Egypt, for it was not leavened; *because* they were thrust out of Egypt, and could not tarry, neither had they prepared for themselves any victuals." Deut. xvi. 3 gives a similar reason, saying, "Thou shalt eat no leavened bread with it (*i.e.*, the Passover); seven days shalt thou eat unleavened bread therewith, even the bread of affliction; *for* thou camest forth out of the land of Egypt in haste: that thou mayest remember the day when thou camest forth out of the land of Egypt all the days of thy life." The goodness or badness of leaven is nowhere asserted in relation to this matter. The Passover was to be "for a memorial" (Ex. xii. 17); a memorial of a hurried flight out of an enemy's country; of an exodus in which there was no time to prepare the ordinary leavened bread; of a time when they were "thrust out" of the land; of a departure which was anything but leisurely and joyous, for they were saved with a mighty hand, and in a night the most awful that ever threw its pall over the land of Egypt. They were to remember that event just as slaves have, in our day, remembered their fearful flight from cruel bondage, their long night march across an unknown country, and their agonizing days in the "dismal swamp." They were to eat unleavened bread not because it was pleasant, but for the very opposite reason, because it was "the bread of affliction." Wine speaks of gladness, joy, and good cheer. It was altogether out of harmony, therefore, with such a celebration as the Passover. Vinegar would have been far more appropriate. Anyhow there stands the fact that wine was not enjoined; and that for ages wine had no place whatever in the celebration of the "feast of unleavened bread."

HOW WINE CAME INTO THE PASSOVER FEAST.

There is no mention in Scripture of how the change took place, and of how "the fruit of the vine" came to be used at the Passover. The

* Life of Christ, Vol. I., pp. 214, 215.

fact that it *was* used comes upon us with startling suddenness in the account of the last Passover celebrated by our Lord, and consequently in connection with the institution of the Lord's Supper. How it came to be introduced we cannot tell. The Mishna is the great authority on the subject.* But the Mishna was not reduced to writing till long after our Lord's time, therefore the practice of using wine at the Passover must have begun whilst the Talmud was still "upon the lip." Foul suspicion is thus thrown upon its introduction. It comes down to us as "the tradition of the elders;" one of those traditions of which Christ said, "laying aside the commandment of God, ye hold the tradition of men." Nothing could exceed the pretensions nature of these traditions, save their unutterable worthlessness and folly. It was claimed that if a man had learned the Scripture and not the Mishna, he was a blockhead. "Rabbi Manasseh Ben Israel compared the Law to the body, the Mishna to the soul." Nay, "God Himself is represented as studying the Talmud, and repeating the decisions of the Rabbis!"† The people were expected to believe all this about a collection of traditions which Canon Farrar can only describe as "a sea of obscurity and mud."‡ But let that pass. The custom of observing the Passover, as described in the Mishna, was briefly this: a cup of red wine mingled with a fourth part of water was filled by one of the company. The head of the family took it and said, "Blessed be Thou, O Lord our God, Thou King of the world, who createdst the fruit of the vine!" He then tasted the cup, and passed it round. Bitter herbs were then placed on the table to represent the hard life of Egypt. The bread of affliction followed, and then the bowl of charoseth, and the passover lamb. The third cup was known as "the cup of blessing." When the Passover had been kept thus far, and more or less after this fashion, by our Lord, He took one of the loaves or cakes before Him, gave thanks, broke it, and said, "Take, eat; this is my body, which is given for you: this do in remembrance of me." Then taking the cup which had been filled for the fourth and last handing round, He gave thanks once more, and without touching it Himself, passed it to the circle with the words, "Take this, and divide it among yourselves: for I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come."§

What, now, are the facts we have arrived at respecting the wine at the Lord's Table? They are these. 1. That our Saviour adopted the custom of His time in regard to its use, just as He adopted the rite of baptism already practised by John. 2. That He never used the term *wine* in connection with the Supper, but spoke of this "fruit of the vine." 3. That it is not said whether the "fruit of the vine" was fermented or unfermented. 4. That whatever it was it was mixed with water.

THE FRUIT OF THE VINE.

This being so, it would seem that the only liquid proper to be used at the table of the Lord is one which can rightfully be called the "fruit of the vine." Nobody ever thinks of using the juice of the currant or the gooseberry for such a purpose, although it is quite common to speak

* Cf. The Temperance Bible Commentary, p. 279.

† Farrar's Life of Christ, Vol. I., p. 446. ; Ibid, Vol. II., p. 486.

§ Condensed from Geikie's Life of Christ, Vol. II., p. 473, etc.

of currant and gooseberry *wine*. What may be used unwittingly I cannot say. But I submit that, as those anxious to follow the solemn commandment of our Lord, we ought to make sure *not* that we get something which is called wine, but that we should obtain for the Lord's table something which unquestionably answers to the "fruit of the vine." I confess that I am not satisfied with the reasoning which says, "what can the 'fruit of the vine' be except wine; and what can wine be but the fermented and intoxicating juice of the grape?" If I were pressed for an opinion I should say that fermented wine is not and cannot be the "fruit of the vine;" and I should call the well known firm of Gilbey & Co. to support me in that view. The annual circular for 1867 of those celebrated wine merchants said, "The fermentation of grape-juice throws off much of the body and richness of the fruit, so much so indeed that it must be admitted the similarity of the juice of the grape, before and after fermentation, is scarcely discernible." I should further point to the fact that whilst "the fruit of the vine" contains "*gluten, gum, and aroma,*" these constituents of the grape are "wholly destroyed by fermentation." But I will not follow that branch of the subject; I will only say what nobody will dispute, viz., that the "fruit of the vine" is the grape, just as the fruit of the apple-tree is the apple, and of the orange-tree the orange. If I take a bunch of grapes and press them into a cup as Pharaoh's butler did in his dream, and if I then drink the contents of the cup, will any man say that I have not drunk of the "fruit of the vine?" I trow not. If, moreover, I can have that freshly-expressed juice preserved and sealed up so as to remain unchanged, will it not still be the "fruit of the vine?" I think it will; and I believe most other people will think so too.

"But what is the use of all this," says the advocate of fermented and intoxicating wine, "when it is well known that grape-juice cannot be kept in an unfermented state; or if it can it is only by such care and skill as none but an able chemist can exercise?" I must beg the objector's pardon; but really I am quite ignorant of that well known fact. My reading, and my observation, have led me to precisely the opposite conclusion. I not only know that wine was kept in an unfermented state in ancient times, and that it is made and kept in that state now, but I am familiar with one process at least of so doing, and it is simplicity itself. As to the ancient practice Dr. Smith's Bible Dictionary says, after referring to the treading of the grapes, "As to the subsequent treatment of the wine, we have but little information. Sometimes it was preserved in its *unfermented* state, and drunk as *must*, but more generally it was bottled off after fermentation. . . . It may at once be conceded that the Hebrew terms translated 'wine' refer occasionally to an *unfermented* liquor: but inasmuch as there are frequent allusions to intoxication in the Bible, it is clear that fermented liquors were also in common use." (Vol. III. p. 1774.) It also says that the Romans gave the name *mustum* "to wine that had been preserved for about a year in an unfermented state." (1777.)

As to whether it can be preserved in an unfermented state now I have only to say that Mr. Frank Wright, of Kensington, does so regularly, and supplies churches by the hundred with it for use at the Lord's table. Of other vendors I cannot speak so confidently. The wares sold as unfermented wines by some wine merchants and distillers, etc.,

have recently been proved to be vile impositions. J. Carter Bell, Esq., Public Analyst for the Borough of Salford and County of Chester, has recently analysed eleven samples of so called unfermented wine for sacramental purposes. He has found in them as much as 14, 26, and even 30 per cent. of proof spirit. Of three of them he says that in his opinion "they do not contain any grape juice." But one sample, No. 11, is labelled as follows: "Unfermented Wine, free from Alcohol and unintoxicating, preserved in vacuo by Frank Wright, 68, High Street, Kensington, W. This wine is prepared from grapes specially imported from Andalusia, Burgundy, and the Medoc for this purpose. It is guaranteed to be the true fruit of the vine." Of this Mr. Bell speaks in the most satisfactory way. Faithful found amongst the faithless, faithful only this. He says: "My examination of this sample confirms the statement made upon the label, that *it is pure grape juice and free from alcohol*. An exhaustive analysis of the ash shows it to be the same in amount and to consist of the same constituents as the ash from grape juice pressed from the fruit by myself. In this respect there is a marked distinction between this and all the other samples herein referred to."

Here, then, we have, if nowhere else, the undoubted "fruit of the vine." That there are not more samples of this kind is certainly not owing to the difficulty either of making or preserving such wine. Any one who will purchase a threepenny pamphlet by Dr. Norman Kerr, entitled, "Unfermented Wine a Fact," will find the most convincing testimony of the absolute ease and simplicity by which "the fruit of the vine" can be kept any length of time in perfectly good and drinkable condition, and without a trace of alcohol.

This being so, what is to hinder the churches from providing such wine for the Lord's table? It cannot be because it does not answer to the expression used by our Lord; because a searching analysis shows that it does answer to that expression; and, what is more, I am bold enough to say that if the wine just described in analysis No. 11 be not the "fruit of the vine," there is no wine on the face of the earth that is. Wherefore should the church of Christ turn her back upon an innocent beverage, and compel her children to partake of a liquor which has slain its thousands? Why should Christian ministers, deacons, and elders, shake their heads and deprecate discussion on this matter? If we could suppose, for a moment, that unfermented wine were in common use, and that some fanatical people were to plead for the introduction of intoxicating wine, I could understand how Christian men would lift up holy hands in wrath and doubting. I can imagine them saying, What! put on the table of the Lord the wine which is not deemed fit to be put on the tables of men who are not so much as Christians!—put on the table of the Lord the liquor in which the sons of Belial delight!—put on the table the cup which has led to national disgrace, and which produces more evils than war, or pestilence, or famine!—put on the table that which, in all ages, has been the curse and the degradation of godly men from the days of Noah and Lot until the present time! Never! Never!! Never!!! But I cannot imagine why Christians should be anxious to see upon the table of the Lord the wine on which we are told not to look, the wine which is a "mockery," and whose invisible spirit answers to the name of "devil."

DIFFICULTIES.

"O! but that is not the thing we mean," says one. "We dread the result of any agitation on this question lest it should split the churches." Really I don't see why it should. I have had experience of three churches now. In one of them a kind of home-made unfermented raisin wine was used, and the change had been effected without a division. Nor did I ever hear any serious objection raised against it. At my second church the question was raised in this form, "Cannot we abstainers be allowed to have unfermented wine, or else water?" In my judgment it was not good policy to bring the question up in open church meeting, even when it was presented in so humble a manner. It led to debate, and to great excitement; but there was no division. At my present church the change was effected as quietly as morning takes the place of night. When my deacons (none of them abstainers) were reasoned with about the matter they very readily allowed me to place on the table unfermented wine, just for once, by way of experiment. The experiment won for it the victory. The people were surprised; but inasmuch as they were neither poisoned nor injured in any way, they could not find either in their heads, their hearts, or anywhere else, a reason for objecting to so beneficent and scriptural a change.

But wherever the change from fermented to unfermented wine can be effected, how vast will be the gain! The worst wish David had for his enemies was this: "Let their table become a snare before them: and that which should have been for their welfare, let it become a trap." (Ps. lxi. 22.) Surely the church of God has no wish to say this of those who may become its members. Surely the table of the Lord will be kept from being a snare to the weakest Christian in the church. If so, there is no alternative but to provide an unintoxicating wine for the Lord's Supper. Is it desirable to set any other before the young who have been taught neither to touch, taste, nor handle the intoxicating cup? Is it desirable that men, and women too, who have been rescued as by the skin of their teeth from the awful sin and fearful curse of intemperance, should be tempted back again and seduced to their ruin in the very sanctuary, and at the very table to which they have fled for safety? Nay, brethren, this must not be. The suspicion of such a thing ought never to rest upon the house of God. There is no need for it to do so. Let us "judge this rather, that no man put a stumbling-block or an occasion to fall in his brother's way."

There always has been, and there is now, the choice of two kinds of wine for the Lord's table. One is a fiery, dangerous spirit, against which God's word utters incessant warnings. Again and again it has betrayed the holiest men into drunkenness and crime, and has sometimes made the whole land to mourn because of its fearful ravages. The other is a liquid which even a child may take without injury; no Band of Hope boy or girl tasting it will thereby be led astray; no drunkard will ever live to curse the day when he first put it to his lips; and, above all, it is the "fruit of the vine," the very liquid which Christ speaks of in the institution of the Lord's Supper. What can be better? What more can we desire? What else shall we seek after? Shall we not with one voice say, as David said of Goliath's sword, "There is none like that: give it me?"

II. A MINISTERIAL DISCUSSION.

The brethren of the Baptist Board of Ministers gave thanks for the preceding paper, and then "fell to" in the following fashion. The reply was made at the close. It is put otherwise here for the sake of directness, and is also made more complete for the advantage of the reader.

A. said: The paper dealt with a practical question, for he had met with those who could not conscientiously partake of fermented wine. (Others followed with the same experience.) As one who had resided in the Holy Land, he said the Arabs in that country do not now keep wine in an unfermented state. If they boil it down to the consistence of molasses they call it *dibs*. He also said it is nonsense to affirm that the Old Testament term *yayin* does not refer to fermented wine. Moreover the passover was held at a season when there were no grapes.*

Reply.—Please to observe that Mr. A. in no way controverts the statements contained in the paper. He agrees with it, and thinks the change advocated is very desirable. The modern practice of the Arabs, and that the term *yayin* is not used in Scripture of fermented wine, may be allowed. But it is also nonsense to say that *yayin* never refers to anything but fermented wine. See Jer. xl. 10, "Ye gather wine (*yayin*) and summer fruits;" v. 12, "All the Jews returned and gathered wine (*yayin*) and summer fruits." The term *yayin* is here used of grapes; and, as everybody knows, grapes do not contain fermented wine.

As to the Passover season: true it was months after the vintage, but in wine-growing countries it is easy to keep grapes for many months. Signor Peppini, of Florence, a large wine manufacturer, informed Mr. Delavan, of America, that he had "in his lofts, for the use of his table, till the next vintage, a quantity of grapes sufficient to make one hundred gallons of wine." Niebuhr also, in his "Travels through Arabia," says, (Heron's translation, vol. i., p. 406,) that "the Arabs preserve grapes by hanging them up in their cellars, and eating them almost through the whole year." The Spaniards, too, are said to "have the secret of preserving grapes, sound and juicy, from one season to another."*

B. said: Wine with him was no common drink; he couldn't afford it. He did not like the coughing produced by the alcoholic wine; but he had known so called unfermented wine to burst bottles; and thought that though temperance people were mostly wrong, yet a change was needed on this question.

Reply.—The fact that not one communicant in a hundred drinks wine as a common beverage is proof that it has no analogy to the wine used in our Lord's day in Palestine. That was cheap; this is dear. Wine to them was as common as milk is to us. They lived in "a land of bread and vineyards" (2 Kings xviii. 32), and the meal consisted of "bread and wine, the simplest and, in those countries, most universal elements of food" (Ecce Homo). In all probability the wine, as drunk by the common people, even when fermented, was sour and thin, and more like weak vinegar than port. The analysis referred to shows that

* Vide, Temperance Bible Commentary, p. 278.

much which is called "unfermented" is alcoholic; but I have used Frank Wright's for two or three years, and have never found it to give any sign whatever of fermentation.

C. said: To him the fruit of the vine was wine. It was a quibble to say otherwise. It is not wine which is answerable for the drunkenness, crime, and misery, which abound. It is gin, whiskey, brandy, etc.

Reply.—As to spirits being the cause of drunkenness rather than wine, this is simply because times have changed. All the drunkenness we read of in Scripture was through wine. Banish spirits, and people will get drunk on wine, as in days of yore. It is no reply to the charge that a particular species of serpent is deadly, to say that it is not the cockatrice, but the cobra and the rattlesnake that do most mischief. The same deadly poison, alcohol, is in all these drinks, therefore "look not upon the *wine* when it is red," etc., for "at the last it biteth like a serpent."

D. said: The paper made no reference to the drink used by the Corinthians at the Lord's Table. He thought fermented wine was used in the days of the apostles. Nevertheless he thought abstainers had an irresistible argument when they appealed for a change on behalf of the weak. It should be conceded to them on that ground.

Reply.—No one alleges that fermented wine was not used in the days of the apostles. Let the account in 1 Cor. xi. 21 be read and interpreted in the worst way possible, it only amounts to a shameful record of a wrong act, and is no authority for us to copy. If it could be proved that in the days of the apostles some one sprinkled a dozen infants, that fact would not alter our position as Baptists; but if the act were rebuked, as was the conduct of the Corinthians, it would strengthen it.

THE TEST OF TASTE.

Other speakers dwelt exclusively with the taste of unfermented wine, "but their witness agreed not together." It did not agree with itself. To one it tasted like "apple juice;" to another like "treacle," etc. But the president gave an effectual reply to this when he said that he had taken home a bottle of Frank Wright's Unfermented Wine, and that his children drank it with delight. Indeed the allegations were disproved on the spot, for I had taken with me a sealed bottle of this "unfermented wine," and cups were passed round. No one hinted that it was alcoholic; no one mentioned "treacle;" most would have liked it a little sweeter. All agreed that it was far nearer to the taste of grape juice than is any kind of fermented wine. Not one pronounced it any other than an agreeable drink.

In closing be it noted that not a single member of the Board ventured to defend the use of fermented wine as being either more scriptural, more Christ-like, more in harmony with the spirit of the Lord's table, or more like the "fruit of the vine" than the "unfermented wine" for which the paper pleads. "It is not for kings to drink wine;" and if we may augur anything from such discussions as these we may prophecy of a coming day when those who are "kings and priests unto God and his Father" will banish from His table the intoxicating cup.

III. THE MANUFACTURE OF UNFERMENTED WINE.

A LITTLE while ago, in company with the Editor of this Magazine and his good wife, I had the pleasure of visiting the works of Mr. Frank Wright, of Kensington, of seeing the entire machinery, and of having the whole process explained by Mr. Wright himself. With Mr. Wright's full permission I propose to unfold what I then saw and learned to the readers of this Magazine.

As this is not a wine-growing country the grapes have to be imported from continental vineyards. The moment they are gathered from the vines they are put into handy baskets, without any kind of packing, and are sent straight to Kensington, where they arrive some sixty hours after leaving the vineyards. In the yard attached to the works is a large shallow tub kept full of running water. Into this bath each basket is dipped, twisted half-round, taken out, and put on one side. This operation, which takes only a few seconds, serves to rinse the grapes, and rid them of all dust.

Early in the morning the process of wine manufacturing begins. When a start has been made the various operations are carried on simultaneously, so that in half an hour the grape juice is bottled, and in about two hours more it is heated and securely corked so as to keep unfermented for any length of time. The method pursued is simply and solely that of crushing, pressing, bottling, heating, corking and sealing. When this is done, it only remains to complete the work at any subsequent period by a still briefer treatment, which consists of blending, filtering and bottling, heating, and corking. In detail the whole art and mystery may be thus explained:—

STAGE I.

Process 1.—The baskets of grapes, cleansed as aforesaid, are emptied into a large hopper, under which two fluted rollers are made to revolve in such nice proximity to each other as to catch and break the grapes without bruising the pips and stalks. In this way the same effect is produced as if the grapes were crushed by the hand, or trodden by the foot. The juice flows through a perforated screen or sieve, placed in a sloping direction below the rollers, and escapes into a vat sunk into the floor. At the same time the broken skins and seeds roll down the face of the sieve ready for

Process 2.—This is the wine-press proper. The apparatus consists of an immense bottomless tub, having a narrow slit between every stave, and a powerful screw standing in the centre. The press is placed on a square shallow tank, as a cup is placed on a saucer. All that comes from the crushing-mill (except the juice) is thrown into the press, which, when full to the brim, is covered over with heavy and closely-fitting boards, and on these again are placed thick blocks of wood. The lever is then applied to the screw, and by a ratchet movement a pressure of 120 tons is gradually brought to bear on the whole mass. The juice runs from every slit in the circumference of the press; it is caught by the saucer-like receiver, and from thence it flows into the vat below, and mingles with the juice from the mill.

Process 3 is a very simple one. It consists of pumping up the freshly-expressed juice into the bottling-vat, from which it is imme-

diately run, by means of a tap, into "Winchester bottles," each capable of holding about six pints.

Process 4.—The bottles full of juice are placed up to the neck in tanks of cold water, on a light framework, which forms a false bottom to the tanks, and under this there is an oval pipe from which jets of steam are forced in all directions till the water is heated, and the juice within the bottles is raised to a temperature of 195° or 200° Fahrenheit. At this heat fermentation is impossible. It only remains, therefore, to subject the heated juice to

Process 5. This consists merely of corking and sealing. The bottles are lifted hot from the tanks on to a table on which is a basket of corks, a knife, and a pot of melted sealing-wax. The table is so constructed that if a bottle breaks no juice is lost. A cork is quickly placed in the brimming bottles, forcing out a little of the contents, and leaving not a trace of air within. The top of the cork is cut clean off with a knife, the sealing-wax is applied, and the unfermented "fruit of the vine" is in a condition to keep till the end of time.

Ascending a staircase we found these bottles stored away by thousands on the floor and shelves above. We tasted various samples, and found them to differ considerably both in taste and colour. Some were pale, thin, and tart, whilst others were of a rich crimson colour, full-bodied, and sweet. One grape in particular, the name of which I forget, gave us all we could desire, both in taste and colour, for sacramental purposes. The bottles from which we tasted were not sealed, but were susceptible of being opened, exposed to the air, and then simply corked again. On inquiring why the juice did not ferment under such circumstances, we were told that such juice had been treated with an infinitesimal proportion of a powerful antiseptic, which effectually prevents fermentation even after the bottles are opened, and that without making any appreciable difference in the taste, the aroma, or the quality of the wine.

STAGE II.

If I divide this into separate processes, it must be understood that they are one and continuous, and take but a very short time.

Process 1.—Blending the juices. Varying as these do in flavour and colour, Mr. Wright blends them together in a large tun, or vat, puts in the requisite quantity of antiseptic, gives a few turns to the mixer, and the liquor is ready for

Process 2.—This may be called filtering and bottling. The blended juice flows down a pipe into the room below, is filtered through fine flannel bags, and is drawn off into the pint or halfpint bottles in which it is sold.

Process 3 is that of heating. The juice having been more or less exposed to the air in the process of blending and filtering, it is needful to subject it once more to the same heat as in the first stage, in order to destroy the ghost of a chance of fermentation; accordingly the bottles, perfectly full, are placed in a copper and heated by steam as before.

Process 4 consists of corking the bottles. This is done very rapidly by means of an ingenious machine. The bottles are taken out of the

cauldron one by one, and placed on the iron plate of the machine. At the same moment a cork is dropped into the machine, and in an instant it is squeezed and driven into the neck of the bottle, making room for itself by expelling some of the liquid. The reason the bottles are not quite full when sold is because the liquor shrinks and leaves a vacuum when it cools.

Nothing now remains but to seal, label, and pack the bottles, which contain the undoubted "fruit of the vine," absolutely free from any trace of alcohol.

Wine prepared in this way will keep from one month to another, and longer, even after the bottle has been opened. At first Mr. Wright used to add a small proportion of white sugar to impart sweetness, and the juice of the Caroon cherry to give colour, but he has since met with grapes which give both the colour and sweetness desired, so that he *could* make the "unfermented wine" without the addition of any ingredient whatever. His own tastes would incline him to do so; and it is only at the repeated solicitations of friends that he has consented to the wholesome and satisfactory use of the antiseptic to which I have referred. Some persons, we were told, do prefer to have their wine without the preservative, and the juice of the grape, pure and simple, is then sent to their order.

Is anyone still sceptical? Let him come up to London; let him purchase a quantity of grapes at Covent Garden Market; let him bring with him scribes, pharisees, and sadducees, or the elders of the church, and Mr. Wright will convert the grapes into "unfermented wine" before their eyes.

J. FLETCHER.

Leaving all with Jesus.

LEAVING all with Jesus!

Heart and mind at rest,
Sure whate'er betideth,
Jesus knoweth best.

Though no ray of sunshine
O'er my path is shed,
Soon the mists shall vanish,
And the night have fled.

Leaving all with Jesus!

Though I may not see
Through the lengthening shadows
That encompass me.

Darkness radiant seemeth,—
Shadows disappear,—

Joy effaces sorrow,—
When my Lord is near.

Leaving all with Jesus!

Peace without alloy:
My glad bosom swelling
With seraphic joy;

Knowing He is with me
In temptation's hour,
Helping me to vanquish
Satan's hateful power.

Leaving all with Jesus!

Trusting to His might,
Prayerful, watchful, anxious,
To be led aright.

Trusting,—yet hard striving
Wrong thoughts to subdue,
Through Him overcoming
All that is not true.

Leaving all with Jesus!

Striving to be pure,—
Strong in Him, enduring
Though the world allure.

There's no time for sighing
Resting on His word,—

All in all is Jesus,
Trusted and adored.

Leaving all with Jesus!

When death's flood is near,
Knowing He will keep me,—
Trusting without fear;

He will still the tempest,
Calm the fiercest blast;
Soon shall dawn the morning,
And the night be past.

R. J. HOLLOWAY

The Moral Rectification of Speech.

THE amount of inconsiderate talk of which some of us are guilty, during the course even of a single day, is a very evident ground for self-abasement and contrition. If we were sometimes to take ourselves seriously to task when the day was ended, we should be forced to come to most humiliating conclusions as we recalled words spoken under the influence of impatience, of rashness, of thoughtlessness, of petulant temper, of unkindness, and even of vain glory. Conscience would not fail to remind us that our speech had not been at all times ordered aright, and that, therefore, we had so far failed to accomplish the moral ends connected with the bestowment of this gift, and to glorify God. But what would be our state of feeling if—memory being fully revived—we could extend our self-scrutiny throughout the personal history of a whole year, and were able to recall all the words our lips had spoken to the thousands of persons with whom we had come in contact in domestic, social, and business life? It would be impossible, if such a review were conscientiously taken, to escape severe self-condemnation. We should be startled as many of our past utterances were recalled, and self-indignation would mantle in our cheeks as we said to ourselves, “Did I indeed say this or that?”—“Did I thus show my egregious folly, and that, too, at a time when the utterance of wise and prudent words was especially required?”—“Can it be true that I have so very often spoken unadvisedly with my lips?” Such a review of only one year, or of only one day, together with the humiliating inferences we should be compelled to draw therefrom, would afford, in itself, a very powerful argument in favour of the immediate moral rectification of our speech.

How, then, shall we begin and proceed with such rectification? We know well that to guard against errors in grammar and pronunciation into which we are apt to fall through habit or imperfect training, much caution and care are needed. We may be greatly helped by the correction received from other persons, and by our constant association with men and women of culture and refinement. But we may adopt a better course even than this. We may so thoroughly acquaint ourselves, by thoughtful and diligent study, with grammatical principles, and so habituate ourselves to the perusal of good authors, as to provide a most effectual safeguard against the lingual delinquencies into which we have been hitherto prone to fall. In short, it is desirable to strike at the root of such delinquencies at once, and in the readiest way. Means somewhat similar must be adopted in order to the moral rectification of speech, although this work appertains to a higher sphere. It will be at once evident that all our sins and follies of talk can be best dealt with by the assiduous and prayerful culture of the heart. If our speech is habitually frivolous, vain, false, envious, censorious, acrimonious, or fretfully impulsive, this is a proof that insurrection reigns within. We are not rendering due allegiance and submission to divine law. If the “inner man” is not subject to God’s moral sway, it can scarcely be expected that the words of our mouths can be acceptable in His sight.

We must go back, then, to the consideration of our habitual state

of thought and feeling, and resolutely sit in judgment upon its various moral aspects, however repulsive they may seem. We must know ourselves, and, therefore, the very worst of ourselves, without cherishing even the least disposition to exultation or self-flattery. Such an investigation may be a very humiliating task. It may be attended with much compunction of conscience. But the discipline, if thorough, will prove salutary, affording a good foundation for future moral rectification. With this faithful self-dealing, a deep and reverential regard for all those moral principles, natural and revealed, which should regulate and sway thought, feeling, will, and action, must be possessed and cherished. In short, we must surrender our whole being, absolutely and continually, to the divine rule of truth, righteousness, and love. If this be the daily sincere prayer of any man—"O God, make me truthful and righteous, and fill me with the spirit of love," and if he is constantly intent on living as he prays, the moral rectification of speech will follow naturally, and therefore freely and imperceptibly.

It surely will not be held uncharitable if we suggest that much of our loose superficial talk is the result of defect in inward moral culture. The work and benefits of frequent introspection are not thought of. God's claims and man's claims upon the most judicious exercise of our mental and moral powers are overlooked. We think and feel, and therefore speak, without due regard to moral consequences. Even when very advantageous opportunities are afforded us for speaking the right word in the right way, and thus influencing others most beneficially, we are not morally prepared to seize such opportunities. Why? Because the necessary inward and spiritual training is wanting. This is one of the results of our daily intercourse with the busy world. Quickness of speech and action, which are now so indispensable to the expeditious conduct of business, often prove inimical to sobriety of thought and feeling, and to strict moral conscientiousness. What multitudes of men and women, in the discharge of the duties of daily life, habitually speak at random, and show themselves to be reckless breakers of moral law without even knowing it!

The cultivation of a devout spirit cannot be too strongly enforced as a safeguard against the commission of sins of the tongue. By daily talking with God reverentially, humbly, trustfully, and affectionately, we shall be powerfully helped in our intercourse with men in all the various relations we sustain to them in domestic, commercial, political, or church life. Not only will an effectual check be put upon intense worldliness of spirit, temper, and conduct, but our frequent "fellowship with the Father, and with His Son Jesus Christ," will act most beneficially in other directions. Purity of speech will become natural to us. We shall be kept on our guard in circumstances of special irritation, or of strong temptation to self-boasting, exaggeration, calumny, or detraction. Nay, the healthy state of our moral nature, thus constantly maintained, will impel us to show unmistakably to others, by our well-ordered speech, what we really and truly are—godly men and women. Thus our influence will prove morally beneficial, whatever be the sphere we hold. We shall not fail to bear testimony for the truth, and therefore for God.

It would also prove a powerful incentive to this work of moral

rectification to bring the example of Christ frequently before our minds. We have much of His verbal teaching transmitted to us. It is presented in various forms. Like other men, He asks questions for information. He answers inquiries. He makes personal remarks in reference to scenes and events transpiring around Him. He states His opinions and convictions with the utmost freedom respecting persons and classes of persons with whom He comes in contact. He speaks to instruct, to guide, to comfort, and to console. He utters words full of righteous indignation. He opens His mind and heart, in the humble home and at the frugal meal, with all the sincerity, tenderness, and kind consideration of a true friend. He speaks to the multitude in more extended discourse, and by graphic and wonderfully suggestive parables. He puts Himself into daily contact with all classes and conditions of society. He is tried by the severest tests—the constant malignity of His enemies and the repeated follies of His disciples. How does He demean Himself in all these changeful aspects of His public life? We are irresistibly compelled to pronounce Him free from all those faults, follies, and sins of speech into which even the best of men often show themselves too ready to fall. We shall search in vain—if we search even to the utmost—for any words proceeding from the lips of Jesus which are expressive of arrogance, self-glorification, censoriousness, rash judgment, groundless anger, disregard to truth, justice, or universal love. His words were always morally appropriate and well timed. His extraordinary wisdom is especially seen in the peculiar adaptation of the brief sentences and more expanded discourses which fell from His lips to the peculiar circumstances in which He and His auditors were placed. He always spoke the word which was in season; He never spoke out of season. The speech of Christ never indicated want of moral-forethought and discretion, and therefore never needed rectification. Morally perfect Himself, the proofs of such perfection were never wanting—not even in any one sentence which ever fell from His lips.

This, then, we are clearly taught by the example of our great Master—that holiness of character and purity of speech are indissolubly connected. If we possess “the mind of Christ,” and seek for the constant replenishment of divine light and love, then “no corrupt communication will proceed out of our mouth, but whatever is good for needful edification, that it may minister grace to the hearers.”

J. SALISBURY.

DRESS.

DRESS as plainly as your parents will allow you, but in bright colours (if they become you), and in the best materials; that is to say, in those that will wear longest. When you are really in want of a new dress, buy it (or make it) in the fashion; but never quit an old one merely because it has become unfashionable. And if the fashion be costly, you must not follow it. You may wear broad stripes or narrow, bright colours or dark, short petticoats or long (in moderation), as the public wish you; but you must not buy yards of useless stuff to make a knot or a flounce of, nor drag them behind you over the ground. And your walking dress must never touch the ground at all. I have lost much of the faith I once had in the common sense and personal delicacy of the present race of average English women, by seeing how they will allow their dresses to sweep the streets, if it is the fashion to be scavengers.

JOHN RUSKIN.

The New School Hymnal.

CONVERSATION IN A PASTOR'S FAMILY.

Eldest Son.—Have you seen Mr. Stevenson's interesting and useful paper in the February *G. B. Magazine* on the charming School Hymnal he has edited? I went over the book last month, and was struck with the feature to which attention is drawn in the Magazine, *i.e.*, the great variety of authors; but had not then observed that as many as 13 of the 150 authors whose hymns enrich its pages are Baptists, and that their contributions number more than 30 out of 343. Probably that proportion is not exceeded by any other denomination save the Episcopal. Whilst, however, the number and variety of authors is remarkable, the hymns of the older English writers are few in number—Dr. Watts, for instance, appearing only two or three times in the whole book, and Dr. Doddridge not at all.

Elder Daughter.—Are you sorry for that? Don't you think that freshness is needed in our school hymn-books even more than in our congregational hymnals?

E. S.—No doubt; yet Dr. Watts' *Divine and Moral Songs*, and such hymns as *See Israel's gentle Shepherd stands* (Dr. Doddridge's), as also the *Hymns for Infant Minds* by Ann and Jane Taylor, have exercised a powerful influence ever since they were written, and are still held in high regard.

Youngest Daughter.—Yes, brother; but we do not now want to be always singing, *Whene'er I take my walks abroad*; and, *Let dogs delight to bark and bite*; or hymns of that sort.

E. S.—Perhaps not; and certainly no one can complain of too much old material in this delightful new book. Possibly and probably some will complain that there is too little; for, after all, such hymns as Dr. Watts' *Blest be the wisdom and the power*; *What blest examples do I find*; and Jane Taylor's *Lord, teach a little child to pray*, are worthy of a place in any school hymnal.

Youngest Son.—Yes; but, you see, nearly everybody knows all those good old hymns by heart, and the editor could not fill the new book with all such like, because he would thus be keeping out a lot of the grand new hymns which we all want to see and to have. What do you think, papa?

Father.—Well; I think any one who examines this book must agree that, for freshness and variety, it is unsurpassed, and probably unequalled.

E. D.—Yes; and the style of the book; the printing; the binding; the absence of errors; the taste evinced in the choice of the hymns; the high standard of excellence maintained throughout; the arrangement of subjects, and the convenient alphabetical order of the hymns under each subject, render it altogether "a thing of beauty, and"—you know the rest.

Y. D.—It is a good idea to have a penny edition for those schools which have large infant classes, with separate services in a place by themselves; and the complete book at threepence, or in cloth limp at fourpence, is not dear; but it is unusual (is it not?) to charge double

price for cloth boards. Would not sixpence have answered better than eightpence ?

Y. S.—O, you know, there are never so many copies of the best editions sold, and therefore the publishers cannot afford to cut the price fine ; but doubtless there would have been a larger sale of that edition at sixpence than there will be at eightpence.*

Mother.—Speaking again about authors, it would be interesting to know how the book is made up ; *i.e.*, what author or authors have the largest number of hymns, seeing that there are so few by the favourite authors of our childhood.

F.—Miss Havergal takes the lead, having thirteen hymns ; Mr. T. Goadby has nine ; W. W. How (now Bishop of Bedford), eight ; F. W. Faber, seven ; E. H. Jackson, seven ; The Countess of Jersey, six ; Mrs. Alexander, six ; Sarah Doudney, five ; A. N. Blatchford, five ; Annie Matheson, five ; J. Ellerton, five ; Mrs. Van Alstyne, five. All the other writers have a smaller number.

M.—It appears, then, that not only is a lady at the head of the list, but that quite one-half of those whose hymns are most numerous are women ?

F.—Yes ; and I believe it will be found that at least one-third of the entire list of hymns are by female writers, of whom there are nearly fifty acknowledged in the book, and their hymns are amongst the most beautiful in the whole collection. I am not at present aware of any other school hymn-book, or even a congregational hymnal, which contains nearly so large a proportion of hymns composed by women.

E. D.—How may we account for the fact that the proportion of gifted female hymn-writers is now so much greater than at any former period, and apparently increasing ?

F.—Perhaps the general encouragement now given to the development of talent among women may have something to do with it ; but probably a truer philosophy will regard it as a token of the larger outpouring of the Spirit in these latter times, and of the purpose of God to make women more largely useful in the quickening of His church, and the bringing in of the latter-day glory.

Y. D.—Are such hymns as *Around the throne of God in heaven, and There is a happy land*, found in the new book ?

F.—Yes ; but the proportion of that class of hymns (I refer to *There is a happy land*) is happily smaller than in some hymn books. Don't you think we have rather too many hymns about the "happy land far away ;" and that some of them might with advantage give place to hymns about the happy *state*, now and hereafter, of those who follow the Lamb ?

E. D.—Do you think that unspiritual ideas about heaven and the heavenly life are fostered and diffused by hymns of that kind ?

F.—There is danger. The imagery employed in the Apocalypse to set forth the redeemed church in glory, by the figure of a city with a river flowing through it, is used in many hymns in such a way, and with such frequency, as to leave untaught minds under the impression that the shadow is the substance, and that the earthly imagery is the heavenly reality. In this new School Hymnal there are not more than

* Since the preceding was written an Edition has been published at sixpence.—*See Advt.*

twenty hymns on the subject of heaven; but even some of these seem rather too material, as, for instance, a line in one of the beautiful hymns of a chaste and acceptable writer, *Come where the spray of the river is falling*, which looks too much like the reproduction of the earthly idea presented in a well-known and too well-worn hymn—

“On the margin of the river,
Washing up its silver spray,” &c.

Y. S.—A novel feature in the new book is the section for Band of Hope Meetings in connection with Sunday schools. This seems a very good idea.

E. D.—Yes; and it is pleasing to find a section for Juvenile Missionary Meetings, but unfortunately the number of hymns is exceedingly limited, there being only seven for Bands of Hope, and fourteen for Juvenile Missionary Meetings. Still the recognition of the Band of Hope in the School Hymnal is itself a step in advance and in the right direction.

E. S.—Another feature in the new book is the remarkable variety of rhythm—a variety which demands the very useful index of metres which the editor has thoughtfully provided. Perhaps the absence of the important distinction between iambic and trochaic metres may cause some confusion and disappointment in the choice of tunes; but apart from that liability, the index will be a boon to tuneful teachers.

Y. S.—It appears from the editor's paper in the *G. B. Magazine* that those who use the book will need to consult *Dr. Allon's Tune Book for Children's Worship*, as well as the *Bristol Tune Book*, and even then some hymns will require tunes from other sources. Will not this be rather troublesome?

F.—True: but such is always the case with a new hymn book, at least for a time; and teachers who are in earnest will not be beaten, but will seek out the best tunes for the best hymns, and will get the scholars to learn and sing them.

E. D.—But what about teachers who are *not* particularly in earnest, and who would be apt to say, like a certain character in the Book of Proverbs, “*there is a lion in the way*;” or who would object to the adoption of a hymnal containing so many hymns for which tunes could not easily be found? Would it not be worth while for the Hymnal Committee to prepare and issue a companion Tune Book?*

F.—That might make things easy for the schools, but it might not be a very easy thing for the Committee to accomplish, as the undertaking would not be free from difficulties.

Y. D.—The School Hymnal is so nice and good a book that I hope it may be adopted in our Sunday school, and in many others. How could we promote its circulation?

F.—By speaking about it; asking people if they have seen it; showing it; getting some of its choice hymns recited in the school, and sung on special occasions; and by giving copies of the book as prizes to the scholars. It has been already shown to our superintendent, and will be submitted to the teachers for adoption in due time.

The Manse, Fivehead, Taunton.

J. COMPSTON.

* The Publication Board, at its recent meeting, decided to take steps for issuing a TUNE BOOK; and have made arrangements accordingly.—ED.

The Hearer as a Preacher.

THE following is extracted from the Report of our Church at Mansfield Road, Nottingham. It certainly deserves a larger audience.

“I would give much, and I should think I had rendered you a priceless service, if I could make you understand and feel that *hearing is itself a kind of speaking*, and that *a minister never opens his lips but that all who listen to him forthwith betake themselves to preaching a sermon; yes, and even those members of the congregation who are not present begin to preach too.* That sounds paradoxical, I admit; it is a paradox in form; and yet it is strictly and manifestly true. For is it not clear, is it not obvious, that by their very selection of the place of worship they attend, by simply attaching themselves to one church rather than to another, men proclaim what those forms of Christian truth are which they value, and what the spirit they approve in those who are called to preach those truths? Is it not clear that, by your regular and punctual attendance on any public ministry, you are setting your seal to that ministry? Is it not obvious that, by the interest and sympathy with which you listen to the words spoken from the pulpit, you are giving them weight and force? What harm, what infinite harm, has been wrought by men who have continued to attend a ministry long after they had discovered that it did not meet their wants, nor kindle and inflame their spiritual energies, nor breathe a spirit they could admire!

“Ah, that good men everywhere would but consider that by their attendance on any public teaching they are saying: ‘*These are the truths which I believe; and this is the spirit in which, as I conceive, they ought to be urged.*’ Ah, that *you* would understand, and act on the understanding, that by your eagerness to come to chapel, and to come regularly and punctually, by your keen attention, by your evident sympathy, by your hearty enjoyment both of the teaching and of the worship, you are inviting your neighbours to come with you, to listen as you listen, to receive the truth you love, and to share in your heartfelt devotion; while, on the other hand, by permitting yourselves to be kept away by trifles which you would not suffer to keep you away from business or even to make you late for it, by your indifference or your merely perfunctory participation in acts of worship, by every moment of failing attention and flagging sympathy, you are virtually saying to your neighbours: ‘I don’t think *you* would get much good from coming with us, or by being very much in earnest if you came.’

“It is the congregation that preaches quite as much as the minister, therefore, though too often they seem to be preaching in quite opposite strains; while those who are absent from any service which they could attend are preaching their sermon too, and exhorting all whom it may concern *not* to go to a place to which they themselves do not care to go, or do not care enough to make their presence regular, punctual, and effective. And I do verily believe that if there were but one Christian congregation in this town, every member of which was thoroughly in earnest, and took a keen, constant, and sacred delight in the worship and the Word of God, that congregation, however poor and small it might be, would soon become a great power of God for good.

“S. Cox.”

General Baptist Building Fund.

WE are fast coming to the end of the last of the five years during which the pledges given to the above Fund were to be redeemed. Will those friends and churches who have generously promised various sums permit us to remind them that there are but two more months before the time fixed by the Association terminates—*i.e.*, May 31? No one intends, or would like, to be behind in their contributions. Still “the time is short,” and the necessity for immediate action imperative.

We make this appeal the more earnestly, because the circular sent out two months ago on this subject has not yet brought many responses. To quicken any lagging resolve, therefore, we “stir up your pure minds by way of remembrance,” and confidently look for the result in the Treasurer receiving a stream of communications bearing the promised subscriptions into the treasury of this Fund.

If further stimulus were needed we believe it will be found in a consideration of the following facts:—

The Fund was established in 1866. Since that time it has loaned to the churches a sum of £10,560. This has been lent to sixty-two churches, in various parts of the denomination, in sums ranging from £60 to £500. The town churches have received the larger share, but the villages have had fully *two-fifths* of the help given. If we reckon that only a quarter of this sum would have been paid in interest—a very small proportion—the amount saved to the denomination is nearly £3,000. But beside saving interest, the principal has been paid off in many cases, so that instead of a debt of many thousands of pounds on the property of the churches, it is free, and the churches so much the richer. This, too, has liberated their hands for other work at home and abroad; and if the institutions of the denomination are not more prosperous in consequence, they no doubt will be.

The monetary help is, however, a small part of the benefit gained. The lifting of crushing burdens of anxiety from the hearts of overstrained ministers, long-suffering deacons, and struggling church members, and the freedom afforded to work for the Great Master with a lighter heart and unfettered finance, is an achievement, the value of which all will feel, and in which all will desire to share.

On these grounds we venture to appeal to churches and individual members who have not yet aided us by promise or gift, to come to our help now, and enable us to complete the work so ably begun by the late Secretary—our indefatigable representative at Rome—by liberal donations between the present date and the end of May.

Should the object be attained, and the amount promised be subscribed, a friend of the Fund has generously engaged to add another £100 to the capital.

WM. BISHOP.

THE MAGAZINE FOR MAY.—We are sorry we are not able to insert the memoirs of two of “the Barton Deacons,” by Rev. G. Needham, “Hours with Enquirers,” by Rev. F. J. Bird, and “Nonconformity,” by Rev. E. H. Jackson. They shall appear next month.

Leaves from Our Church Books.

NO. VII.—THE CHURCH AND CONGREGATION AGAIN.

THE following letter from the Rev. THOMAS BARRASS is on a question of such living and personal interest to men and to Christian churches, that we are glad to give it a place on this leaf.

"My attention," the writer says, "has been called to your remarks on page 102 of this month's Magazine, and the impression of some is that, in your judgment, those who attend and subscribe should also be welcomed into the church. My reply is, that your remarks scarcely go so far; still, I fear, they are rather fitted to mislead, however unintentionally.

"Either the church is a spiritual organization or it is not. If it be, then we ought not knowingly to welcome into its fellowship those who are *unconverted*, whether they subscribe or not; and we ought to admit converted people even if they do not subscribe—subscriptions cannot be made a term of membership. Are seat-holders 'comrades' in the most important sense? Some of us are at a loss to know what 'frigid ways, and repellant methods,' are referred to. Our impression is that admission into the church is a very easy thing in these days, perhaps too easy often. Of course we should try to bring into the church those who are '*Christians*;' but how many seat-holders and subscribers there are we could not conscientiously consider as Christians."

Of course the fault is ours, and is due to the cloudy and hazy style in which we have written. That a man *ought* to write so that mistake is impossible we accept as a fundamental canon of literary style; and since we are wofully misunderstood, we hereby humbly apologize. We hold that the Church of Christ should consist of *none* but real Christians: but we as stoutly maintain that all *real* Christians should be in the visible and organized Church of the Lord Jesus; and that it is a perilous deed to put even a small stumbling-stone in the way of one of Christ's "little ones" who is making for the church's door. Indeed, we said *four* times in thirty-six lines that one business of the church is to bring into real fellowship all the *CHRISTIANS* in the congregation. But that was not enough: so let it be understood that we say it *four times* more.

Agreed: but how shall we distinguish "the Christian" from him who is not one? What are the signs of "conversion?" A guinea subscription to a missionary society? Paying for a seat at seven and sixpence a quarter? Not obviously and necessarily: and yet I count it a high proof of "conversion" to know what to do with money. Indeed I fear I have known some men who professed to have been converted these forty years, and are members of churches, who have not learnt that lesson yet. Beecher said a wise and true thing when he affirmed, "Some of God's noblest sons, I think, will be selected from those that know how to take wealth, with all its temptations, and maintain godliness therewith. It is so hard to be a saint standing in a golden niche." Verily when we see a man who is skilled in the art of using money for the good of men and the glory of God, we may conclude that he is not far from the kingdom.

The signs of conversion are manifold; and I *know* that one "method," "repelling" some *genuine Christians* from church fellowship, is that of insisting on a particular type of inward experience as the condition of admission. There is a reluctance to recognize the diversity of the operations of the Spirit: and "timid, feeble, and self-distrusting Christians" are debarred the solace and service of church communion. We must get testimony to real and living faith in Christ Jesus; but we have no right to insist that the testimony shall be of a particular colour, expressed in particular phraseology, or disclosed in any one exclusive mode.

It is a source of unspeakable delight to find that "some" of our readers know nothing of "frigid ways and repellant methods;" and I fervently desire the arrival of the same blessing for them all; though I know too much, alas! from letters, and ministerial and other testimonies, to be sanguine of a speedy satisfaction of that desire.

But enough. Knowing, as I do, that there are many *Christians*, mark the word! outside the Church of Christ, and being more *practical* than disputative, I proceed to sketch, in a few words, another method of bringing them into

communion—a method that we “worked” at Praed Street for six or seven years, at the beginning of my ministry, with most cheering results—in short, till we ceased to have room for additions. At the Sunday evening service it was announced that a CONVERSATIONAL MEETING would be held on the conclusion of the service, and friends wishing for guidance on matters relating to the Christian life were requested to remain in their seats. Arrangements had been made beforehand for about a dozen friends fairly skilled as religious advisers to be in attendance. A hymn is sung, and prayer offered. The pastor says a few words, encouraging a frank statement of difficulties, or reciting the way in which some troubled one has been helped, and then the conversationalists go to their work—Christian women and experienced men speaking with the women, the pastor mostly fixing upon the young men. The conversation lasts for half an hour, a little less or more; another hymn is sung and prayer offered, and the meeting is over. I have no hesitation in saying that in the course of five or six years, three hundred persons, who gave credible evidence of Christian life, were added to the church mainly by this agency. Many of them are in the church now, and have been extremely grateful for that “easy” way of being led into fuller light and deeper joy. Three of these meetings were held in two months, prayer meetings and the Lord’s Supper taking the other evenings. I will only add that recently my colleague, Mr. Avery, has re-introduced this method of work at Praed Street with most gratifying results.

JOHN CLIFFORD.

Where do our Ministers come from?

A poor benighted individual, signing himself “A General Baptist,” has written to the *Baptist* saying that out of our 118 ministers only twenty-six have been educated at Chilwell.

Clearly that writer is not a full-grown *General Baptist*; or he would know that our Training Institution has had several local habitations, and figures in the Year Book List of Ministers as “Leicester,” “Loughborough,” “London,” and “Camberwell,” as well as Chilwell; just as Rawdon appears in the list by its earlier name of Horton, and Regent’s Park by that of Stepney. [N.B.—The Association Secretary would do well to make mistake impossible by giving the present name of the *One* Institution in each case. That is the only way to keep some men right.]

The facts of the case are these. Thirty-five ministers are not labelled as from any school of learning; that leaves us eighty-three to account for. Of that number forty-five have been trained in our own College; four are from un denominational Universities, and one from the Independents; and the remaining thirty-three are from other Baptist Colleges in the proportions of one from Llangollen, two from Manchester, two from Bristol, six from Regent’s Park, eight from Rawdon, and twelve from the Pastor’s College. Need I add that our Foreign Missionaries in Orissa (with the exception of one) and Rome, the President of the College, the Secretary of the Foreign Missionary Society, and others, not pastors of churches, but doing good denominational work, were trained at Chilwell? No! it is sufficient to have shown that instead of NINETY-TWO being drawn from “other institutions and schools of learning,” it is THIRTY-THREE. A slight difference! No mature “General” could err so egregiously!

But why the Thirty-three? Well, why *not*! Our own College is not able to supply the needs of our churches, and therefore we must get the thirty-three from other quarters. The churches would not leave their own College if it supplied what they want. But it does not, and at the present rate of ministerial produce cannot. We ought to double our productive power, and *must* do so right early. Only five of our men in twenty years are found amongst the Particular Baptists; and their departure, if explained, would throw no discredit on the College. We have grown in that time one Independent, and one Churchman, and two men who have not yet found pastorates. I wish other Colleges could show anything like so good a record.

But I do not say we ought to be satisfied. Far from it. The vitality and usefulness of our churches depends unspeakably upon the quality and force of

our preachers. We want *more* men from our College: and we want more of them better-trained. We ought to bestir ourselves to give some men a much longer term, and have more men under our direction generally. The churches must give more prayer, and men, and money, both to the College and to the Home Mission, or we shall fail in our duty to our time.

As to the method of calculating "the cost of a student," is it not a formidable task? The original cost of the planet itself, and of the particular bit of land we occupy, and of the buildings, and of all the Tutors from Dan Taylor onwards, and of all the books in the library, and of the chemical apparatus, etc., etc., etc., "I ask," in the language of "A General Baptist" in the *Baptist*, is it not just to place to the cost for the number of students now located at the College?"

Let us be sensible: and it would not be amiss if even "A General Baptist" made a strenuous effort to be accurate. We might expect it of him, if of nobody else.

JOHN CLIFFORD.

To-morrow and To-morrow.

FOR THE YOUNG.

"I WILL plough my field to-morrow," said Jeannot; "I must not lose any time, as the season is advancing; and if I neglect to cultivate my field, I will have no wheat, and as a consequence, no bread."

To-morrow arrived. Jeannot was up by daylight, and was about going out to get his plough, when one of his friends came to invite him to a family festival. Jeannot hesitated at first; but on reflecting a little, he said, "A day sooner or later makes no difference for my business, while a day of pleasure once lost is always lost." He went to the festival of his friend.

The next day he was obliged to rest himself, because he had eaten a little too much, and drunk a little too much, and had a headache. "To-morrow I will make up for this," said he to himself.

To-morrow came; it rained. Jeannot, to his great grief, was unable to go out all day.

The following day it was fine, and Jeannot felt himself full of courage; but unfortunately his horse was sick in his turn. Jeannot cursed the poor beast.

The following day was a holiday, and he could not, of course, work. A new week commenced, and in a week a great deal of work may be done.

He began by going to a fair in the neighbourhood; he had never failed to attend it; it was the finest fair held within ten miles. He went afterwards to the christening of a child of one of his nearest relations; and afterwards to a burial; in short, he had so many things to occupy him, that when he began to plough his field the season of sowing was past; thus he had nothing to reap.

When you have anything to do, do it at once; for if you are master of the present, you are not so of the future, and he who always puts off his business till to-morrow runs a great risk of never being able to finish anything.
—From the French of P. Blanchard.

The Victorious Peace in the Transvaal.

"Peace hath her victories
No less renowned than war,"

Said Milton to Cromwell; and the moral courage of our Government has illustrated the memorable historic phrase, by securing in the Transvaal a more brilliant victory than any ever won on the field of battle. We have dared to be just and merciful, when strongly goaded by passion and false glory, to display the greatness of our power and the prowess of our arms. It is a grand reversal of the policy of brute force. We could easily have crushed the Boers, and it was exasperating to be beaten by them; but the moral triumph is all the more conspicuous. MR. GLADSTONE and SIR EVELYN WOOD have made the world eternally richer by this deed. It is a victory of Christianity. We have more hope of Old England than ever. God be praised!

Scraps from the Editor's Waste-Basket.

I. THE DISCUSSION ON BAPTISM has startled some of our readers, and set their pens going. One says—"I have read with exceeding pain the letters of Mr. Watson and some others in the *Freeman*, and it seems to me that if Baptist leaders are to treat our Lord's commands after that fashion, we ought as a denomination to cease to exist—that is if they are right. To pay homage to culture and worldliness at the expense of truth is to be unfaithful to our divine Master." Another writes in a more hopeful strain, and is evidently an optimist in spirit. "This breeze from Bouverie Street is an ill wind, but it is sure to blow that which is good for Baptists. It will clear their minds of the error which regards baptism as one indispensable requisite for communion and for church fellowship." A third says—"It is nonsense, at this time of day, to try to get people to accept sprinkling or pouring as baptism, when there is scarcely a Pædobaptist to be found who does not admit that immersion is the original and New Testament mode." From a lecture (soon to be printed) on baptism, by the Rev. J. Batey, in which he called up a cloud of witnesses, it appeared that the principal difference between Baptists and other Christians on the matter of baptism is that other Christians *say* the immersion of believers is right, and forthwith practise the sprinkling of babes, and Baptists say that the New Testament method is that of immersing believers, and forthwith *do as they say*.

II. AN AMERICAN PÆDOBAPTIST ON DEAN STANLEY'S VIEWS OF BAPTISM.—He says:—"If further careful reading reveals no better ground for a belief in sprinkling than that taken by Dean Stanley, I must accept "immersion" as the only form which constitutes baptism. It seems to me that the whole force of his argument, that these changes have been wrought by God's spirit operating in His people, is destroyed by the fact that so large a body of Christians have always protested against *any change*."

III. THE "CHURCH TIMES" ON THE PREACHER'S WORK.—In the first of a series of articles on preaching, that bitter and scurrilous, vivacious and vehement, sacerdotal organ, the *Church Times*, thus contrasts "preaching" and "administering the sacraments":—"Of course *the* one most important part of their ministerial

work is the celebration of the Blessed Sacrament of our Blessed Lord's Body and Blood. Everything should centre round that, and a really well arranged "Low Celebration" should have about it, simple as it must necessarily be, an amount of reverence and order which must, as necessarily, reflect upon the minds of those who are present at it." "Of course" that is what the apostles thought when they gave themselves to prayer and to the ministry of the word.

IV. THE AMERICAN CENSUS.—The United States within ten years (of which five, at least, were years of depression) has increased from 38,500,000 people to 50,000,000. The revenue has been steadily growing, notwithstanding a reduction of taxes; in fifteen years after a war which seemed to devastate the entire land, they have paid a third (*i.e.* £170,000,000 sterling) of the enormous debt, and have re-established specie payments, and have placed their credit on a level with that of the oldest and wealthiest nations. These are witnesses in favour of REPUBLICANISM that will do more to shake Continental despotism, and arouse aspirations for a simpler and more economical national life, than bushels of arguments and tons of rhetoric. Will our census show a stability and a prosperity like it? We shall see.

V. TRACTS FOR THE EDUCATED CLASSES.—*The Monthly Tract Society*, of which Mr. J. Stabb, 5, New Bridge Street, E.C., is Secretary, aims at producing tracts for the educated classes. The following incident is an eloquent advocate of such quiet work:—"The late Lord Jeffrey regularly received, and read with great interest and attention, the tract that was sent to him through the post. One morning, while a friend was with him, the post brought his letters, and on opening one of them, his Lordship said, 'Oh, here's my *monthly* friend!' and, passing it over to his friend, he continued, 'Do you know that I have been very much impressed by this thing. It has come to me for a long time. At first I paid no attention to it, and put it in the waste-basket; I was so bothered by lots of things coming to me that I thought it was some trash, and cast it aside; but one day I was led by some accident to read a tract, and do you know, I was very much struck with it? As a literary man it pleased me exceedingly, it was so

beautifully written. So I began and rummaged my waste basket, and got hold of those tracts that were not destroyed, and I read them all from beginning to end. Well, now, I thought, who sends me these tracts? It must be some good person who has some interest in my poor old soul; and I determined to read them regularly as they came. I may say I quite long for them, and when one comes to me, I always keep it till the quiet of the evening, when everybody has retired, and I sit down by the fireside and read it, and you can't tell how I enjoy it."

VI. "AULD ENGLAND" AND YOUNG AMERICA.—In his annual report just issued, Mr. Albert Shaw, United States Consul at Manchester, makes some observations on the prospects of trade between England and America which are interesting. Mr. Shaw considers the moisture of the atmosphere in Lancashire as a natural advantage in favour of English cotton-spinning, which, for the reasons he gives, cannot be supplied in the United States by any artificial conditions. In American manufactures, of which wood is the material, Mr. Shaw thinks there are special reasons for expecting a great development of the demand here, all that is necessary being a careful study of English tastes and requirements. As regards cheese and butter, he counsels above all careful attention to quality. Altogether Mr. Shaw does not consider it so easy a task to beat English manufacturers or producers in their own markets as some English writers and speakers are wont to assume. The great growth of our foreign trade he attributes mainly to two causes—the system of partnerships existing between foreign and home firms, and what he calls "the far-reaching banking facilities of England."

VII. FIVE MILLIONS OF ENGLISH MONEY FOR INDIA.—The cost of Tory imperialism is coming upon us. The Afghan war is put down at £19,000,000; and Mr. Gladstone purposes we should pay £5,000,000. We ought to pay every farthing; and if we were made to pay it in one year, perhaps we should then feel a little more acutely what it means to have a vain and vacuous Governor General in India, and an Oriental Prime Minister at home. We grieve that the progress of the over-burdened people of India should be retarded by the false and pernicious policy of everlasting aggression.

VIII. THE UNITARIAN AFFIRMATIONS.—At last the Unitarians are beginning to practise the advice of Emerson—"give us affirmatives." They have long been versed in negations; and it is not difficult to see from their history that the "*virtue to produce belief*"—which is the highest and in reality the only literary success," according to Carlyle—ought to be the distinguishing virtue of all teachers of their fellows. We welcome this attitude of affirmation. The affirming Unitarians have been the Unitarians nearest to Christ; and we shall be surprised if this really forward movement does not add to their joy and to their usefulness.

IX. THE JEWS.—According to an estimate of the New York *Journal of Commerce*, the number of Jews in the world slightly exceeds seven millions, distributed as follows: Russia, 2,621,000; Austria, 1,475,000; Germany, 512,000; Turkey, 100,000; The Netherlands, 70,000; Great Britain, 60,000; France, 50,000; Italy, 35,000; Spain and Portugal, 4,000; Sweden and Norway, 2,000. There are half a million in the United States, of whom about 70,000 live in New York. In Asia there are about 200,000, of whom 20,000 are in India, and 25,000 in Palestine. Nearly 100,000 reside in Africa, the bulk of whom are to be found in Algiers.

X. THE ESSENCE OF FALSEHOOD.—It should be pointed out with continual earnestness that the essence of lying is in deception, not in words; a lie may be told by silence, by equivocation, by the accent on a syllable, by a glance of the eye attaching a peculiar significance to a sentence; and all these kinds of lies are worse and baser by many degrees than a lie plainly worded; so that no form of blinded conscience is so far sunk as that which comforts itself for having deceived; because the deception was by gesture or silence instead of utterance; and finally, according to Tennyson's trenchant line, "A lie which is half a truth is ever the worst of lies."—*Ruskin*.

XI. ROMANISM ON THE CONTINENT.—The Portugal Government is about to bring in a Bill prohibiting the JESUITS from keeping schools or instructing children. Romanism cannot be trusted. It is a political engine. It works fearful mischief. France has long been awake to the fact. The manhood of Italy is aware of it. Germany knows it of a truth. England notwithstanding, Romanism is doomed.

Reviews.

LIFE THROUGH THE LIVING ONE. By J. H. Brookes, D.D. Hodder & Stoughton. Price 1s.

THE most useful part of this book is the section headed "Stumbling Blocks Removed," wherein we have a practical, salutary, and sympathetic discussion of the principal difficulties confronting souls in their endeavour to get into "the way of salvation:" as for example, "I do not feel that I am a sinner," "I do not feel that I am saved," and the like. Though we could not endorse some parts of the expository section of the book, yet, taking it as a whole, we commend it as sure to be useful to many who are seeking after God, if haply they may find Him. Ministers, elders, and those who make it their chief business to help their fellows in the quest for Christ, should purchase and loan this book. To them it will be a valuable auxiliary.

BOSTON MONDAY LECTURES: CONSCIENCE. By Joseph Cook. Hodder & Stoughton. Price 1s. 6d.

MR. COOK'S treatment of the difficult subject of conscience struck us from the first, as being his best work. His philosophy is broad, and based on all the facts; his statement is singularly lucid; and his facility in the use of historical illustrations and parallels is commendable in the highest degree. In this volume, as in others, he is more than a match for all opponents, relentlessly exposing their fallacies, and placing his strong affirmations on the granitic basis of fact. This is the only complete English edition of lectures and preludes, and is published under the supervision of the author.

LIFE. By James Platt. Simpkin, Marshall, & Co. Price 1s.

THIS volume is the fourth of a widely circulated, practical, and useful series of books, handling that question fresh in all generations, but never more eagerly put than now—"how to make life worth living." Mr. Platt speaks with the authority of a man of business, an attentive observer, and an appreciation of the inward springs of force and being. On common sense, health, recreation, thrift, marriage, &c., our author gives most valuable counsel; but on the profoundest subject of all, "Religion" and "Life," we miss a definite portrayal of Him who is the Life and the Light of men.

IS LIFE WORTH LIVING? AN EIGHTFOLD ANSWER. By John Clifford, M.A., LL.B. THIRD THOUSAND. E. Marlborough & Co. Price 1s. 6d.

"WITHOUT shrinking from looking honestly at the evils and sorrows of life, without unduly minimising them for the purposes of argument, the author shows; and we believe convincingly, that . . . there is an amount of happiness enjoyed by men on earth, and a measure of hope permitted as regards the future, which *do* make life worth living.

"Mr. Clifford always writes as a man of culture and not less as one possessed by full and joyous faith in God. We sincerely trust that this volume will have a large circulation, for it is peculiarly adapted to the times."—*Christian World Pulpit*.

"Mr. Clifford argues ably, . . . proves himself a close observer of the various schools of modern thought, and grapples in earnest with the question."—*Echo*.

"We believe that no one has given an effectual reply to Mr. W. H. Mallock with so much expertness and conscientiousness as Mr. Clifford does in this book."—*Y Great*.

HAROLD GLYNDE; a Poem. By Edward Foskett. London: F. Pitman, 20, Paternoster Row, E.C.

THIS is a poem, a temperance story, and an effective cantata, all in one; and so it affords a popular musical programme, with the additional charm of a well-defined poetical narrative. The music has been specially contributed by the following composers, amongst others: Dr. Stainer; C. S. Jekyll, composer to Her Majesty's Chapels Royal; George C. Martin, Mus. Bac.; and James A. Birch. There are fourteen songs; and the story is told in a manner to interest and impress. Our temperance societies should get it at once, and make "a musical evening" with it. It is published at cheap rates; in the Tonic Sol Fa at 1s., and in the Old Notation at 1s. 6d.

BETTER THAN GOLD; OR, THE PRECIOUS BLOOD OF CHRIST. By H. D. Brown. Hodder & Stoughton. Price 1s.

WE are glad to call special attention to the *Eighth* Thousand of this useful little work. The truths of the gospel are stated in simple, earnest, and persuasive words. It should have a free course made for it.

STEPHEN GRELLET. By William Guest, F.G.S. *Hodder & Stoughton*. Price 2/6.

THE fourth of this series of popular biographies, published under the title of "Men worth remembering," narrates the career of one of the most illustrious Quakers of recent times. Stephen Grellet—or, as he was originally named, Stienne de Grellet—belonged to the French nobility, and was reared in French Catholicism, but was, in a singularly interesting manner, forced to think on "eternity," and to cry aloud for the forgiveness of his sins. The works of William Penn and members of the Society of Friends directed his enquiring and penitent spirit, and he was led in the most simple and child-like manner to consecrate himself to works of mercy and philanthropy. His "enthusiasm of humanity" glowed as intensely as Howard's, his holiness was as impressive as Fenelon's, his labours approximated St. Paul's, and his usefulness can never be told. No one can read this well written story without a quickening of interest in humanity, in the political and social welfare of men, and in the progress of the kingdom of God. We heartily commend the volume to our readers.

STUDIES IN THE GOSPEL ACCORDING TO ST. MATTHEW. By Rev. J. Cynddylan Jones. *Hamilton & Adams*.

SEVENTEEN of the leading topics of the first gospel are, in this volume, made the basis of thoughtful, suggestive, well-arranged, and clearly-expressed sermons. Mr. Jones has the faculty for the effective treatment of large breadths of scripture, seizing their salient ideas, treating them in a broad and fundamental manner, and so carrying his readers to the heart of Christianity and of life, in a way that secures attractive freshness and mind-compelling force. We welcome these "studies," and shall be glad to introduce to our readers other works from the same able and glowing pen.

THE BRETHREN: THEIR WORSHIP AND THE WORD OF GOD AT OPEN VARIANCE. By R. H. Carson. *Stock*. Price 1s.

THE worst feature about this pamphlet is its denunciatory declarations at the beginning. The argument is solid and convincing; the evidence cited is unimpeachable; and the spirit of the writer is free from acidity and bitterness: but for all purposes of conviction the opening pages are a flagrant mistake. Persons who are not "brethren," and delight in

seeing them "worsted," will not find this difficulty; but as a book for conciliating and enlightening brethren, the introductory paragraph is a fatal blot.

MILLER MANNING; OR, A STORY OF CORNISH LIFE. By Matthew Forester. *Bible Christian Book Room*. Price 1s.

THIS is a picture of real life; well and worthily sketched and coloured, and of a worthy and well-doing man. It does not lack incident or anecdote; stirring event or vital religious movement; deep human interest or enthusiastic zeal in the preaching of the gospel. Christian men of humble gifts may learn what a wide field there is in the world for the use of good plain sense, true heroism, and an invincible faith in God. The work will be a means of grace to many.

IMMORTALITY: WHENCE? AND FOR WHOM? By the Rev. W. Key. *Stock*. Price 1s.

THIS is a brief and pungent book in favour of the conditional immortality theory. It denies that the "soul was formed or created immortal," and yet teaches that "man has a soul capable of living separately after the body has returned to the dust," and "that can only be finally extinguished by the Creator; and that, if true, immortality is derived by faith in Christ;"—in short it is a popular setting of the doctrines associated with the name of Mr. Edward White.

THE DISTRICT VISITOR'S COMPANION. By Rev. W. Boyd Carpenter, M.A. *Elliot Stock*.

A SENSIBLE and kindly and companionable friend, worthy of being in the warm confidence of every visitor of the sick, and of every worker amongst the poor. The visitors belonging to our decess societies, domestic missions, maternity societies, and the like, will find most valuable hints as to the most successful way of doing their work. It gives promise of being a most useful book.

A CONCESSION TO SUNDAY SCHOOL TEACHERS.—We are informed that by the generosity of a gentleman, who is interested in Sunday school teachers and their work, the publisher of the *Teacher's Storehouse* has been empowered to supply a limited number of copies of the last annual volume at half-price. Applicants for copies should address—Mr. Stock, 62, Paternoster Row, London, and enclose 1s. 4d., if they wish them sent post free.

Church Register.

Information should be sent by the 16th of the month to 51, Porchester Road, Westbourne Park, London, W.

CONFERENCES.

EASTERN CONFERENCE.—The next meeting of the Conference of Churches in the Eastern district will be held at Fleet on Thursday, April 14. W. ORTON, *Sec.*

WARWICKSHIRE CONFERENCE.—The Spring meeting will be held at Ebenezer Chapel, Netherton, on Monday, April 11. President for 1881, Rev. W. Millington. Subject of President's Inaugural—"The Church; Past, and Present."

LL. HOWARD PARSONS, *Secretary.*

MIDLAND CONFERENCE.—The Spring Conference was held at Mansfield, March 8th. The Rev. A. Greer, of Quorndon, preached at 11 a.m. In the absence, through indisposition, of the Rev. G. Needham, the Chairman of the year, Mr. James Hill presided at 3 p.m. Reports showed 634 baptized, 47 restored, and 137 candidates—being a decided advance upon the preceding year. The scheme presented to the meeting for appointing a Board of Reference for Facilitating Ministerial Settlements was referred to the next Conference. The Rev. G. Jarman proposed the following resolution, which was unanimously carried:—"That this meeting, consisting of ministers and representatives of the General Baptist Conference, deploras the outbreak of war in the Transvaal, especially as the Boers appear to be trying to regain the independence of which they were deprived by misunderstanding; that this meeting implores Her Majesty's Government to use every effort to prevent further effusion of blood, and offer terms of peace that shall be honourable to our instincts of freedom, and which will secure the termination of the war, and bring gladness to the great majority of the nation."

The Rev. R. F. Griffiths having stated that there were now two Bills before Parliament connected with the Marriage Laws, a committee was appointed to draft a resolution thereon, which was brought up, and unanimously agreed to:—

"That, in view of the recent introduction of two Bills into the House of Commons relating to Dissenters' Marriage Laws, the General Baptist Conference assembled here, and representing eighty-three Baptist churches in the counties of Leicester, Derby, and Nottingham, expresses its opinion that no re-arrangement of such laws can be considered satisfactory until the following points be provided for:—1, the removal of the difficul-

ties which now adhere to the preliminary notices, such as the discovery of registration boundaries, dual notices, and the obtaining of certificates in thinly populated and non-urban districts; 2, for dispensing with the absolute necessity of any official person at the celebration of the service; 3, for giving a clear and specific definition as to what is and is not a vital part of the open marriage contract made in the service; 4, for providing absolute security for preserving evidence of the full completion of the marriage contract; 5, for avoiding some of the occasions of laxity afforded by the present licence system; 6, for removing, as far as possible, a law for the rich and the poor; 7, that this resolution be sent to Messrs. Brigg and Blennerhassett, the members of Parliament promoting the Bill in Parliament, to Sir William Harcourt, M.P., and to the members of Parliament for the county of Nottingham."

The church at **KIMBERLEY** was admitted into the Conference.

Next Conference is at Melbourne, on Whit-Wednesday, the Rev. J. Alcorn to preach, and the paper prepared by the Rev. W. Chapman—omitted through the pressure of business—to be read at the afternoon meeting.

In the evening the Rev. T. Goadby, B.A., delivered his lecture on a Recent Tour in America. There was a large audience. J. SALISBURY, *Sec.*

CHURCHES.

BEESTON.—A well-attended tea and meeting of the church and congregation was held March 9. Total receipts for the year, £240. An effort was commenced to clear off old balances due to the church and school treasurers, and the remnant of an old debt on the chapel, amounting together to £100, which we have no doubt will soon be raised. The meeting was, in many respects, very encouraging.

CLAYTON.—On Shrove-Tuesday the annual tea festival was held. 426 were present. J. Bramley, of Halifax, presided. Addresses were delivered by the Revs. J. Bentley, W. M. Westerby, and Wendon Hambly, of Rawdon College, pastor elect. Proceeds, £8.

EPWORTH, Lincolnshire.—The 282nd anniversary of the G. B. church, Epworth, was celebrated on Sunday and Monday, March 13, and 14. On Sunday sermons

were preached by Revs. A. Levell and G. A. Currier, to crowded congregations. 280 were at the tea the following day. At the public meeting B. S. Mayhow, Esq., of Misterton, presided. Addresses were given by Rev. J. Young, of Kirton Lindsey, A. Levell, W. M. Anderson (pastor), J. Stutterd, of Crowle, J. Thornton, of Misterton, and T. Ashmell. A Bazaar was held for the new Sabbath school-room now erecting. There were Baptists in Epworth long before Rev. Samuel Wesley, was Rector of Epworth, or his son, the Rev. John Wesley, was born. Some of its members were imprisoned and tried at Lincoln Assizes, others died in exile in Holland. Collections, £15.

GRANTHAM, *George Street*.—Church anniversary services on Sunday. Sermons by Rev. G. E. Ireland, of Eccles. Public tea on Monday, followed by meeting. Addresses by the pastor, Mr. Gibson, H. Crisp, and Rev. G. E. Ireland. Councillor Schofield presided.

KEGWORTH-NEW SCHOOL-ROOM.—This school-room was opened on Monday, Feb. 21. J. Clifford preached in the afternoon, and lectured on "England's Great Charter" in the evening. Collections, £21 3s. 3d. The memorial-stone of this school-room, accommodating 300 scholars, was laid by T. Caloe, Esq., Nov. 1. The cost is £360; and gifts and collections £186 11s. It is a capital addition to the working power of the church, and a proof of the vitality of this ancient community. The opening services were continued Feb. 27, when R. Evans, of Sheepshed, preached.

LEEDS, *Wintoun Street*.—The members of our Mutual Improvement Society gave an entertainment consisting of recitations and music, etc., Jan. 25. The class numbers about thirty members, and meets every Wednesday under the presidency of Rev. W. Sharman. A service of song, entitled "Uncle Tom," was given, Feb. 23, by the choir, in behalf of the funds of the Sunday-school. Connective readings by the pastor. And on March 7th, the "School Street Evangelical Choir" (Wesleyan) kindly gave a concert in our school-room for the benefit of our organ fund.

LINEHOLME—REOPENING OF CHAPEL.—This place of worship having been closed for extensive alterations was reopened, March 6. The Rev. J. Alcorn, of Nottingham, and Rev. W. Wood, the pastor, preached. The old pews in the body of the chapel have been removed and replaced with open seats of varnished pitch pine, and a new pulpit erected in place of the old one. The chapel is now lighted by two corona pendants, supplied by Baxendale & Co., Miller Street, Man-

chester, which throw a brilliant light on the entire building. The floors of aisles and gallery are covered with linoleum, and rich Brussels carpet, supplied by Simpson & Co., of Halifax. The gas-fitting has been done by Mr. Davis, of Todmorden. The painting and decoration was entrusted to Mr. J. Whitaker, Todmorden, and presents a most chaste and attractive appearance; it is admired by all who have seen it, and gives great satisfaction to the committee. A pleasing feature of the re-opening services was the placing of a new Bible in the pulpit, purchased by penny subscriptions of the members and congregation. Collections, etc., £41. The cost is about £200.

LONDON, *Worship Street*.—The pastor's anniversary was celebrated, March 9, in the Great Central Hall, Bishopsgate Street, by a tea and public meeting. The church report states, "While few have been added to our membership during the year, our Sunday evening congregations have been large, and have been characterised by most earnest attention." Several candidates are waiting for the opening of our new chapel, which will be ready early in Dec. next. The finances are in a solvent condition. A lady visitor has been engaged in the neighbourhood of our new home. This has been a somewhat heavy undertaking for a small church, but the salary has been cheerfully given, and it is fully intended to raise, as the Lord prospers us, an army of such workers for a hand to hand struggle with the enemy. The meeting was addressed by the Revs. W. Cuff, J. Fletcher, and Messrs. J. Smith, E. G. Collinson (deacons of the church). The pastor, W. H. Smith, presided.

LONGTON.—A mission room capable of accommodating eighty persons, was opened, March 15, at Normacott, by the pastor, C. T. Johnson. Normacott is a populous suburb of Longton, and the above room has been used by the Methodist New Connexion, who have vacated it for a new chapel. It was thought by the Longton church to be a good opening to place a mission station, which it is hoped will in time grow into a self-supporting church, the population being large, and rapidly increasing. There is every prospect of this mission doing a good amount of work, and being a blessing.

LOUGHBOROUGH, *Wood Gate*.—The annual members' tea meeting was held, Jan. 24th. Although almost Russian weather, there was a full average attendance. At the evening meeting the pastor, Rev. G. Jarman, presided. The secretary's statement showed that the amount raised for various purposes during the

year, was about £500, in addition to near £600 already paid in towards the New Chapel Building Fund. Interesting reports were given of the Benevolent Society, Sunday School, Clothing Club, Band of Hope, and Band of Mercy, etc.—The annual sermons in aid of our Home Mission funds were preached by the Rev. G. Jarman, on Feb. 13. Coll. £9 3s. 8d.

LYDGATE.—On Shrove-Tuesday the annual chapel anniversary tea meeting was held. Rev. J. Dearden presided. The choir performed a service of song, "Jessica's First Prayer," the connective readings being given by Mr. J. Ormerod, superintendent of the school. Collections and profits, £15, applied towards the reduction of the debt, £300, on the premises.

NOTTINGHAM, *Radford*.—Our special work has issued in increased attendance, and in an addition of twelve to the church. We have fifteen candidates. We are about to open the school for a Working Man's Institute on Saturday next.

MARKET HARBOROUGH.—March 1, Rev. C. Payne lectured on America, to a good audience, and with great satisfaction. A handsome Bible was presented to Mr. W. Watts for his services at the harmonium. The much prized Baptist Hymnal was introduced, March 13. It has been a sacrifice on the part of some to purchase it, and consequently the blessing will be all the sweeter.

RIPLEY.—Feb. 21st a meeting was held to bid "farewell" to Mr. Robt. Argile, sen., on his removal to Birmingham. Mr. Argile has ably and honourably held the office of Superintendent of the girls' department of the Sunday-school for over 35 years, and that of deacon for more than 40 years. The esteem and affection in which he is held were shown by the number that attended the tea and public meeting. The Rev. G. Needham (Barton) presented Mr. Argile, in the name of the teachers and scholars of the school with a handsome timepiece and an illustrated copy of Canon Farrar's "Life of Christ," in which was an address drawn up by the present pastor, and inscribed by the Rev. E. H. Jackson (late pastor). On the same evening Miss Argile, for ten years organist, was presented, by the Rev. Lewis Shackleton, in the name of the church and congregation, with a music-cabinet, ladies escritoire, and an ornamental vase, as a small recognition of her valuable services, and a slight token of esteem and affection. The chair was occupied by the remaining superintendent, Mr. W. B. Bombridge, and addresses were given by the Revs. B. Hackett and W. Gray, and Messrs. J. S. Staddon and R. Argile, jun.

SAWLEY.—The annual tea meeting and concert were held on Shrove-Tuesday. Attendance exceedingly good, and proceeds more than in previous years.

SCHOOLS.

DERBY, *St. Mary's Gate*.—Annual tea and business meeting was held, Feb. 15. The usual election of officer's took place, and the Secretary reported 45 teachers and 485 scholars on the books.

HALIFAX.—March 13, sermons* by Rev. W. Evans. Collections, £42 7s. 8d.

LOUTH, *Eastgate*.—Feb. 20th, special services were held in the Eastgate Baptist Chapel, in celebration of the Sunday-school anniversary. The Rev. Mounge Edwin, from Burmah, preached excellent sermons both morning and evening, and delivered an address to parents and children in the afternoon. On Monday evening a public tea was provided in the school-room, and afterwards a public meeting was held, presided over by Mr. Saville Smith. Interesting addresses were delivered by Revs. Mounge Edwin, E. Landerdale, W. F. Everitt, and C. Payne. During intervals the children, aided by the choir, sang special hymns, and acquitted themselves remarkably well. All the meetings were well attended, and the sum of £9 4s. 11d. was collected towards the school funds.

LOUGHBOROUGH, *Wood Gate*.—On Sunday evening, Feb. 13, after a special sermon to the young by the pastor, Rev. G. Jarman, founded upon Prov. iii. 3, handsome copies of the Bible, bound in morocco, were presented by him, in the name of the teachers, to fifteen of the senior scholars, whose average age was 19½ years. The presentation was accompanied by a suitable address to the recipients. Six of them are members of the church. On the following day, a very large number of the parents of the Sunday scholars accepted the invitation of the teachers to tea, which was provided in the large school-room, the very wet weather not being allowed to interfere much with the attendance. The pastor again presided, and he, the superintendent, secretary, two or three of the teachers and parents, addressed the meeting. The school has increased during the year, the present number of scholars being 348. A very happy and useful meeting was enjoyed.

MINISTERIAL.

DOWEN, REV. Z. T., of Bootle, has accepted the unanimous call of the church at Macclesfield to become its pastor, and entered upon his work March 3.

ORTON, REV. WM., has accepted a call to the church in Freeman Street, Great Grimsby, and enters on his ministry there on the first Sunday in this month.

SILBY, REV. ROBERT, of Retford, has accepted a hearty invitation to the pastorate of the church at Hyson Green, Nottingham, and begins his work there forthwith.

SKINGLE, REV. S., Mossley, near Manchester, was presented with a silver-plated tea and coffee service, etc., Feb. 26, by Mr. J. Robinson (deacon), in the name of the members of the minister's Bible class, as an expression of their appreciation of his work amongst them.

WILLIAMS, REV. J. W., has resigned the pastorate of St. Mary's Gate Chapel, Derby, and accepted that of Newtown, Montgomeryshire.

BAPTISMS.

BEDWORTH.—Six, by S. Carpenter.
BERTON-ON-TRENT, *Parker Street*.—Six, by Dr. Underwood.

CHATTERIS.—Three, by F. J. Bird.
DEWSBURY.—Eleven, by G. Eales.
HALFAX.—Two, by W. Dyson. One the pastor's eldest son.

ILKESTON.—Two, by A. C. Perriam.
KIRKBY.—Six, by W. Massey.
LEEDS, *Wintown St.*—Three, by W. Sharman.
LEICESTER, *Carley St.*—Three, by J. C. Forth.
Dover Street.—Five, by W. Evans.

LINEHOLME.—Twelve, by W. Wood.
LONDON, *Church St.*—Three, by J. F. Jones.
LUTHE, *Eastgate*.—Three, by C. Payne.
MELBOURNE.—Seven, by R. B. Wallace.
NOTTINGHAM, *Carrington*.—Four, by H. Belton.
Radford, Prospect Place.—Eleven, by W. Richardson.

PETERBOROUGH.—Three, by T. Barrass.
SAWLEY.—Three, by J. Stenson.

MARRIAGES.

COWARD—MEE.—February 1, at the G. B. Chapel, Wintown Street, Leeds, by R. W. Sharman, Cecil Howard Coward, of Leeds, to Emily, second daughter of the late Rev. J. Mee, of Retford.

OBITUARIES.

JOHNSON, MRS. ELIZABETH.—Feb. 5th, at Derby, Mrs. E. Johnson, aged 74. The deceased had been a member at St. Mary's Gate, Derby, for thirty-six years, was a consistent and earnest Christian, and passed away in peace and with great hope. She was originally a member at Agard Street Baptist chapel.

KIRKLAND, MRS. ANN.—On Jan. 15, 1881, Mrs. Kirkland, the senior member of the church at St. Mary's Gate, Derby, entered her eternal home. She was in her 79th year, having joined the church in the year 1818, and her membership had continued unbroken to the last. In the days of her strength she took a deep interest and active part in all the benevolent movements in the church, and was faithful to her duties, until the infirmities of age prevented her attendance at God's house. Her pastor, at the funeral service, said of her, "Her last fortnight on earth was the most beautiful fortnight of her life, spiritually. Conscious of her approaching end, and awaiting it with calm and sometimes joyous confidence, she would have her times made bright with song, and her chamber resonant with

praise. The friends who visited her in her illness must have felt that she was one greatly sustained and richly blessed. Her life closed with these words. With her children around her, she said—"Good night! God bless you! I shall soon be in heaven." And such proved the case. She 'fell asleep,' and so closed a useful, divinely sustained, and outwardly blameless life. She was one of the patient persevering, who are the strength of the church of God, content simply to do with energy the work appointed to them by their divine Master, and who go to their rest thankfully when it is done,

'Leaving no memorial,

But a world made better by their lives.'

In all my ministerial experience I have never had the pleasure of witnessing a happier, a more joyous, or a more confident departure."

"She took . . .

The one grand step, beyond the stars of God,
Into the splendour, shadowless and broad,
Into the everlasting joy and light;
The zenith of the earthly life was come."

J. HALL.

MAGER, ELIZABETH, for twenty years a member of the Louth (Eastgate) Baptist church, fell asleep in Jesus, Feb. 19, 1881, aged 72 years.

SMITH.—On the morning of the 16th Feb. last, Mrs. Smith, the widow of the late Rev. Adam Smith, of Quorndon, entered into the "rest of God." She was in her 73rd year. Her very earliest years were spent at Wymeswold and neighbourhood. While she was still young, however, her father, the late Mr. John Sleath, removed to Nottingham, where, in connection with the Stoney Street church, he became well known and esteemed, both as a deacon and local preacher; his only child, the subject of this memoir, being subsequently baptized and received into the same church. After her marriage she became a member of the Broad Street church, of which her husband was then the minister. In 1833, Mr. Smith having accepted the pastorate of the G. B. church, Quorndon, she was united to the church in that village, where, after the lamented death of her husband in 1847, she brought up her numerous family with great assiduity and care. She was an affectionate wife, a most devoted mother, a humble and consistent Christian, and, as far as possible, a liberal contributor to her own church, and also to our denominational institutions. For some years she had suffered at intervals from severe attacks of illness; but on Sunday, Feb. 6th, the disease assumed a new and fatal form, which, in the course of ten days, terminated her life. These were days of intense bodily suffering; but in the midst of it all her mind was perfectly tranquil, and she was able with unflinching trust to look forward to the end; being assured that God, who had sustained and blessed her all her life long, would safely conduct her through the dark valley, and that, "absent from the body, she would be present with the Lord." She lived an unostentatious and quiet life, and was most esteemed by those who knew her best; especially was she beloved by her children, for whom she had lived. The church also, to which she had belonged for nearly fifty years, regret the loss of a valuable and much esteemed member. Her mortal remains, followed by her numerous family, were interred in the chapel burying-ground at Quorndon, on Feb. 19th, in the same grave with her husband, from whom she had so long been separated, but whose society she now again enjoys. The Rev. E. Stevenson, who had known her for many years, together with the Rev. A. Greer, pastor of the church, conducted the funeral service. J. S. S.

THE
MISSIONARY OBSERVER.

APRIL, 1881.

The Orissa Conference.

BY DR. BUCKLEY.

(Continued from page 115.)

THE EXAMINATION OF THE STUDENTS

Was considered satisfactory; and one of them—Bala Krishnoo Bath—having completed three years in the College, was accepted as a native preacher. I have had unmixed satisfaction in his student course, and have often glorified God on his behalf. How wonderful the transformations effected by the grace of God! The Spirit of God once sent an evangelist to a serious reader of the Holy Book on his homeward journey through the desert; and the same blessed Spirit brought to the servants of Christ here, nearly four years ago, a filthy, almost naked, disgusting youthful byraggee; but soon a happy change was seen; he was clothed and in his right mind, sitting at the feet of Jesus; and then it was evident that the young man was endowed with gifts that pointed him out as suitable for the work to which he has just been appointed. Who would have expected to find a native evangelist in one of the maths (religious houses) of Pooree, that sink of iniquity? But it was there that he began to read the Bible, and that the Spirit of God first opened his eyes to see the “marvellous light” which it reveals, and which is never so “marvellous” as when contrasted with the midnight gloom of Hindooism. At first he was like the poor man whose eyes were half-opened, and who said, “I see men, like trees, walking;” but he now sees much more clearly and fully “the wondrous things” written in the law of God. I am thankful to add that *Gideon Mahanty*, whose reception I mentioned in reporting the Conference a year ago,* has done well during the year at *Padri Polli*, near *Berhampore*. *Eleven* have been added as the fruit of his labours. This is a very gratifying increase for such a place. His conduct, too, during the recent troubles at *Berhampore* has been marked by much consistency and propriety, notwithstanding seductive influences have been employed to draw him aside. It is a great thing for a young man to be sober-minded. *Two* new students were accepted on probation, and several applications were considered that could not be entertained.

The native ministers, with the students, and delegates of churches, met with us at several of our sittings, when important business was transacted. The question of locating two native preachers at Pooree was introduced by Mr. *Vaughan*. It was thought by all very desirable, but unhappily we have not suitable men to send. It will, however, as in former years, be occasionally, and

* See Magazine for Feb., 1880, p. 75.

I may say frequently, visited, especially at festivals. At one of our general sittings a paper was read by a competent lay brother, Babu A. C. Dass, one of the deacons of the church at Cuttack, on the "Religious Instruction of Children." It was long, elaborate, and instructive. A desire was expressed that it might be printed, but this must depend on our obtaining funds.

In olden time at the close of our business we always discussed the important question, "Can anything more be done to extend the kingdom of Christ amongst us?" but in later years the pressure of business, and the anxiety of brethren to hurry home, have often thrust it out. At this Conference, however, we discussed it, not exactly in the old way, but with the old spirit we considered seriously several practical questions. (1.) Can anything more be done by village schools to extend vernacular education? The question, it was thought, must be answered in the negative, so far as heathen villages are concerned; but it is right to state that we have always felt the importance of giving our Christian children the opportunity of acquiring a fair education in their own tongue; and as the Government is vigorously exerting itself to extend vernacular education, it is the work of the church to supply the happily increasing number of readers with something interesting and instructive to read.

(2.) Can anything be done to reach the lower classes of heathen women? In the free discussion of this question the importance of Zenana work was admitted by all; while it was felt to be most desirable that the lower classes should, if possible, be reached with the blessed message. The answer to this question must largely rest with the Committee of the *Female Education Society*, a Society to which Orissa is very deeply indebted. It is believed that if they could send additional help to their valued agent—Miss Packer—something might be done in the direction indicated. Our friends will rejoice to know that on missionary journeys women are frequently among those who listen to the Word, though generally concealed.

(3.) What can be done for church members at a distance from public ordinances? This is becoming a pressing practical question. Our members at Cuttack are year by year becoming increasingly scattered; and not long since seven families were removed from Berhampore to Kimedý. Some useful suggestions were made, and the discussion would no doubt do good.

We recorded on our minutes, with deep emotion, the death of our dear brother,

THE REV. WILLIAM BAILEY.

He often met with us on these occasions, but has heard the welcome summons, for which some of us are waiting, "Come up higher." He first reached Orissa in October, 1845, and finally left it in March, 1873, but his interest in the welfare of the province only ceased with his life. The native brethren expressed a wish to unite in recording their estimate of his worth, and their sympathy with our bereaved sister and family; and in this the missionaries entirely concurred.

THE PUBLIC SERVICES

Of this Conference were more than usually numerous, and were in a good degree seasons when holy instruction was communicated and gracious feelings were excited. The first sermon was preached by Makunda Das from Nehemiah iv. 6, latter part—"The people had a mind to work"—and he showed that if Jerusalem, the holy city, the city of their solemnities, the place of their fathers' sepulchres, was so dear to the Jews that when delivered from captivity they heartily and unitedly worked in repairing the wall, how much more endeared to us should be the church of the living God—the church purchased by the blood of Christ, and finally to be presented before Him a glorious church, not having spot, or wrinkle, or any such thing. "Good work goes on well," says Matthew Henry, "when people have a mind to it." The afternoon congregation was very large, and Mr. Miller discoursed from John iii. 16, on the love of God to a guilty world—the missionary's theme in every country and in every language. The sermon was full of the gospel, and the preacher pointed out the obligation resting on all who had received the truth to help in its diffusion. In the evening Mr. Vaughan preached in English on the same blessed theme—a theme

"always wondrous, always new," from Colossians i. 28—"Whom we preach." Our new organ was used for the first time in public worship on this occasion.

A daily evening service was held at one or other of our places during the week, but a detailed account need not be given. The Monday evening service has already been described.

On Tuesday evening Mr. Wood presided at our English prayer meeting, and delivered an interesting address from John viii. 12—"I am the light of the world."

The *Conference Missionary Meeting* was held on Thursday evening, the 30th December, and, as in former years, was very numerously attended. Mr. Pike presided, and urged on their attention the claims of Christian liberality. Addresses containing much solid and useful instruction were delivered by Gideon Mahanty and Ghanushyam—the one on the blessedness of unity, and the other on the importance of caring for the young.

On Friday evening the *Temperance Meeting* was held. Mr. Miller presided, and with Mr. Vaughan and Duli Patra urged the claims of the cause. Present number of members, 139.

The *Conference Communion Service* was enjoyed on Lord's-day afternoon, Jan. 2nd, and the sacred pleasures of the occasion were increased by the reception into the church of seven who had been baptized in the morning. J. Buckley presided, and addresses were delivered by Mr. Bailey in Oriya from Ex. xiv. 15, and Mr. Miller in English from 1 Cor. xi. 24—26. Prayer was offered by the writer and Shem.

And now I close, praying that every reader may habitually realize that consecration to the Saviour which the memorial of His death is so fitted to produce. O it is a blessed thing for each of us to realize "I am Christ's, Christ's wholly, Christ's only, Christ's always, Christ's for ever." "Whose I am and whom I serve," will be a blessed motto for 1881.

"Every day and every hour,
Every gift and every power,
Consecrate to Him alone,
Who hath claimed us for His own."

Conference of Evangelists at Naples.

BY REV. N. H. SHAW.

PERHAPS the most noteworthy fact of our experience for the past month has been the assembling of the missionaries and evangelists of the sister society in conference at Naples. As I was kindly invited, I resolved to seize the opportunity thus afforded of seeing the brethren, and learning something of their work. Accordingly I set off on the morning of Tuesday, the 1st of March, in company with Mr. Wall and others, and received a cordial welcome, on arriving at Naples, from Mr. Landels and his friends. The same evening a public meeting was held, at which Mr. Landels presided, and introduced those of us who were strangers to the people, to whom we, each in his turn, addressed a few words. The early parts of the next three days were devoted to a conference of the evangelists, and in the evenings of Wednesday and Thursday there were evangelistic meetings, to which the public came in good force.

In the conference we had the presence and cheering counsels of Mr. Baynes, Secretary of the Baptist Missionary Society, and Dr. Landels, of London. We only numbered sixteen souls, I think, altogether, and did not represent quite that number of mission stations; but though we were a "little flock," we cherished, and still cherish, a conviction that it is our "Father's good pleasure to give us the kingdom."

Our time was devoted to giving and receiving reports, containing various kinds of statistics, and to the reading and discussion of papers on a variety of subjects related to our work in Italy. Some of the brethren had to tell of persecutions suffered, of threats and violent deeds, of which they or their flocks had been the victims; and in one or two instances it was narrated that when

all had been going prosperously, the priests came down "like a wolf on the fold," worrying some, and scattering the rest of the flock. One very important subject, namely, the future self-support and independence of the churches, was discussed, and it was decided by resolution to adopt certain means to bring about, sooner or later, that self-support; but all confessed that for the present it was something to be desired and aimed at, rather than realized.

Our last meeting, on Friday morning; was a very touching one. It was devoted to prayer and a few addresses; and it must have been very satisfactory, if a little embarrassing, to Mr. Wall to hear the evangelists bear testimony, in the midst of tears, which sometimes choked their utterance, to his kindness and help.

This conference has cheered and strengthened me. I went to it with kindly feelings for all who took part in it, and I left it with kindlier feelings still, and with increased confidence in the men who are preaching the gospel in Italy under the banner of the Baptist Missionary Society.

The room which at present serves Mr. Landels for a chapel is a very unsuitable one, and not well situated. It is a wonder that a congregation has been gathered in it at all, and a still greater wonder that the people can worship in it without all of them becoming ill. One very pleasing and hopeful feature of the work at Naples is the number of young men of the University and elsewhere who attend the meetings. I hear that at last the very difficult task of finding a suitable site for a new sala, or mission hall, is about accomplished; and when our friends at Naples have a good *locale*, I confidently hope they will be even more successful in their work for the Lord than they have already been in (perhaps) the worst, as well as the largest, of Italian cities.

While we were in Naples, Vesuvius (as if in sympathy with us social and religious revolutionists) got up a demonstration in honour of our visit, and the whole city was entertained by its unwonted activity and the broad stream of fire which issued from its mouth and extended a considerable distance down the side of the mountain.

As we left Naples, full of hope and cheerfulness, we little thought that an earthquake was destroying two-thirds of the town of Casamicciola, in the little island of Ischia, killing two hundred people, and wounding perhaps an equal number; but so it was, as we have since learnt from the journals. The journals record an earthquake yesterday at Rome, but we have not felt it. May God send us moral earthquakes—great upheavings of society, to the destruction of the idols whose worship is so degrading and destructive.

Notes of a Tour in the Rainy Season.

BY REV. J. VAUGHAN.

(Continued from page 35.)

A Petty Rajah.—There is a petty rajah, or king, residing here, and possibly had we known this at first, and paid him a visit, we might have been received better by the people. However, when we heard about him we did pay a visit, and, after waiting a long time, were ushered into his august presence. It was a very shabby place in which he was sitting, and he was dressed in harmony with his surroundings. He is a young man, and is beset on all sides with brahmins, which, I fear, bodes no good. He bought a New Testament and a few small books, which altogether amounted to five annas one pice; this sum he forwarded to the boat very early next morning. All that was said he and his friends listened to very attentively; but I fear that, as the place is devoted to the worship of Shiva, the people must be in a sad condition. The New Testament will, however, be probably read by many, and I trust may prove a blessing.

A Man of Business.—A walk of, perhaps, two or three miles from this place, on an elevated road, built to keep the water from the villages, brought us to

Kabata Bond. We enjoyed this walk thoroughly. There was such a profusion of shrubbery, the trees were so numerous and shady, so many wild flowers bestrewed our path, and the birds were joining so heartily in their morning song—added to all which it must be said that the mud was so conspicuous by its absence—that our walk was pleasant in the extreme, and delightfully refreshing to our spirits after the cold reception of the previous night. We spoke in several parts of Kabata Bond, and were listened to very attentively. It was here that we again met with the round headed man whom we saw at Janapore. He appeared pleased to renew our acquaintance, wanted a New Testament, but was not content to buy it, unless by reducing the price. Mr. Pike gave him the consolation of congratulating himself on making a first rate bargain. A thorough business man this—good tempered, most persevering in his persistency to obtain things cheaper than anyone else, and with a head as hard as it was round. He did buy several small books, but it was hard to part with the pice. Mr. Pike was thoroughly interested in him, and he certainly deserved to be congratulated on account of his success in inducing him to purchase.

A Sabbath Day's Journey.—Having crossed the river, Sunday morning found us about four miles from Punkapal—which, I suppose, means “*the place of mud.*” We had to make our way through corn which had recently been covered by the river, and then a piece of water had to be crossed, after which we “made” for the villages. The preacher and I went into one village, and Mr. Pike, with the colporteur, went into another, as I supposed, only a short distance from us. There were only a few in the village to which we went; so, after stopping a time, we started off to rejoin Mr. Pike, who, we found from report, had gone on to Punkapal. The preacher and I, supposing it was only a mile or two off, started for the place, but after walking no mean distance, found it much further than we expected. The road, too, was extremely difficult—so much mud and water everywhere. We crossed a part of the river in a *danga*, which is a tree with the inside all cut out. This was a very narrow one; and as it was the first of the kind into which I had been, and the preacher himself was very timid when it oscillated, I was not at all distressed when, a few minutes afterwards, we reached our destination. After walking about a mile we met Mr. Pike, who was returning. He had been through mud and water, and had not found the people very well disposed. It had been a very tedious walk through corn fields, in which one could not be sure of one's footing.

The Difficulties of Caste.—On reaching the part of the river which we had formerly crossed, we had an illustration of what caste is at the present time. There were two men waiting for the *danga*, or ferry-boat, one with a load on his head. When the boat came the man who had not the burden went into it and was taken across, whilst the other had to wait until it returned. As he belonged to a lower caste than the first, he could not cross in the same boat, though there were only two men in it.

The Difficulties of Navigation.—At this time we had rain for a day or two, but could not have had so much as fell higher up the river. The water rose about seven feet during this time, and went down again almost as rapidly. Our boat was washed by the force of the stream on to what formerly constituted the shore; and when the water decreased we had to be very careful lest we should be left high and dry. Before retiring we pushed it out as far as possible; an hour or two afterwards the men once more did so; and before day-break we all jumped into the river, and after much effort succeeded in getting it into deep water. Had we become grounded it would have given us a great deal of trouble; and the water retired so rapidly that we had to be very careful lest during the night we were not left on the sands.

We preached in a village near here; also on two occasions at Pikarapur and Endolbar—at which latter place is a market. The attention was very good, and we disposed of nearly nine annas worth of books. In every place the people showed little willingness to defend idolatry, but seemed to think that it was a thing impossible to renounce it. The recent rains had so swollen the river that we found it exceedingly difficult to proceed. We were rejoiced, at this juncture, to obtain bread and letters from home—both most welcome.

Ecclesiastical Department in India.

WE are glad to see that the attention of the House of Commons has again been called to the Ecclesiastical Establishment in India. The following report of questions and answers is extracted from the *Times* of February 11th, 1881:—

Mr. BAXTER asked the Secretary of State for India, whether, as promised last year, inquiry had been made as to funds supplied by the general taxation of India and spent in paying salaries of chaplains; not for officers in the service of the Queen only, but for planters and merchants and persons wholly unconnected with the Government? 2. Whether it was not true that more than half of the Church of England chaplains were at stations where there were no European troops; that of the forty-four chaplains in the cities of Calcutta, Madras, and Bombay, only nine ministered to European troops; that at Berhampore the chaplain got £1,000 per annum, while the number of officers and men who attended was eight? 3. Whether, notwithstanding the promise of the Indian Government to revise and reduce this expenditure, fresh chaplains had recently been appointed to stations where there were few or no officials? 4. And whether he could send out instructions to the Governor-General to take vigorous measures for removing all just cause of complaint in this matter?

The MARQUIS OF HARTINGTON.—In reply to the question of my right hon. friend the member for Montrose, I may say that a despatch was sent to the Government of India on the 17th of June last, asking for the information which I promised on the 31st of May last I would

make inquiry about. 1. The Government of India have called upon the Bishop of Calcutta to furnish this information, but no reply has at present been received. 2. The number of Church of England chaplains in India is 160, reduced by absentees on furlough to 139. Of the 160 chaplains, it would appear from the Parliamentary return dated, Feb. 5, 1880, that not more than thirty chaplains are at stations where there are no European troops, or one-fifth of the whole number. The same return shows thirty chaplains (not forty-four), in the cities of Calcutta, Madras, and Bombay, and that at Berhampore, in the Madras Presidency, there is a retired chaplain, who receives, in addition to his pension, 1,200 rupees per annum, with a travelling allowance of 382 rupees per annum (not £1,000 per annum) from Government for ministering at that place and seven other stations. Chaplains are not provided for soldiers only; civil servants of the Crown, as well as military servants, are entitled to the services of chaplains. It appears from the return already quoted that military servants occupy four-fifths of the whole number of chaplains. The Government of India do not appear, so far as I can ascertain, to have paid sufficient attention to their promise to revise this expenditure, and I propose to call their attention again to the subject.

In reference to the above we would remark:—

1. That the Parliamentary return of Feb. 5, 1880, gives the number of "Church of England Chaplains and ministers paid or subsidised" as 201 (*Vide* pp. 5 and 26), and not 160, as stated by the Marquis of Hartington. If forty-one of the above are not strictly chaplains, but simply subsidised clergymen missionaries; still, as they are paid by the State, we think they should have been referred to in the Marquis of Hartington's reply and comparisons.

2. Having gone through the Return, it appears to us that the figures of Mr. Baxter—in reference to the number of chaplains and ministers in stations where there are no English regiments, and also in Calcutta, Madras, and Bombay—are substantially correct. In the Presidency of Madras alone it would seem, from the Return, that there are at least thirty chaplains and ministers who are not in charge of English regiments. The total number of European officers and men ordinarily attending church throughout the entire Presidency is given as only 2,200.

3. As regards the particular case mentioned, we are in a position to say that for a number of years the Chaplain of Berhampore, Ganjam,

was receiving about £1,000 per annum; that he was allowed to remain two extra years, on full pay, after his term of service had expired; and that he *now* receives an allowance of about £150 per annum, in addition to his pension of £365 per annum; although, according to the Return, his congregation consists of only eight officers and men. True the Marquis of Hartington states that, besides Berhampore, he ministers at *seven* other stations; but from the Return it appears that in the whole seven there are only *fourteen* persons who attend church—which they may do two or three times a year, when their stations are visited.

4. With regard to the Marquis of Hartington's statement that "civil servants of the Crown, as well as military servants, are entitled to the services of chaplains," we should be glad to have pointed out either the law or the justice of such an arrangement. Even if it were according to law, we should deny the justice of taxing poor Hindoos and Mahomedans, to pay for Church of England Chaplains or ministers. Why should one class of Her Majesty's subjects have religious teachers provided at public expense and not another?

5. We note, with pleasure, the last sentence in the Marquis of Hartington's reply. If, however, the Government of India is to reduce expenditure, the Secretary of State for India must cease to appoint fresh chaplains. Even since a reduction of expenditure has been promised, fresh appointments have been made—each appointment involving a large salary for fifteen years, and after that a pension of £365 per annum for life. Were all but *bonâ fide* military chaplains withdrawn, voluntary efforts would soon supply their places. In nearly all large stations there are missionaries who would cheerfully minister to the spiritual necessities of their fellow countrymen, and that without any cost to Government, or tax upon the natives. We trust, therefore that Her Majesty's Proclamation on assuming the Government of India will soon be carried into practice, and none favoured and none molested on account of his religious belief, but all enjoy alike the equal protection of the law.

Ecclesiastical Grants in Ceylon.

FROM an article in the *Ceylon Observer* of December 30, we learn that Her Majesty's Secretary of State for the Colonies has made a semi-official communication to the local Government, sanctioning the gradual discontinuance of ecclesiastical grants out of the public revenues of that dependency. In accordance with the decision Lord Kimberley has ordered that the chaplaincies of Galle and St. Peter's, Colombo, recently vacated, are not to be filled, but the customary grants will be continued for five years, during which period it is expected that the congregations will arrange for the future maintenance of their own pastors, and in the course of a few years it is expected that the Episcopalian and Presbyterian Churches of Ceylon will be self-supporting, as the Baptist, Wesleyan, and the rest are at present. With Lord Kimberley, and more particularly Mr. Grant Duff in Downing Street, the *Observer* continues, it was very certain that early action would be taken to carry out the views enunciated by the latter on the occasion of the debate on Mr. McArthur's motion in 1877; but it will be necessary to examine the precise terms of the Government's decision before the friends of religious equality in Ceylon and in England can come to a decision as to whether further action in the House of Commons is necessary or not. No doubt the memorial sent home from the Central Province in July, the agitation in Ceylon generally, and the parliamentary action of the Liberation Society, have influenced the decision already arrived at, and believers in the principle of freedom of religion from State-patronage and State-control must feel that the Liberal Ministry have maintained their character as true Liberals so far as Ceylon is concerned.

Notes and Gleanings.

AT A COMMITTEE MEETING held at Dover Street, Leicester, on Tuesday, February 22nd, Mr. P. E. Heberlet, in accordance with the recommendation of the Orissa Conference, was cordially accepted, after a two years' probation, as one of the missionaries of the Society. It was also agreed to accord to Mr. T. Bailey a hearty welcome on his return to England, for a season, with his motherless children.

For the ANNUAL MEETING it was agreed to invite as Chairman, J. J. Colman, Esq., M.P. (who has accepted the invitation); and as Speakers, the Revs. T. Bailey (of Orissa), T. R. Stevenson (of Ceylon), T. Goadby, B.A., and J. Maden.

THE PASSAGE OF MR. BAILEY and his children has been taken in the British India Steamer, *Navarino*, which was to leave Calcutta on the 31st March.

THE INDIAN CENSUS was taken on the night of February 17th. No doubt it will contain some curious and amusing entries. Among the aboriginal or Hill Tribes there was a superstitious dread of having their houses numbered, and they rose in rebellion against it. Such signs or numbers never having been placed upon their houses before, they regarded these as foreboding some terrible calamity. Out of regard for their prejudices the Government gave way, and ceased to place upon their houses the dreaded numbers or signs.

MR. RUSHBY.—In consequence of representations made by a Sub-Committee appointed to consider his case, Mr. Rushby has relinquished the idea of proceeding to India for the present; and he has the best wishes of the Sub-Committee for his usefulness in Christian work in this country.

Contributions

Received on account of the General Baptist Missionary Society from February 16th, to March 15th, 1881.

	£	s.	d.				
Midland Railway Dividend	17	13	5	SACRAMENTAL COLLECTIONS FOR WIDOWS AND ORPHANS' FUND.			
Berkhampstead	2	0	0				
Burton-on-Trent—balance	1	1	0				
Caversham—Free Church Ladies' Working Society for Miss Leigh's School	8	0	0	Arnold	£	s.	d.
Derby, Osmaston Road	14	16	4	Allerton (Bethel)	0	5	0
" St. Mary's Gate	16	4	0	Derby, St. Mary's Gate	4	19	3
Kirkby (East)	10	6	7	Fleet	0	7	6
Kirkby	8	1	11	Hitchin	1	1	0
Leicester Auxiliary	176	4	7	Leicester, Dover Street	2	10	0
" Dover Street—extra	1	10	0	" Mrs. Livens	0	5	0
Leeds, North Street	19	11	0	London, Church Street	5	0	0
London—Friends at Bosworth Road, N. Kensington—for Rome School	0	5	0	Mansfield	0	10	0
New Busford	18	8	2	Newthorpe	0	5	0
Nottingham Auxiliary	203	19	7	New Lenton	0	10	3
Swadlincote	30	9	3	Old Radford, Prospect Place	0	9	3
Thuraston	1	18	1	Stapleford	0	11	0
				Tarporley	1	4	0
				Thurlaston	0	3	6

Subscriptions and Donations in aid of the General Baptist Missionary Society will be thankfully received by W. B. BEMBRIDGE, Esq., Ripley, Derby, Treasurer; and by the Rev. W. HILL, Secretary, Crompton Street, Derby, from whom also Missionary Boxes, Collecting Books and Cards may be obtained.

Eastward Ho! and General Baptists!

My object in this paper is to raise the cry of Eastward Ho! and to induce every Association-going General Baptist to make arrangements at once for visiting Norwich on the 20th of June. Let me relate a personal experience. The evening of March 15th and the morning of March 16th were the first day I ever spent in Norwich. Before my visit I probably knew more of Norwich than some reputedly clever people know of Epirus, but that is not saying much. Beyond the fact that Norwich is the capital of the county of Norfolk, and that we have a General Baptist chapel there, I had a plentiful lack of knowledge respecting the city. Consequently my anticipations concerning it were by no means bright. I was the victim of an impression which is "in the air," that an Association held in such an out-of-the-way place, a place so little known, could hardly be expected to prove a success. Is that feeling shared by others? If so, you may banish your fears, and put away all your gloomy forebodings. I venture to say that if the least sanguine among us had shared with me the joy of my first visit to that eastern city, he would have been as happy as an Israelite entering the land of Canaan.

In view of the forthcoming Association, those who have never visited Norwich will want to know three things concerning it. I.—Its accessibility. II.—Its attractions. III.—Its adaptability to receive the Association. Let no sermon-critic find fault with these divisions. Perhaps the last ought to be first, and the first last; but for all that I prefer to put the case in my own way.

I.—ITS ACCESSIBILITY.

Perhaps the critic just referred to will allow me to say that I have put this division first because, unless the place is accessible, it is of no use to say that it is either attractive or adapted to receive the Association. I reached it very comfortably from Louth. "So you ought," says some southern, midland, western, or northern brother, "for Louth is in the eastern district to begin with." So it is; but would you be surprised to hear that I could have accomplished the journey much sooner from London, Leicester, Nottingham, Birmingham, Halifax, Bradford, or Leeds? Such is the fact; for these places are in communication with the great and swift-rolling railway systems of the country, whereas Louth is not. On that coast railway travelling is conducted in a leisurely kind of way, as if the sun, from his habit of rising in the east, had given to the people of that region a longer day than he has vouchsafed to the inhabitants of the more central parts of this island. It takes, for instance, three hours to accomplish the sixty-four miles between Louth and Peterborough, whereas it only takes two hours to travel the seventy-four miles between Peterborough and London. Besides all this, between Lincolnshire and Norfolk there

is a great gulf fixed in the shape of "THE WASH," so that the journey must be made as along two sides of a square, rather than as the crow flies.

There need be no difficulty whatever in reaching Norwich in good time from almost every part of the denomination. London can be left at 9.0, 12.0, or 2.30, and Norwich reached at 1.10, 3.55 (Vic.), or 6.3 p.m. Most others will probably find it to their advantage to travel *via* Peterborough. In order that the anxieties of Committee-men may be allayed, we have fixed the Home Mission Committee for 4.0 p.m. on the Monday, the College Executive Committee for 5.30, and the Building Fund Committee for 6.30. The evening Devotional Meeting will not begin till 7.30.

Travelling by way of Peterborough, where the Railway Companies run passengers from one station to the other, Norwich may very easily be reached at 3.53 by leaving Birmingham at 8.10, Halifax at 9.15, Leicester at 9.32, Bradford at 9.35, Leeds at 10.0, and Nottingham at 11.10. (These are the times given in the April "Bradshaw.") Those who have no Committee Meetings to attend may leave Birmingham at 11.5, Leicester at 12.35, London at 2.30, and arrive at Norwich in no case later than 6.20, which will be in splendid time for the evening Meeting. Moreover the journey will be made "in the leafy month of June," when the fertile plains of Lincolnshire and Norfolk will be in richest verdure clad, and when nature will be inviting the whole nation to take a holiday excursion.

II.—ITS ATTRACTIONS.

As soon as I reached the vicinity of Norwich, I began to think of the separation between Abraham and Lot. I fancied that Lot must have gazed on a similiar piece of country, for, like the land he chose, I perceived that "it was well watered everywhere." At Trowse, the station next to Norwich, I was struck with the almost interminable lines of whitewashed pens, which told of a most extensive traffic in cattle. Then came sylvan scenes in an undulating country, such as I was not prepared to expect. Norwich has two stations, but the one called Thorpe will be *the* station for nine out of ten visitors to the Association. This has not much to recommend it; but soon as you get outside, the trees, the river with its pleasure boats, and the fine road, which to the left leads into the city, and to the right invites to a charming country walk, will afford both surprise and pleasure. It seemed to me as if the city were first cousin to Nottingham. Like Nottingham, Norwich is a county in itself. Looking one way the first road I saw reminds me of Derby Road, and going the other way it really seemed as if the station were at the foot of Mansfield Road. Nor does the likeness end here. Norwich, like Nottingham, has a fine castle, a large market-place, a free library, and a museum. This last is said to contain one of the finest collections of birds anywhere to be found. The streets again reminded me of Nottingham. Wheeler Gate, Friar Lane, Bridlesmith Gate, and a score of similar thoroughfares all find their counterpart in Norwich. The census just taken will probably show a population of one hundred thousand. The city is rich in fine

shops, which suggests presents for home; and those who can combine a seaside trip with the Association visit, will find near at hand three popular resorts, viz., Cromer, Yarmouth, and Lowestoft. I venture to say that in the whole of the Eastern Conference there is no place so romantic and attractive as Norwich. Nay, more: if distance were out of the question, I think there are few places so delectable in the whole of the denomination.

III.—ITS ADAPTABILITY TO ACCOMMODATE THE ASSOCIATION.

If my two previous points have been at all established, I am sure that this last will win a verdict in favour of going to Norwich. At first sight, or rather at first thought, we are apt to augur failure in this respect. Our brother, the Rev. Geo. Taylor, is, we reflect, quite alone there. He has, moreover, spent many years of his life in India, and therefore has not been as familiar as some with the kind of work called for in the matter of entertaining the Association. It is, moreover, the first time Norwich has opened its gates to such an assembly. But let me warn the churches and delegates against drawing false inferences from these facts. It so happens that Mr. Taylor is held in the highest esteem by those who know him. When Mr. Clifford and I saw J. H. Tillet, Esq., M.P. for Norwich, at the House of Commons, to invite him to preside at the Annual Home Mission Meeting, he expressed his readiness at once to do anything he could for Mr. Taylor. The Non-conformist ministers of the city are warmly sympathizing with his endeavour; and one excellent friend, who belongs to another church, is giving to Mr. Taylor such energetic and valuable help as few deacons could render. In the matter of hospitality Mr. Taylor has taken time by the forelock. By the middle of March he had the promise of over one hundred beds. If we have but one chapel there, others abound, and the doors of any or all of them will be thrown open, if need be, to make us welcome. There are also more than forty churches in Norwich, and I shouldn't be at all surprised to find that some belonging to these will be glad, for Mr. Taylor's sake, to receive General Baptists as their guests. The restaurants and coffee palaces are of such a character as to supply the wants of all in regard to dinner in any style and at any price. Breakfasts and teas will be provided at the school-room of the "Old Meeting," which is very near St. Clement's.

Here let me speak of the various chapels it is intended to use. First of all there is ST. CLEMENT'S, which will be the head quarters of the Association. We all heard of the purchase of this building some time ago, but never till I saw it did I appreciate the wisdom of that purchase. It cost £1,200; and when you consider that the building is in good repair—that it will seat from seven hundred to eight hundred people—that it has a large school-room at its side, with several classrooms—that in front it is approached by a yard somewhat after the fashion of Baxter Gate Chapel, Loughborough—that at the back there is an old burying-ground of considerable proportions—and that the whole of the property is *freehold*,—it seems like buying sovereigns at ten shillings each and less. The chapel premises will make an admirable centre for the Association. I will only add one thing more, and it is

this: that ladies, gentlemen, and smokers will all find in the precincts of St. Clement's everything that can add to their comfort.

The OLD MEETING, which is in the same street as St. Clement's, and whose premises will be available for Committees, and also for refreshments, is worth going a long way to see. Its antique pews of black oak, its carved pulpit of oak, its pulpit Bible over one hundred and sixty years old, &c., &c., form a picture such as few chapels in the land are able to present.

MR. WHEELER'S CHAPEL, in Unthank's Road, is a modern structure in striking contrast with the foregoing. It is the new chapel for which St. Clement's was vacated. It stands on a fine site next to the dismantled gaol, which, by the way, has been purchased, I believe, by the Duke of Norfolk as the site for a Roman Catholic cathedral. I did not see the interior of Mr. Wheeler's chapel, but, judging from the exterior, it will be an admirable place for the Home Missionary Meeting on the Tuesday night.

ST. MARY'S, where the Rev. Geo. Gould ministers, will yield its fine lecture hall to the purposes of the Foreign Mission Committee. The chapel itself will be admired for its groined roof, and wondered at for its ancient arrangement of having the *family pews* in the gallery. It will also be revered as the scene of the quondam labours of Dr. Brock. We shall hold the Communion Service in this chapel, and the honoured pastor of the church has kindly consented to preside at that celebration.

PRINCES STREET, the Congregational chapel where the Rev. W. Barrett labours, will prove all that can be desired for the Foreign Missionary Meeting; and in the Princes Street Lecture Hall we shall have for the Sunday School Conference the place *par excellence*. This new, elegant, and well-appointed suite of rooms will provoke the admiration—I had almost said the envy—of every church worker, and of every friend of Sunday schools. I would describe it but for the fact that I am supremely anxious that all should see it for themselves.

To me all this was a new revelation. I went fearing the worst. I came away with a glad heart and a joyous spirit. As far as I am concerned, if the place were twice as far away as it is, I should be anxious to go. But I have shown that it is easily accessible from almost every part of the denomination. I have also shown that the city wears many charms; and of the warm welcome, the generous hospitality, and the abundant means of giving the Association the heartiest reception, I have assurances the most ample and complete. It has never fallen to my lot to commend any other place to the ministers and delegates. I do so for the first time in the case of Norwich, and I do it with all possible heartiness, not only for the sake of Mr. Taylor, though he and his friends deserve the best commendation one can give, but I do it in order that no minister may labour under a misapprehension and stay away—that no church, owing to false conception of the place, may fail to appoint delegates,—but that the whole Association, from Dan to Beersheba, may rally to the cry of Eastward Ho! and flock to Norwich in the month of June, as God's ancient people flocked with holy joy to the city of Jerusalem.

J. FLETCHER.

Thomas Carlyle and Robert Hall.

IN the first volume of Mr. Carlyle's "Reminiscences," edited by Mr. Froude, in an account of the writer's visit to Birmingham (p. 255), it is said—"Accidentally, one Sunday evening, I heard the famous Dr. Hall (of Leicester) preach; a flabby, puffy, but massy, earnest, forcible-looking man—*homme alors célèbre!* [a man then celebrated!] Sermon extempore; text, 'God, who cannot lie.' He proved, beyond shadow of doubt, in a really forcible but superfluous way, that God never lied (had no need to do so, etc). 'As good as prove that God never fought a duel,' sniffed Badhams, on my reporting at home."

On the above specimen of Carlylese, I submit some remarks:—

1. It is a fact of some interest that two men so truly distinguished should have met, and that the occasion should have been a religious service. For some reasons it might have been preferred that their only meeting should have occurred under circumstances admitting of more direct intellectual intercourse and interaction. Still, that they should have met at all, is an event pleasant to reflect upon.

2. Carlyle's knowledge of Hall does not shine in these few lines. He speaks of "Dr. Hall," though then, as after, he was never referred to but as "Robert Hall." He had declined the doctorate degree. "Famous" he was then (1824), but when Carlyle, writing in 1866, adds, "*homme alors célèbre!*" the then! is significant, and the meaning is—a celebrity of the past! Carlyle was plainly ignorant of Hall's continued reputation, and that, by the admission of the foremost judges of pulpit eloquence, he has remained one of the unsetting lights of the English pulpit. The truth is, that Carlyle's interest in Christian church affairs was at zero in 1824, and continued so during the rest of his life. He knew next to nothing of them, and cared to know no more.

3. His criticism of the preacher and sermon is a little bit of self-revelation not the most pleasing. He says he heard Hall "accidentally"—not from sympathy or curiosity. He describes the preacher as "massy, earnest, forcible-looking." Robert Hall was all this, and far more than this; and had Carlyle been free from theological antipathy he would have done justice to the noble presence and heart-moving utterances of the Christian orator. I have heard it as one of Hall's own criticisms on his appearance that "the lower part of his face was like a beast's, and the upper part like an angel's." There is uniform testimony to the dignity and awe-inspiring bearing of Mr. Hall in the pulpit.

Mr. Carlyle's criticism of the sermon is poor, if not paltry. The praise is stunted and stinted; not, perhaps, intentionally, but from the bias of the critic. By "extempore" is meant "not read," for we are sure the sermon was not extempore in the sense of non-premeditation. Carlyle may have thought the argument "superfluous;" but the proof was subordinated to impression. No one kept more in view than did Robert Hall the chief object of preaching, which is not the demonstration of what is new, but the enforcement of what is true. Concerning the subject, Carlyle's flout comes with a peculiar ungraciousness from him, as he was ever insisting on the "eternal veracities." His only gospel—which was no gospel to the sinner—was that the well-doer

would finally get the full benefit of his well-doing ; while the infernals and outer-darknesses would swallow up the transgressor, whose outlook into the infinite was not to be envied ! As to Badhams' flippant comment and comparison—Mr. Badhams was Mr. Carlyle's Birmingham host—the preservation of it is another evidence of Carlyle's prejudice. Mr. Badhams was probably misled by his guest's partial "reporting ;" as neither he nor Mr. Carlyle would have seriously maintained that we are no more concerned in knowing that the Most High cannot lie than that he "cannot fight a duel." In his more candid moments Carlyle would have confessed that the unalterable faithfulness of God is the source of our conceptions of truth, the foundation of all religion, and the spring of all spiritual faith, hope, and consolation. In fine, if Robert Hall may be regarded as fortunate in having had so remarkable a hearer, Thomas Carlyle may be deemed unfortunate in not having derived more profit from so remarkable a preacher.

DAWSON BURNS.

Pen Pictures of Nonconformity.

FROM KING HENRY VIII. TO QUEEN VICTORIA.

No. II.—A JUST REASON FOR NONCONFORMITY.

WE go back to the time of Henry VIII., whom that great Englishman Charles Dickens plainly calls, "One of the most detestable villains that ever drew breath." Of the sixteen monarchs who have been heads of the Government Church in this country (seventeen if we include Mary II.), Henry was the first, and indeed he was just the man to ratify the beautiful doctrine that any "intolerable ruffian" wearing a crown was a proper person to be head of the Church of Christ. Charles Dickens says, very strongly but suitably, that he was "A corpulent brute, a disgrace to human nature, and a blot of blood and grease upon English History."

It is, therefore, most interesting to inquire how such a man as Henry VIII. came to occupy his sacred office of headship over a church, and whether all England was really willing to conform to that ? The thing happened on this wise. After nearly twenty years of married life, he grew tired of his faithful, virtuous wife, the more so as he had a violent fancy for one of her maids of honour, Anne Boleyn. He therefore cast about for some pretence on which he could get rid of his Queen and marry the pretty young lady. Henry soon affected to have great disturbance in that peculiar article he called his conscience, as to whether it was right for him to have married his young brother's widow. Then he held solemn conferences with his favourite priests, in which he piously submitted the dreadful anxiety of his mind, lest he should be committing sin. "Not one of those priests had the courage to hint that it was rather curious he had never thought of that before, and that his mind seemed to have been in a tolerably free condition for a great many years, in which he had certainly not fretted himself thin ; but they all said, 'Ah ! that was very true, and it was a serious busi-

ness; and perhaps the best way to make it right would be for His Majesty to be divorced! The King said, 'Yes, that would be the best way, certainly;' so they all went to work."

The Pope was applied to for this divorce; but Henry's wife was the aunt of Charles V. of Germany, and the Pope fearing to offend either Henry or Charles would do nothing except to evade decision.

With this delay Henry grew fiercely impatient, and he and Anne Boleyn were writing love-letters to each other almost daily. Just now, too, the King, who had been titled "Defender of the Faith" by the Pope, for writing some sort of a book against the followers of Martin Luther, began to look upon those brave men a little more favourably, but they would never have helped him much in this business. However, he heard that Thomas Cranmer, a fellow of Cambridge, had suggested that the divorce question should be referred to the universities, and he exclaimed, no doubt in the distressed state of his conscience, that Cranmer had got the right sow by the ear. Having sent for Cranmer, he said to Lord Rochefort, Anne Boleyn's father, "Take this learned doctor down to your country house, let him have a good room to study in, and no end of books out of which he can prove that I may marry your daughter." To their lasting infamy the majority of the professors decided against the lawful Queen; but Cranmer's fortune was made, and the King married the young lady against the will of the Pope. Now comes the action which first placed a church in this country under the authority of its kings. Disgusted with the refusal of the Pope to consent to his divorce, Henry resolved to deny the papal supremacy, and to proclaim himself head of the Church in England. The Pope (Paul III.) hurled his bull of excommunication at Henry, but little he cared for that, or anything else that stood in his way. It is almost needless to say that Henry was a Roman Catholic, and that, then, the catholic church was the only church in the land. But no sooner had this wonderfully conscientious King thrown the Pope overboard than he fell to roasting his subjects with a singular impartiality. He burnt any Protestants he could catch for not holding the opinions of the Pope, and he burnt any Catholics who denied that the King was the proper head of the church. In fact he required his unhappy people to be Catholics without being Papists, and to spurn the Pope without being Protestants, and this in an age when Luther was sounding the clarion note of the Protestant Reformation.

But, it may be asked, was there no one strong enough to have resisted this atrocious assumption of supremacy over the church?

Yes! But most of them were buyable, and were bribed with the property of the church.

Henry seized upon the rich revenues of the church, especially upon those of the abbeys and monasteries; not without Acts of Parliament; but the Acts would never have been passed if those who passed them had not known that they would have a huge share of the spoil. Henry soon divided this spoil, amounting to more than a third of the real property of the country, among all persons of great power and influence, including himself, and still reserved a goodly endowment to carry on a church. The monasteries were bad enough to be sure, but Henry's

motive was not hatred of the corrupt Catholic religion, but simply a desire to crush the Pope's power, and increase his own with the riches of the church. Men who could not be bribed, like the virtuous and noble Sir Thomas More, were rewarded with the loss of their heads or the awful penalty of the stake. As for the common people they had no power at all, and if they did not accept the government doctrines they were simply slaughtered like sheep. This is the beginning of the painful and shameful history of the royal supremacy over the church in this country; and it is at this disgraceful point that Macaulay and others of our historians mark the rise of the Church of England in contradistinction to the Church of Rome. Was it not likely that from the first there would be Nonconformity to this horrible nightmare of a royal supremacy in religion? Yes! There stood up amongst a faithless horde a faithful few. The one honourable and beautiful thing, the single star of hope for England in that dark hour was her numerically feeble but heroic Nonconformity.

With a burning blush of shame Englishmen look back to this origin of the English State Church, with its royal supremacy founded on lust and adultery; but they look back upon the Nonconformity that refused obedience to such a spiritual headship, that preferred to die by axe and fire, as upon one of the proudest memories of history, and one of the grandest realities and honesties of religion. That kings should have come to be office-bearers in things that concern the conversion and salvation of men merely as successors of Henry VIII., reflects no honour upon the throne; for a deeper, more degrading insult was never perpetrated upon the sacredness and purity of religion. So long as the Bible is read and revered above mere acts of parliament, and history is studied and understood, it must be admitted, by the common consent of mankind, that this England of ours has produced nothing more reasonable and simply Christian than its brave, resolute, loyal, and ever-growing Nonconformity.

If no other cause had ever existed, this one alone would be sufficient to produce and maintain a Nonconformity of invincible integrity, viz., that we are informed, on the mere authority of Government, that a monarch, whether good or bad, converted to God or utterly profligate, is rightfully the head of the Christian Church. A sovereign may be pious, beloved, and honoured, and yet have no right to assume lordship in the free church of God; but the doctrine of the Government Church is, that no Sovereign, however wicked, can cease to be its head. Henry VIII., Charles II., George IV., as well as the gentle, good and glorious Victoria, we are told, were properly heads of our State Church.

The State cannot promise us a pious king, but only a spiritual head whether pious or not; and all the fires of Smithfield re-kindled seven-fold hotter than of yore would never reduce Nonconformity into submission to that.

E. HALL JACKSON.

There is a way of looking at our daily lives as an escape; and taking the quiet return of morn and evening as a salvation that reconciles us to hardship.—*George Eliot.*

Crosses grow anchors; bear as thou shouldst thy cross, and that cross becomes an anchor too.

Glories like glow-worms, afar off shine bright. But looked to near, have neither heat nor light.—*Webster.*

At Home with Enquirers.

ONE question very likely to arise, in the first year or two of one's ministry, is, as to the best and readiest means of bringing pastor and people, especially *young* people, together, for the direct purpose of encouraging religious intercourse; for, obviously, it is essential, ere a pastor can use effective means of rendering religious service, that he know whereabouts, from a spiritual point of view, they are that need it: particularly is this so with such as are trembling under conviction of sin, battling with unbelief, striving against temptation, or in some way spiritually exercised.

How may such knowledge best be obtained, or most effectually utilised when obtained? Ordinary pastoral visitation will help but little in this matter; partly because, if such cases are numerous, these visits can hardly be frequent enough to be effective; and partly because, during a minister's short stay in any one home, several members of the family are ordinarily present, rendering particular converse on matters so delicate, and in reference to which most are so extremely sensitive, impracticable with any one individual. The intervals between the Sunday services are, in some instances, utilized for this purpose, but more often, probably, this is either extremely inconvenient or altogether impossible. "Fellowship classes"—if such be the correct term—may flourish in Methodist soil, but are not likely to take any deep root in Baptist fields; and, if they did, would scarcely meet the case in point. We want opportunities for perfect, unfettered, communication between pastor and *individuals*, when the latter may state whatever difficulties or obstacles lie between them and personal faith in Christ, and when such counsel and help may be offered as circumstances may warrant.

Speaking personally we can say, that having tried several methods, none has proved so successful or satisfactory as that of appointing one evening weekly upon which to see any who may so wish *at our own home*. Notice to this effect is given from the pulpit every Sunday. No cause for regret has as yet been found for taking this step; on the contrary this opportunity has been largely used, and, as far as we have the right to judge, largely blessed besides; so that this has come to be regarded as an essential part of church organization, and has naturally become one of the preliminary steps leading up to baptism and church fellowship. Very rarely indeed does a Friday evening pass without some visitors of this description, and sometimes a whole evening is required for the pleasant and encouraging work of helping enquirers, young converts and others. The "memories" of these, to us, sacred hours will be amongst the most fragrant of those connected with the ministry.

Some whose religious earnestness we had not as yet recognized, and others of whom we had had some good hope, but whom it was extremely difficult to communicate with under ordinary circumstances, were amongst the earliest visitors to our home; and these were soon followed by others who gained encouragement and confidence as they saw their friends making use of this means. And while the cry is still "they come," the prayer is likewise "may they continue to come always."

The influence of these meetings upon the pastor himself is extremely

useful, shall we say eminently practical. For, necessarily, he is introduced to large variety, in age, character, circumstances, experience, etc. The majority of enquirers (as it ought to be) are young people; some, very young, scarcely more than children in fact. But remembering the Divine assurance, "I love them that love me, and those that seek me early shall find me;" and again, "of such is the kingdom of heaven," these ought to have a welcome of the warmest character, with a view not of inducing violent and artificial repentance for sin, as of precluding the very necessity, as far as possible, of repentance, by opening their young hearts to receive Christ, and turning their innocent natures towards the Sun of Righteousness, that they may imbibe fully His gracious and sanctifying Spirit, and so avoid sin, and grow in holiness. But others will come as "enquirers" who are in life's prime, and a few, a very small minority, who are well advanced in life. But no matter, if the thief already nailed to the cross, borne by sturdy friends, was brought into our study, it would be our duty and joy to teach him the dying thief's prayer. Very rarely, perhaps, one will come to whom the simplest, most elementary truths of religion, as to the Person, mission and sufferings of Christ, the work of the Holy Ghost, nature and necessity of repentance and faith, etc., will have to be carefully and patiently explained from week to week. One such case came under our own observation; and most interesting was it to watch how the mind gradually expanded until, little by little, the essential truths were received, faith in the living Saviour was exercised, and personal salvation realized.

To an inexperienced young pastor a little difficulty may at first be felt as to how most prudently, discreetly, and inoffensively, he should proceed in dealing with the variety of character and temperament that he will meet. In some cases, for instance, there will be difficulty at first in holding conversation (if *two* persons are required for that purpose), in others the difficulty will be of the opposite kind. All likely difficulties will diminish, however, with experience; and in this, as in other things, we learn as we go on.

Amongst other practical benefits which these evenings at home will confer upon the pastor himself may be briefly mentioned:—

1. That holding relation to his preaching. Becoming acquainted with the spiritual condition and needs of those who hear, he will see the necessity of simple, plain, practical preaching, and will find corrected any natural tendency in the direction of "big" sermons, or at the least will be led to postpone *his* big sermon till promoted to the Number One Association deliverance.

2. Suitable texts and subjects for forthcoming Sundays will frequently be suggested during these evenings.

3. Encouragement in preaching will also, from time to time, be furnished; for here, if anywhere, in quiet familiar talk at home, blessings received through the ministry of the word will be referred to. These, often incidental, references, again, will often open the minister's eyes as to the relative value of particular sermons in spiritual usefulness: what he thought "best" or "worst," "vigorous" or "weak," sometimes proving exactly the reverse of his own estimate.

Work for zealous young church members may be found in connection with these evenings at home. They may be specially com-

missioned to seek out those in the congregation more or less religiously disposed, and invite them to visit the pastor, offering even to accompany them where natural diffidence or nervousness serves as a hindrance. Thereby some may be secured for Christ who otherwise might, barring accidents, be left apparently uncared for, and run the risk of falling into chronic despondency, or, still worse, blank despair.

Much might be written, that has not been attempted in this paper, concerning this particular form of ministerial service. We have really done no more than suggest a few points, the results of personal trial, and give our own testimony in favour of the method. Our own home is not naturally best situated for this purpose, being located just outside the town, in a country lane, lonely, dark, lighted only by distant lamps in a somewhat distant road, and almost needing a guide on moonless nights to find the way; but we have never as yet found that these physical disadvantages have served as a serious obstacle to those who sought the pastor's help in things that are spiritual. F. J. BIRD.

Memorials of Two of the Barton Deacons.

THE old church at Barton Fabis, which God has for so many years sustained and blessed, has recently been bereaved of two of its old and well-tried friends. These two brethren bore the honoured name of Deacon—a name associated with the church for more than a century. Two were pastors, one for more than fifty, and another for nearly forty years, and the name has ever been a prominent one in the various stages of the church's progress.

The father of our departed friends—Mr. S. Deacon—succeeded to the clock-making business of Mr. S. Deacon, the poet and preacher. Seven of his family became members of the church, and amongst them the two whose loss we now deplore.

Mr. JOSEPH DEACON was born November 28th, 1813. Not taking to his father's business, he turned his attention to farming, and after his marriage to Miss Haywood settled at Ibstock, where he resided until his death. On April 12th, 1840, he united with the church, and from that time took a deep interest in its welfare. Refusing to be made a deacon at an earlier period, he accepted the responsibilities of the office in 1873, and faithfully served the church in that capacity. He was a thorough Nonconformist and General Baptist, and a liberal supporter of our denominational institutions.

Residing at Ibstock, he usually worshipped there morning and evening, and at Barton in the afternoon. Though three miles away from the latter, it was very unusual for his seat to be empty, setting a noble example of both punctuality and regularity.

As a husband, he was kind and considerate; as a father, tender and affectionate, setting before his family a worthy example for their imitation. Well may the older of the two now write of him, "He lived before us such a noble character; he was so upright and straightforward in all his dealings, and such a true Christian. Well do I remember when my sister and I joined the church at Barton how the tears streamed down his cheeks. He was a man of very few words, but his

tears often revealed to us his heart." He was ever ready by his counsel and help to promote the best interests of the church; and one of the great joys of his life was its spiritual growth and prosperity.

The hospitality of his home was most generous; he was the minister's true friend, and a ready helper of the poor and needy. Not that he was ostentatious and showy, or profuse of speech, but his character was of that genuine and substantial type which embodied and illustrated Christian principle in the life.

His last illness was short. On Monday, Sept. 13th, he heard the Rev. J. Clifford lecture at Hugglescote. On the following Monday he laid his remains to rest. His death was characteristic of his life—trustful, peaceful, and redolent with hope. He had been a member of the church forty years, and a deacon seven.

Mr. SAMUEL DEACON was an older brother of the above. He was born July 12th, 1803, and, with the other members of the family, was taken early to the Sunday school and the sanctuary.

For some years he followed his father's business, which was somewhat extensive. His first marriage was with Miss Jackson, sister of our venerable friend Mrs. J. Goadby, sen. Soon after this he occupied the farm of his father-in-law, on which he resided until his death. Being left a widower with a little family, he was married a second time to Miss Hollis. She was a woman of superior abilities, a devoted mother, a zealous Christian, ready for every good work, and whose memory is greatly revered. There are four surviving children, all of whom are members of General Baptist churches.

Mr. Deacon was baptized by the Rev. J. Derry, August 7th, 1842. He was exceedingly regular in his attendance both on the Lord's-day and week-night services, and for several years was treasurer to the Sunday school. The cause of Christ was very dear to him, he was a benevolent contributor to its funds, and a very kind friend and helper of its ministers.

He was somewhat impulsive and outspoken, but genuine in his love to the Saviour and to Christian friends. The hospitality of his home, not only on special but on ordinary occasions, was most generously tendered, and many an old friend will miss his honest face. His last illness was somewhat brief. When confined to his bed his words were few, but he had a calm and abiding trust in his Saviour, and his hope of a re-union with those who had preceded him to heaven was bright and sustaining. He has passed away at the age of seventy-seven, having been a member thirty-eight years.

These two brothers were interred during the same week at Barton, and on the following Lord's-day a memorial sermon was preached to a large and deeply affected congregation, many friends coming from a distance to testify their respect.

Our prayer is that the surviving relatives may be divinely sustained, and be "followers of them who through faith and patience inherit the promises." May this ancient church, on which death is now drawing so largely, and which is suffering so much from removals, soon have a large accession to its numbers to take the place and carry on the work of those who have passed away.

GEORGE NEEDHAM.

The Root of the Matter.

NOTWITHSTANDING the fact that the Temperance question has been discussed in this country, as no other question has been, now for something like fifty years, we are having the exclamation continually sounded in our ears—"What is Temperance?" and that, too, by persons in the most unexpected quarters. This time it comes from no less an individual than Mr. R. W. Dale, who, as most of your readers are aware, has delivered a sermon on "The Temperance Reformation," in which occurs the following passage:—

"But it does not follow that because it is a sin to drink so as to impair the higher life, therefore it is a sin to drink at all. Drinking too much is a vice, because it lessen a man's power for serving God and his race. If any man's drinking does not lessen his power for that service, his drinking is not a vice. If any man's drinking increases his power for that service, his drinking is a duty instead of a vice. It is our duty to keep our body in such a condition, whether by drinking or not drinking, that it shall be the vigorous comrade of the higher life, not its master. While a man does this he fulfils the law of temperance, the only law authoritative for man."

Now if this were merely meant as a *supposition* we might tolerate it; but it is likely to suggest the fallacy that a person may drink alcoholics *without* impairing his power for the service of God and man; in fact, to give a false idea of "Temperance." Therefore I cull a few extracts which go to the root of the matter, with a view of showing that the true idea of Temperance is arrived at by considering not so much the *measure* or *degree* of an act, as the *kind*, *nature*, or *quality* of it.

The first of these extracts is from the Rev. Dawson Burns' invaluable work, "The Bases of the Temperance Reformation." He says:—

"The word 'temperance' is from the Latin *temperantia*, the force of which is found in the Greek *temno* 'to cut off.' Temperance, subjectively, is the *cutting off of the desire* for what is improper in measure or *kind*; objectively, it is cutting off the things themselves. That *tempererare* is used in the sense of *entirely abstaining* and restraining is known to every reader of the classics. Livy, the historian, once uses it in referring to wine, to express abstinence from that liquor (Book xl., sec. 14)."

The next is from Dr. Lees:—

"Temperance the *right action*, is *obedience* to the intellectual perception of those relations of *fitness among things* which we call the adaptation of *right means to good ends*. He, consequently, who drinks or smokes merely because he "likes" it, or because it is pleasant or fashionable, acts upon a motive beneath morality, and therefore below temperance; and he who drinks or smokes without any perception or *proof* of the *usefulness* of drinking or smoking, acts upon an impulse that contains no element of intellectual *law* or *truth*. What is neither good in *motive*, sound in *sense*, or *useful in result*, can have no title to the sacred name of temperance."

In support of the position taken up by the above-named temperance teachers, I will give the opinion of men who are not open to the charge of being biased in favour of abstinence from intoxicating liquors, as the two I have named may be, seeing that the temperance movement, as we in this age know it, had no existence when most of them wrote:—

Temperance is *adaptation* to the organism.—*Thomas De Quincey.*

He who knows what is *good* and chooses it, who knows what is *bad* and avoids it, is learned and temperate.—*Socrates.*

When a man *harms* himself, he does not do his *own* business. The doing of good things is *temperance*.—*Plato*.

Temperance: the habit by which we *abstain* from all things that *tend* to our destruction. Intemperance, the contrary vice. As for the *common* opinion that virtue consisteth in mediocrity and vice in extreme, I see no ground for it.—*Hobbes*.

True and universal *temperance* is the spirit of *obedience* to all the *laws* of man's manifold and miraculous *nature*.—*Dr. Samuel Brown*.

It will be seen, then, by the foregoing, that in considering the nature of an act performed (as to its temperateness or intemperateness), we have to ask ourselves this question—"Will the act *tend* for good or for harm *in any degree*?"

If this question be put with reference to the consumption of intoxicating drinks in the shape of ale, wine, or spirits, as a beverage, what is the utterance of science?

Dr. Richardson says:—

"If he could in his own inner soul see that there was really any good in the ordinary effect of alcohol taken in moderate quantities; if he could see a physiological reason of any kind for even a moderate use, he might belong to those who only deprecate the use of alcohol in excess; but looking at the purely physiological aspect of the question, there was *no argument* supporting even this small amount. All the effects produced by alcohol were phenomenal, and therefore *unnatural*."

The following is from Todd and Bowman's *Physiology*:—

"The use of alcoholic stimulants *retards digestion* by coagulating the pepsine (an essential element of the gastric juice), and thereby *interfering* with its action."

What does Dr. Miller say in his *Alcohol: its Place and Power*?—

"The question comes to be, whether we shall take alcohol, eat less, and be *improperly nourished*, or take no alcohol, eat more, and be nourished well."

Or the Rev. James Smith, in his work entitled *The Temperance Reformation*?—

"It is a fact worth noting, that in all respects the action of alcohol is directly contrary to that of water, the beverage of nature. Water acts as a solvent in the process of digestion, alcohol as an antiseptic; water is the only liquid found in *healthy* blood; alcohol fills the blood with *impurities*; water *facilitates* the conveyance of materials for building up the tissues, alcohol *prevents* the transit of such materials; water carries off the waste matter, alcohol retains it; water *promotes* the regular and healthy action of all the functions, alcohol *deranges* them."

The last testimony that I will give is that of Dr. Cheyne, considered in his day one of the first physicians in Ireland, who said, as the result of twenty years' experience, "that were ten young men to begin to drink *one* glass of spirits or a pint of port or sherry, and not exceed this quantity, daily, the lives of eight out of the ten would be shortened twelve or fifteen years."

Mr. Dale says, in the short extract which I have given from his sermon, "If a man's drinking increases his power for the service (the service of God and his race), his drinking is a duty instead of a vice." Now I think the scientific testimony which I have given makes it clear that it is an impossibility for alcohol to do what he supposes it to do, and also goes to show that drinking in *any degree* is drinking too much,

and therefore, according to the rev. gentleman's own testimony, "is a vice, because it *lessens* a man's power for serving God and his race."

The experience of scores and hundreds of men in all walks of life go to establish the truth of the foregoing statements; therefore if a Christian wishes to give body and spirit to God's service, he should practise total abstinence from intoxicating drinks.

J. FIRTH.

The Next Home Mission Audit

DRAWN nigh. The financial year will close with the 31st of May. Each church has been reminded by note of this important fact, and urged to take steps to be represented in the Collections and Subscriptions for the year. We know full well that you have much to do besides supporting the CENTRAL INSTITUTION OF THE DENOMINATION. We do not fall into the mistake of so many Secretaries of talking and writing as though the universe existed for the sake of one Society, and churches and deacons and pastors had nothing whatever to arrange for, except to collect subscriptions and to organize an appeal on behalf of the society that aims at distinctly united and aggressive evangelistic work. We know better. We recognize the multiplicity of the claims upon your sympathies, and are prepared to make every allowance for the strenuous demands at home. Still, brethren, you recognize your federal responsibilities, and you will surely make a vigorous effort to meet them. ONE HUNDRED AND TWENTY of our churches have not yet shown a sign of interest in this work. It is true many of them are in the villages, and others find "the struggle for existence" sufficiently keen and exciting. Yet are we sure that in giving even a little to this Home Mission work the feeblest would be blessed, and the strongest would become stronger.

We are impatient to advance. WALSALL is rapidly finding its feet; and will not be long before it seeks its own free development by independence. SWADLINCOTE, LONGTON, NANTWICH, and other places, will gain that long-coveted prize speedily. PRESTON has taken a new start with a larger hope. MARKET HARBOROUGH has benefited by our sympathy and help. The churches of the CHESHIRE district are eagerly looking out for a site; and it is of the first importance that we should be ready *at once* to plant a new church in that wide, necessitous, and enterprising region.

Come then, brethren, let us pull together. In each church somebody might gather us a few *florins*, or send us *one* collection; or, what is better, do both. Already glad tidings have reached us. The *Duty* of immediate help is fully admitted. We feel we must "go forward" along this line, or we shall stop altogether. We know we have many friendly and loving hearts; and as we have welcomed the long desired and bursting life of spring, so we want to welcome the signs of springing Home Mission Life in our churches. May the God and Father of lost men fill us with His divine pity, and stir our hearts to "attempt great things," and to "expect great things," for the salvation of our fellow-countrymen.

JOHN CLIFFORD.

Chronology of the Writings of the New Testament.

WILL you permit me, dear Sir, to thank Mr. Wallis Chapman for his beautiful paper on the Revision of the Scriptures. It is seldom that one sees so much interesting and useful information condensed into such narrow space, and presented in such a clear and beautiful style. It should be read especially by all our Sunday School Teachers. Not only is a knowledge of the contents of the English Bible of importance, but an intelligent acquaintance with its history is also most desirable.

There is just one point in Mr. Chapman's paper to which I desire to call attention. He says, "The New Testament was written, with the exception, perhaps, of the Gospel of John, between the years 42 and 65 A.D." Are not these dates too early in the century? Lange, in his Introduction to the New Testament prefixed to his valuable Commentary on Matthew's Gospel, arranges the writings of the New Testament in the following chronological order:—

EPISTLES OF PAUL.

	A.D.
To the Thessalonians, from Corinth	54 or 55
To the Galatians, from Ephesus	56 „ 57
To the Corinthians, from Ephesus and Macedonia	58
To the Romans, from Corinth	59
To the Ephesians, Colossians, and Philemon, from Rome ...	63
To the Philippians, from Rome	64
To Timothy, from Macedonia	between 64 and 66
To Titus	„ „
Second to Timothy, from Rome	„ 67 „ or 68

OTHER EPISTLES.

Of James, from Jerusalem	62
First of Peter, from Babylon	64
Second of Peter, from same place	67 or 68
To the Hebrews	64
St. Jude	between the years 80 and 90
Three of John	„ „ 96 „ 100

GOSPELS.

By Luke, in Italy	64
By Mark, in Rome	68
By Matthew, in Judea	68 or 69
By John	70

OTHER WRITINGS.

Acts of the Apostles	64
Revelation of John... ..	95

Some other critics, as Gebhardt, Hoffman, Boyd Carpenter, etc., place the Revelation of John at 69 or 70; and I believe the internal evidence not only harmonises with this view, but makes any other date highly improbable. Alford places the composition of John's Gospel between 70 and 85, but 95 would probably be nearer the exact date.

These may be thought by some, to be trivial matters; but as the current year will form an epoch in the Bible reading of this country, surely every item of information affecting the form and essence of the New Testament ought to be looked upon with interest. Chronology is closely related to theology, and a correct knowledge of the time when each book in the Bible was composed, would be one of the keys to assist in unlocking its mysteries and explaining its truths.

GILES HESTER.

Why am I a Nonconformist and a Baptist?

PROBABLY very few of the readers of this Magazine have broken away from the communion of the Established Church. Most of us have been born and brought up in connection with the free churches of the land. The battle of religious freedom was fought by our forefathers, and we have entered into their inheritance. Whatever religious influences we have received, came to us independently of the Church by Law Established, and many Nonconformists are as ignorant of it as it is of them, so that our attitude towards it is simply one of Nonconformity. We took no part in any great secession; we were born far too late to be ejected; we are outside the church by the providence of God; and having attained to years of discretion, and being capable of understanding an argument, we prefer to abide in our freedom, and accept all the ostracism and opprobrium which that attitude may expose us to from priestly arrogance and the pride of the world.

This attitude is justified by the conviction that the order and worship and discipline of Christian churches are the business of Christian men and women, and not of the State.

The Civil Power—which means Queen, Lords, and Commons—is supreme in the ordering of affairs in the Established Church, and the Church, as such, submits to the exercise of this supreme authority on condition that the State protect its clergy in the enjoyment of the national endowment for religion. This State control has often worked disastrously for the Church. It imposed the Act of Uniformity in England in 1662. Each clergyman was compelled to accept and use the Book of Common Prayer; to declare his unfeigned assent and consent to all and everything it contained, and to take the oath of the King's supremacy. Two thousand men of tender and faithful conscience refused to bow to this authority, and were ejected from their ministry and livings, and afterwards cruelly persecuted for conscience sake.

In 1843 State control strained to the breaking point the allegiance of 470 clergymen of the Church of Scotland. Certain presbyteries had refused ordination to men of proved immorality. The civil courts ordered their ordination, not only against the refusal of the presbyteries, but the declared and unanimous refusal of the congregations. The Assembly, by large majorities, supported the presbyteries in their refusal to ordain. The civil courts persisted in their demand. Year by year, for several years, the Assembly passed resolutions affirming the authority of the church in all spiritual matters. Both Lords and Commons refused their petitions, and supported the authority of the civil courts, and compelled the ordination of men whom the church refused to accept. Not less than 470 out of 1,000 clergy seceded, and gave up manse and endowment, and threw themselves upon the faithfulness of God and the confidence of the people, and formed the Free Church of Scotland.

Both these events have been overruled by God for immense good, as all events which are the direct result of faith and intelligent Christian conviction must ever be.

We, in our generation, are witnessing a very instructive illustration of the working of the State Church principle. Most of us remember

the publication of *Essays and Reviews*, and the alarm created by Bishop Colenso's books on the Pentateuch, and the action taken against the latter. More recently we have had the prosecution of Mr. Voysey, and his secession from the Church. In these cases it was the *Broad Church* party that was the object of attack, and whose doctrines came up for judgment in the secular courts. At the present time the Ritualistic section of the church is in the fire. By favour of Lord Beaconsfield and his party, who owed so much to the clergy in their last great electoral triumph, it became possible to prosecute Ritualism. This attempt by law to put down the distinctive ceremonial of one party in the Church has been carried so far as the imprisonment of three of the clergy.

Now, what shall hinder, in a short time, the prosecution of Evangelicals, and of evangelical opinions and church practises? It is quite probable that the Ritualistic party in the Church will soon become strong enough to turn round on their adversaries, and prosecute them in the very courts which are now used for their destruction. In this case, we in this generation might be witnesses of the demoralizing spectacle of the persecution of each of three parties in the Established Church, the State at one time favouring one party, at another time a second, and another a third, and in turn denouncing all.

For the church such a spectacle is fatal to any impressive and influential preaching of truth. The church that has no distinct and clear utterance of truth to a nation, but is filled with voices screaming against each other, ceases to be a witness for truth, and practically abdicates her right to be listened to when she claims any exclusive authority as the Church of Christ in these realms.

The free churches know no such contention. With manifold forms of administration, and some differences in doctrine, they are free to bear their distinctive testimony, and to indulge the holy rivalry of zeal and self-denial and benevolence. They recognize the distinction between the things of God and the things of Cæsar; they know that spiritual things are discerned by spiritual men, and that to commit the watch and ward of them to carnal men is to hand them over to degradation, and rob them of their spiritual beauty and power.

We believe that all spiritual gifts, and authority to minister in the church of Christ, are the gift of Christ, and cannot be bestowed by any man or class of men.

This contention is not necessarily associated with the idea of a State Church, but it is with *our* State Church. The doctrine of the Church of England on *ministry* is intensely sacerdotal. No man can minister in her churches that has not received Episcopal ordination, on the theory that the power of bestowing the Holy Ghost has descended in a direct line from the apostles.

In the ordination service, the bishop, addressing the people, says—“Good people, these are they whom we purpose, God willing, to receive to the holy office of *priesthood*.” Later on in the service he lays his hand on the head of each of them, and says—“Receive the Holy Ghost for the office and work of a priest of the church of God now committed unto thee by the imposition of our hands. Whose sins thou dost forgive, they are forgiven; and whose sins thou dost retain, they are retained.” Surely after this we have a right to look for apostolic grace,

apostolic power, miracles of the Holy Ghost, inspired teaching and preaching, and a continuous series of apostolic epistles equal to those we possess in the New Testament. But where are all these things? "By their fruits ye shall know them." Tested by facts, the whole of this boasted authority and special gift by apostolical succession is a delusion and a lie. The wonder is that good men will utter these words, and contribute, by their personal influence and example, to perpetuate so gross a fraud on the world. The only explanation of it, at least for some of them, is that they have a habit of using plain words in a non-natural sense. Yet some bishops, and very many of the clergy, believe this doctrine, and arrogate to themselves exclusively divine authority to minister in holy things to the people.

In opposition to it we believe that the right to confer the gift of the Holy Ghost ceased with the power, and the power ceased with the right. The apostles had no successors, either in office or in the special gifts which Christ bestowed on them. The Lord is the ever living source of spiritual power and authority, and He raises up and qualifies whom He will for work in His church. He still gives some prophets, some evangelists, some pastors and teachers, and probably some apostles; but the gift is *His*; and it seems to a reverent mind an arrogant assumption, and little short of blasphemy, for any man to say to another in a solemn religious service, "Receive ye the Holy Ghost," and to follow it up by "whose sins thou dost forgive, they are forgiven." We believe in the necessity of personal conversion, and that Christians only should be encouraged to unite themselves with the Church of Christ.

In this we are at direct issue with the Church of England, and also with some other churches.

The Book of Common prayer directs that all infants born in the land are to be taken to holy baptism. After the ceremony of sprinkling, which is now the nearly universal substitute in England for dipping, the Priest says, "We receive this child into the congregation of Christ's flock." Afterwards addressing the company assembled, he says, "Seeing now, dearly beloved brethren, that this child is regenerate and grafted into the body of Christ's church, let us give thanks to God for these benefits."

As soon as the child can learn the Catechism it is taught to believe that this great work of Regeneration was actually accomplished in its baptism. In answer to the question who gave it its name, the child says, "My godfathers and godmothers in my baptism, wherein I was made a member of Christ, the child of God, and an inheritor of the kingdom of heaven." To complete this sacramental process each such baptized parishioner is directed to repair at least three times a year to the Holy Communion, and the only exceptions are of persons of open and notorious evil living.

The consistency of this system of salvation by ordinances is maintained by the directions for the burial of parishioners. All except such as die unbaptized, or are excommunicate, or suicides, must be buried with thanks to God for having taken the soul of the departed to Himself, and his body is committed to the ground "in sure and certain hope of the Resurrection to Eternal Life."

Such teaching is in the highest degree perilous to souls. It lulls the conscience to sleep, and encourages people to believe that the church takes in hand their salvation, and they have nothing to do but submit to her ordinances and attend her ministrations, and all will be right with them for eternity.

It is impossible for a soul enlightened by Divine grace, and alive to the evils of worldly influence and priestcraft in the church of Christ, to conform to such a church. The New Testament knows nothing of infant baptism, nothing of salvation by baptism. It is as silent about infant baptism as it is of apostolical succession, and of the alliance of the Church with the State. They are all attempted to be justified on the authority of tradition and of human Councils.

Our churches cannot recognize such authorities. As Baptists we have no traditions. We are free of all such entanglements; and in the rearrangements that are taking place, and will certainly come to pass in this critical age, we stand free with the New Testament in our hands to do only what the Lord has appointed, and to justify our belief and our practice by the authority of His word.

In the beginning of the gospel the word of the Lord was glorified without the smiles and help of the great and noble of this world; and if it is again to lay hold of the heart and intellect of modern Europe, it must be on its own merits, and not by favour of kings and the force of human law. And we believe it will, and that the Free Churches of our land, and especially Baptist churches, will acquit themselves successfully in this noble warfare. The Lord is with us. By His grace we have become a great host, and so far are we from going back to the house of bondage, that we would rather stretch forth friendly hands to undo the heavy burdens of them that are bound. J. HARRISON.

An "Old Boy's" Advice.

FOR THE BOYS.

My boy, you're soon to be a man;
 Get ready for a man's work now,
 And learn to do the best you can,
 When sweat is brought to arm and brow.
 Don't be afraid, my boy, to work;
 You've got to, if you mean to win!
 He is a coward who will shirk;
 Roll up your sleeves, and then "go in!"
 Don't wait for chances; look about!
 There's always *something* you can do.
 He who will manfully strike out
 Finds labour; plenty of it, too!
 But he who folds his arms and waits
 For "something to turn up," will find
 The toiler passes Fortune's gates,
 While he, alas, is left behind!
 Be honest as the day is long;
 Don't grind the poor man for his cent.

In helping others, you grow strong,
 And kind deeds done are only lent;
 And this remember: if you're wise,
 To *your own business* be confined;
 He is a fool, and fails, who tries
 His fellow-men's affairs to mind.
 Don't be discouraged and get blue
 If things don't go to suit you quite;
 Work on! Perhaps it rests with you
 To set the wrong that worries, right,
 Don't lean on others, Be a man!
 Stand on a footing of your own!
 Be independent, if you can,
 And cultivate a sound backbone!
 Be brave and steadfast, kind and true,
 With faith in God and fellow-man,
 And win from them a faith in you,
 By doing *just the best you can!*

EBEN E. REXFORD.

Haven Green Chapel, Ealing.

ITS COMPLETION AND OPENING.

THE *Freeman* of April 15th says:—"Haven Green is worth a pilgrimage. Ealing is a very bright and rapidly increasing western suburb of our great metropolis. Just aside from the main road is a large, square, grassy, open space, with villas growing up around. At one corner are two stations, one belonging to the Great Western and the other to the Metropolitan Railway. At the opposite corner is the new chapel of the London Baptist Association, which promises to be very pretty from without and very comfortable within. Those who know the difficulties Mr. Clifford found in securing a 'pleasing site' must congratulate him on unusual success. Visiting the spot a few days since, I formed the conclusion that this is one of the most promising of the undertakings of the Association."

Another quotation is apposite. It is from the *Middlesex County Times*, and is on the growth of Ealing:—"During the last ten years, the quiet village of Ealing has developed into a busy town, and at some future time it will probably form a part of the Metropolis itself. There are now about 2,747 houses in Ealing, exclusive of Old Brentford; also four railway stations, eight churches, five chapels (one in course of building), and eight schools. During the last decade, it is estimated that 834 new houses have been built, and calculating at the rate of five persons per house, this represents an increase in the population during that period of 4,170, while the present population may be safely set down at 13,735. The proportion of increase each year will be gathered from the fact that in 1870, 84 houses were built, while in the nine succeeding years the new houses numbered respectively 61, 82, 75, 47, 54, 30, 52, 178, 170. From these figures it would appear that less building was going on in 1876 than in any year included in these calculations, the highest number of new houses being reached in 1878. Figures are undeniable facts, and the foregoing statement proves that the growth of Ealing is real, and not mere sham." There is not much doubt that the recently taken census will show a population little short of 16,000.

The chapel is rapidly approaching

COMPLETION,

And forms a conspicuous and attractive object in the view from the railway stations. It is, without doubt, the best site in Ealing, and the building is every way worthy of the position. The "interior" will be comfortable and pleasing; and the experiment of using "concrete" for the core of the walls (an experiment by which £400 were saved) is pronounced by Mr. Higgs, the Treasurer of the London Baptist Association, a decided success. It has been wisely decided to make the building complete *from the first*, and therefore the organ, made by Messrs. Brycesons, will be in, and used on the opening day.

THE CHAPEL OPENING.

The opening day is WEDNESDAY, MAY 25th, and the Rev. H. Stowell Brown, of Liverpool, is the preacher. Various ministers and friends are expected to take part in the proceedings; and we hope for fine

weather, large gatherings, and many practical signs of interest in the work that will then enter upon so important a stage. The need of help is very great, as every one knows who is acquainted with the conditions under which we start. *We have no well-compacted church to begin with—organized, skilled, and eager for work.* No societies are waiting to take possession of rooms. No helpful traditions are carried into the place. Everything is new. Everything has to be formed from the foundations. The gentlemen who compose the Committee undertake grave and great spiritual and financial responsibilities. Their work is as heroic as it is noble, as strenuous as it is really sublime. "Blessed are they who are counted worthy" to share it. Let our readers then help with all their soul and strength. *It is your work. It belongs to you, and your hopes, and your future.* Come up to the "opening" services if you possibly can; but if you cannot come, send a cheque or a P. O. O. as your eloquent representative. If you cannot be at the beginning of the feast, come later on. Special services will be held all through the first month of the new chapel's history, and we shall be glad to give you a cordial welcome.

Forget not to pray for us, that this fresh venture may be abundantly favoured of the God of Israel; that a society of "living souls," earnest, true, sincere, self-forgetting, Christ-loving, and Christ-like, may be built up within the walls of this new edifice, and that men may be saved, and the kingdom of the Redeemer extended therein and thereby.

JOHN CLIFFORD.

Leaves from Our Church Books.

VIII.—KEEPING CHURCH STATISTICS.

WE are often asked the question—How do you keep your statistics? The question is worth asking, so long as we care to know our actual working force, and make our annual census of the churches. Some clever but superstitious people are afraid of a church census, and pour out the vials of their anger with indiscriminate fury upon all attempts to write a modern book of "Numbers" for the hosts of God's Israel. We have no sympathy with the superstition. Statistics, if kept wisely and read with intelligence, have a moral value.

But alas, says an observant and afflicted Association Secretary, some of the churches don't *keep* their statistics. They neglect them; suffer them to keep themselves; make an annual guess at them; and so introduce chaos into the conclusions of most anxious and careful men. There are churches (so it is said) which can be found on parchment and nowhere else. If the roll call were read out, not more than a fifth or a third would answer to their names. We hope this rumour is false. Truly it ought to be.

Some churches—many-tongued rumour says—take their habits of statistical management from the housewife, who has a disastrous process of "spring-cleaning" a little while before the end of May, but allows all kind of unsavoury accumulations between June and the following April. Others have not even so much method as that, but leave their church rolls till the advent of a new pastor, and then the long desired reformer makes "all things new," and clears off at one fell swoop at least half of the "bogus" names on his army list, determined to recognize nobody who cannot answer to the call, and do some real, even if small, service in the battle.

Putting rumour aside, we will state the method adopted at Præd Street for nearly twenty years. First it has been a rule with us always to have what we call an "irregular list," consisting of the names of persons who have left us; but who are unable to obtain a transfer to another church. At the present

time, in connection with our church at Praed Street, Westbourne Park, and Bosworth Road, we have nearly one hundred on this list. Some are on the sea; some are travelling; some have been away for a few months, but are not sure that they will not return, and therefore object to being transferred to another church; some have occupations which take them into different parts of the country whilst retaining their homes in London. Now all these are kept on the church lists, and are corresponded with occasionally. Some of them send gifts to church work, and afford other evidences of their unabated interest in the church to which they belong. *But they are never returned in the list of our members to the Association!* Indeed, since there is always a certain number of members in a transition state, *i.e.*, passing or about to pass into the "irregular list," we have for twenty years, besides omitting those on the "irregular list," returned *LESS* than our reportable "regular" strength, so that we might not, even by two or three per cent., exaggerate our actual available membership. This has seemed to me the only way to be strictly *true*, to prevent signs of "wholesale erasure" in the figures returned to the Association, and avoid that, to me, frightful possibility, of my successor discovering that I had left him only a "bogus" church.

Now to do this as it ought to be done in a church that has on its lists, regular and irregular, over a thousand members, it is necessary (1) to have a good body of conscientious and painstaking elders, each one of whom takes the responsibility of a certain proportion of the members; and (2) to meet for attention to the lists monthly, or nearly so, passing each name in review. We have, therefore, fourteen elders. Each takes his section of the church in alphabetical order. Each answers the following questions, which are printed on a sheet of paper, with spaces for reply; and these replies furnish material for the successive church meetings and the annual report:—

1.—Number of members in section. 2.—Number present at the last Lord's supper service. 3.—The names (and addresses, if changed) of absentees for two months or more consecutively, together with reasons of absence. 4.—The names, if any, for the "enquiry" list, *i.e.*, of members who have not been seen or heard of for six months. 5.—Names for erasure, *i.e.*, of persons absent without justifiable cause for nine months. If so, insert them, together with the ground of erasure. 6.—Names for the irregular list. 7.—Names on irregular to go on to regular list. 8.—Members whom the pastor should visit. 9.—Remarks.

I do not say this method is perfect; but it is the best we have been able to find. If on the pages of any church book there is a better, no one will be more glad to see it than

JOHN CLIFFORD.

Epicedium.

JAMES KENNEDY,
etat 25.

KATE KENNEDY,
etat 20.

LIZZIE KENNEDY,
etat 18.

Members of the Kennedy Family of Scottish Vocalists, who perished at the burning of the Théâtre-Italien, Nice, March 23, 1881.

DRAW down the curtain, let thy sweet songs cease,
While Scotland mourns her singers now at peace—
So young and fair—three links in one bright chain
So rudely snapt. From out thy wide domain,
O Death, couldst thou not spare them yet awhile,
To climb the steeps of Art's all-glorious pile?
Were there no others that thy shaft could hit,
Whose lamp of budding promise was unlit?
Swift was thy awful stroke, but Meroy hovered near
And gently covered with her wings the triple bier.

The answer comes, but not, O Death, from thee—
It comes from harps beside yon crystal sea—
To weary hearts bowed down with silent grief,
And falls like dew upon the tender leaf.
It comes along the ages, sweetly clear,
Enkindling hope in minds attuned to hear
Such words as these, heard o'er earth's din and strife,
"I am the Resurrection and the Life."
Even so, in triple bond of Faith and Hope and Love,
By Him who conquered Death, they've joined the choirs above.—J. STEWART.

Parental Duties.

CAREFUL attention to manners and behaviour of children is among the most important parental duties; because so much of the comfort and happiness of a family, and of friends, depends upon the deportment of the younger members. Only the most gentle firmness will restrain and guide without making the teaching galling, and a bondage that leads to deceit.

Respectful demeanour to elders, loving attention to the wishes of the parents, the thousand small courtesies that are claimed for superiors extended to their young associates and to the servants, which can only come as the result of careful parental guidance, are much less strictly attended to, among a large proportion of families, than is desirable. This neglect, so annoying to all who are compelled to endure or witness it, is most injurious to the young.

The beginning of the evil can be traced to the fact that parents and teachers seldom realize that they are under any obligations to treat children politely. If our children do not see us practice the politeness which we inculcate, why should they believe our precepts are of any great importance? Children have as strong claims for civil, polite attention as their elders have. Such gentle courtesy as we show to our friends, or are expected to, if extended to the children, will not interfere with the respect, deference or obedience to parental authority which is desirable and should be secured. Parents and teachers, on the contrary, will find an ample reward if they teach children good manners by their own example as well as by precept.

Elegant or polished manners are most desirable. It is not easy to define exactly what the term "good manners" means. There was never any book which defined it so that one term comprehended the whole. But with all, educated or uneducated, who really possess this good thing it is very easily recognized. Many who have never read a page on etiquette, and know not one of the rules that are expected to be the "open seasame" into the "best society," are beautiful examples of a wise mother's training. We do not pretend to describe it, but there is an indefinable, indescribable something by which one can usually recognize a true gentleman or lady. "Blue blood," or being born "under the purple," does not insure it. We think it is the result of early training—a mother's handiwork.

We see many children who act as if they thought it of no consequence how they behave at home. They talk loud, are boisterous when they enter a room, race up and down stairs, and call with loud voices from one storey to another, slamming every door after them until the noise is like the report of a cannon, regardless of the great annoyance and discomfort they inflict upon all in the house. A visitor at a house where such behaviour in children is tolerated would scarcely recognize them if he met them away from home, they can then be so quiet and unobtrusive. But that is not being refined and polished. True politeness and good manners cannot be taken on or put off at pleasure. They must be home-made, instilled into the minds of the children from the cradle, to be the pure article. But if it is not—to be sure, even a spurious article is better than none. At least it will be some relief to those who must witness the boorishness of their home manners.

Now if parents can teach their children that they must not enter a friend's house and throw off hats, cloaks, or rubbers anywhere—on the floor, on chairs, sofas, etc., instead of putting them in their appropriate places—that they must not rush noisily about, talking loudly or calling from one end of the room to the other, that they must be respectful and deferential to all when visiting, they surely can teach them that rude conduct at home is offensive and reprehensible to the last degree and in no wise to be tolerated. Parents can train their children to be polite at home as well as abroad, and they are guilty of a great wrong if they do not accomplish it. MRS. H. W. BEECHER.

Every child of the Saxon race is educated to wish to be first. It is our system; and a man comes to measure his greatness by the regrets, envies and hatreds of his competitors.—*Emerson.*

Scraps from the Editor's Waste-Basket.

I. OUR MAGAZINE.—At one of our Northern churches a paper was recently read on "*Our Magazine*," and forwarded by resolution of the meeting for insertion in our pages. We very highly appreciate the hearty commendation of the work of the contributors and editor of these pages; and are grateful for the testimony to the continued and increasing usefulness of our denominational organ. The kind words of "outsiders" cheer us in our toil, but the honest praise of our "own people" is beyond all price.

II. LORD SALISBURY ON THE FRENCH AND TUNIS.—It is impossible for us to be sure when we shall reach the end of the mischief wrought by the late administration. The Paris correspondent of the *Times* proves that the drift of Lord Salisbury's despatch in 1878 to M. Waddington was to give the French Government *carte blanche* to do as they liked with Tunis so far as Great Britain was concerned; *i.e.*, Tunis is made a set-off against our seizure of Cyprus. Lord Salisbury, says he, proceeds "to set forth seminarily the views of the British Government relative to the action of France in Tunis." He goes on to observe as follows: "England has in those parts no special interests which can in any way lead her to view with distrust the legitimate and increasing influence of France, an influence springing from the possession by France, of Algeria, from the considerable military forces she there maintains, and from the work of civilisation she is accomplishing on the African Continent, to the deep admiration of Her Majesty's Government. Even the fall of the Bey's Government, were it to come about, would in no way change the attitude of England, who has no interests of her own there, and who would in that case do nothing to disturb the harmony existing between the two countries"—*i.e.*, let us have Cyprus, and we will be quiet whilst you take Tunis. "To what base uses we may return, Horatio!"

III. THE NEW BANKRUPTCY BILL promises to be one of the most valuable measures of the present Government. Its abolition of secret liquidations will be an immense gain. The withdrawal of public odium from bankrupts has diminished the reasons for caution, carelessness and industry, and bred the prodigious immoralities in commerce that have marked our English business life. It is not perfect. There is still some fear of the light lurking in that "Committee of Inspection" that may be appointed by

the creditors. We want to make it impossible even for creditors to hush up unpleasant facts, and we shall go a long way towards diminishing the number of failures.

IV. LAST WORDS.—When Dr. Morley Punshon, the great Wesleyan preacher, was, without knowing it, approaching his last hours, he said to his medical adviser, "Doctor, Am I dying?" The doctor said, "Yes, you are." At once the response came—"Thank God! Jesus is to me a bright reality." . . . The last words of the great and unequalled party-leader, Earl Beaconsfield, were, "I am overwhelmed."

V. ATHEISM AND CONSCIENCE.—It seems extremely likely that we are about to have an illustration of the utter incapacity of atheism to sustain men in acting according to conscience. Jews would not violate their convictions to get into the House of Commons; nor would Quakers or Roman Catholics; but Mr. Bradlaugh is a "Free Thinker," and, as a Free Thinker, will enact a falsehood to gain a seat in Parliament. Can the House of Commons prevent Mr. Bradlaugh from invoking a Deity in whose existence he does not believe? We shall be surprised if it can. We can understand the contention that civil rights are independent of theological beliefs; but if a man is prepared to avow the theological beliefs when he does not believe them, what can Parliament do?

VI. EXETER HALL.—The acquisition of EXETER HALL by the Young Men's Christian Association is one of the notable events of the year, and indeed of the close of the nineteenth century. It indicates the absorbing hold the movement on behalf of the *whole* welfare of young men has upon the Christian mind: for liberality has not reached a higher mark than that scored in the truly Christian giving of Mr. George Williams and his compeers for the purchase and adaptation of these extensive premises. It is a noble deed, and is a splendid illustration of what a man may do who will make up his mind to work in one particular line. Mr. George Williams has been and is the friend of young men, and this act in its inception, as well as in its execution, is very largely due to him.

VII. OUR MINISTERS ONCE MORE.—That dear friend of ours, the "General Baptist" who wrote to *The Baptist* on the College (Cf. p. 143), returns to the attack, and says that Loughborough, Leicester, &c., were omitted for the sake of brevity

Brevity is a jewel, and "boiling down" one of the divinest of arts; but to boil out the truth, and leave only the dry rags of error, is a sorry process indeed. But "General Baptist" is "a friend to the College," and that is enough. Friendship to our *alma mater* would hide a multitude of sins—what will it not do for one who only wants to put wrong things right, clear off the heavy debt, and correct abuses? Friend, let us see thee at Norwich! Come to the Association, and tell us all; and let us see who can do the most to benefit an institution which some of our churches have woefully neglected, but whose welfare is the key to the progress of the kingdom of God amongst us.

VIII. THE OTHER SIDE.—The following is from a countryman, and it puts a "poser":—Mr. Cox says, in the last number, "What harm, what infinite harm, has been wrought by men who have continued to attend a ministry long after they had discovered that it did not meet their wants, nor kindle and inflame their spiritual energies, nor breathe a spirit they could admire." Now, Sir, will Mr. Cox tell us what we poor country people are to do who have no other ministry to turn to than one that does not meet our wants, and has not for ten, fifteen, or even twenty years; and who cannot get a change without going where the gospel is not preached, or to a church we cannot unite with? What are *we* to do?

IX. HAVE A PURPOSE.—Carlyle once asked an Edinburgh student what he was studying for. The youth replied that he had not quite made up his mind. There was a sudden flash of the old Scotchman's eye, a sudden pulling down of the shaggy eyebrows, and the stern face grew sterner, as he said: "The man without a purpose is like a ship without a rudder—a waif, a nothing, a no man. Have a purpose in life, if it is only to kill and divide and sell oxen well, but have a purpose; and having it, throw such strength of mind and muscle into your work as God has given you."

X. ONLY ONE DAY AT A TIME.—A certain lady had met with a serious accident, which necessitated a very painful surgical operation and many months' confinement to her bed. When the physician had finished his work and was about taking his leave, the patient asked, "Doctor, how long shall I have to lie here helpless?" "Oh, only one day at a time," was the cheery answer, and the poor sufferer was not only comforted for the moment, but many times during the succeeding weary weeks did the thought, "Only one day at a time," come back

with its quieting influence. I think it was Sidney Smith who recommended taking "short views" as a good safeguard against needless worry; and one, far wiser than he said, "Take, therefore, no thought for the morrow. Sufficient unto the day is the evil thereof."

XI. HOW TO MAKE YOURSELF UNHAPPY.—In the first place, if you want to make yourself miserable be selfish. Think all the time of yourself and your things. Don't care about anything else. Have no feelings for any but yourself. Never think of enjoying the satisfaction of seeing others happy; but rather, if you see a smiling face, be jealous lest another should enjoy what you have not. Envy every one who is better off in any respect than yourself; think unkindly towards them, and speak lightly of them. Be constantly afraid lest some one should encroach upon your rights; be watchful against it, and if any one comes near your things snap at them like a mad dog. Contend earnestly for everything that is your own, though it may not be worth a pin. Never yield a point. Be very sensitive, and take everything that is said to you in playfulness in the most serious manner. Be jealous of your friends lest they should not think enough of you; and if at any time they should seem to neglect you, put the worst construction upon their conduct.—*Living Church*.

XII. A MONSTER GALVANIC BATTERY.—The Royal Institution of Great Britain had the honour of constructing the largest electric battery of the early part of this century, under the direction of Sir Humphrey Davy, its President. It comprised two thousand pairs of plates, and with it the great chemist obtained an arc of electric flame four inches in length, the most dazzling "electric light" perhaps yet produced. But this great battery is now far surpassed by another in the basement of the Royal Institution, which consists of fourteen thousand four hundred cells of chloride of silver and zinc elements. These elements are immersed in a weak solution of sal ammoniac held in large test tubes, stoppered with paraffin wax (through which the metallic rod is passed). The construction of this vast lightning apparatus required fourteen months, and it takes three men a fortnight to charge it. It will yield a flash of lightning about twenty-five feet long; and two hundred and fifty such batteries would afford the marvellous spectacle of a stream of electricity a mile in length. This wonderful apparatus is employed in illustrating the physical and chemical lectures at the Royal Institution.

Reviews.

THOMAS CARLYLE; THE MAN AND HIS BOOKS. By Wm. Howie Wylie. *Marshall, Japp, & Co.* Price 7s. 6d.

CARLYLE says—"I have remarked that a true delineation of the smallest man, and his scene of pilgrimage through life, is capable of interesting the greatest man; that all men are to an unspeakable degree brothers, each man's life a strange emblem of every man's; and that Human Portraits faithfully drawn are of all pictures the welcomest on human walls." If that be true of any man and all men, what fine advantage we ought to anticipate from a faithful representation of the life and work of such a man as the great Sartor himself!

Has Mr. Wylie given us in this volume such a "faithful representation?" We have no hesitation in saying that he has. Amid the conflict of opinion, the oscillation from exaggerated praise to vitriolic censure we have lately witnessed, Mr. Wylie marches with a firm foot, a clear keen eye, and a serene judgment. His judicial qualities are in full force; and we believe his verdict on "the man and his books" will not in any case, or on any point, be appealed against; and if it be, yet we doubt not the verdict of a capable court of final appeal will be in our author's favour. Mr. Wylie has handled Carlyle's defects firmly and fairly, with a strong and unrelaxed grip—with a real sympathy but without weakness. It is the work of one thoroughly conversant with his theme, of immense painstaking in the mastery of its details, of accurate analytical power, and of supreme sympathy with truth and right; and is sure to take a high place in the literature upon this "man of letters."

The volume is enriched with a poem, which, by a carefully conducted process of reasoning, is shown to be Carlyle's; with a picture of the arched house in which Carlyle was born; a portrait of Mrs. Carlyle; a photograph of Boehm's fine statue; and altogether does great credit to the author, printers, and publishers.

HOURS WITH THE BIBLE; OR, THE SCRIPTURES IN THE LIGHT OF MODERN DISCOVERY AND KNOWLEDGE. FROM MOSES TO JUDGES. By Dr. Geikie. *Partridge & Co.* Price 6s.

THE second volume of this capital series of pen pictures of biblical scenes and events follows rapidly upon the first. That first we characterized at some length

in our *Feb.* issue, and are glad to have the privilege of introducing to our readers, at so early a date, its equally valuable successor. No period in biblical history is more thrilling in its incidents, or more momentous in its issues, than that of Israel's sojourn in, and exodus from Egypt. Out of Egypt God brought His people; but carrying treasures with them from the Egyptian thought and life which have been put by the Hebrew race into the life of the world. Moses, one of the greatest of men, is the link between the ancient and interesting civilization of the Egyptians and universal humanity. Joshua and the Judges advanced, by important stages, the work of organisation and natural development which Moses had commenced. These are the leading facts of this vital time in the progress of the world described in this volume. Now "the light of modern discovery" has been wonderfully increased on these events within the last forty years; and scarcely a ray of that light seems to have escaped our author. The papyri, the baked clay books from the royal library, the monuments, the results of travel in the wilderness of Sinai, the investigations and researches of specialists in Egyptian lore, are all gathered together to illuminate the Hebrew story; and the result is one of the most instructive, pleasant, and refreshing volumes on that period of human history.

Moreover, Dr. Geikie's renderings of Hebrew passages are often as suggestive as they are fresh, and his handling of biblical difficulties is frank, and strong, and satisfying. Lengthy indexes increase the usefulness of a book which all students and expositors of the Bible should hasten to get.

BOSTON MONDAY LECTURES.—HEREDITY. MARRIAGE. LABOUR. SOCIALISM. By Joseph Cook. *Hodder & Stoughton.* Price 1s. 6d. each.

THESE four vols complete this handy, cheap, and every way admirable series of lectures by this popular American. The discussion of *Heredity* is conducted with extraordinary fulness of illustration, acumen, and force. Were every young man and maiden to read the lecture on *Marriage* the home life of Britain would be purified and gladdened in an unspeakable degree. "*Labour*" and *Socialistic* problems we cannot let alone. They force themselves upon us with increasing

painfulness, and make a well-disciplined and amply-endowed guide, such as the Boston lecturer, a necessity. These lectures are uniquely fitted to minds grappling with the difficulties of the hour. They are as fair as they are eloquent, as religious as they are scientific, as popular as they are philosophic, as transparently clear as they are burningly earnest, as accurate as they are copious, and as relentlessly logical as they are grandly Christian. Taken together these eight volumes form the best existing defence of Christianity in and for 1881.

A LITERAL TRANSLATION OF THE ANGLO-SAXON VERSION OF ST. MARK'S GOSPEL. By H. C. Leonard, M.A. *Jas. Clarke & Co., 13, Fleet Street.* Price 1s.

It is a fitting thing on the eve of the appearance of the revised version of the New Testament, to give us the version of a gospel used by our forefathers in the days of William the Conqueror, and up to the time of Wycliffe. Wonderful freshness is imparted to the familiar phrases of the gospel story by this Saxon version, and in some particulars its language is to be preferred to what we have in the version of King James. We have not space for illustrations; nor need we, the little book is so cheap. Let our readers get it, and we are sure they will be grateful to Mr. Leonard for his toil in preparing this most acceptable pioneer of the revised version. An instructive introduction and a few valuable notes add to the usefulness and interest of the volume.

MEN WORTH REMEMBERING.—ROBERT HALL. By Paxton Hood. *Hodder & Stoughton.* Price 2s. 6d.

MR. HOOD has a capacious memory, a safe eye for effective passages, and a fluent style; and he has used these well in his portraiture of Robert Hall. There is nothing new in this volume; no attempt to analyze the genius of the great orator, no vivid sympathy with the throbbing emotions which formed the impulse of his work, no careful attempt to trace the social and other forces by which the man was made; but there is a recital, in a pleasant, clear, and facile style, of the chief events and more marked characteristics of the life of this much-suffering, bravely-enduring, and nobly-doing man. He skilfully introduces his subject with a memorable passage from the *Caxtons*, illustrative of the diverse and real uses of such a biography; tells the most interesting anecdotes; and gives an easy, continuous, and pleasant narrative of Hall's career.

THE CENTENARY MEMORIAL OF THE ESTABLISHMENT OF SUNDAY SCHOOLS, 1880. *S. S. Union.* Price 7s. 6d.

THIS volume of nearly 800 pages is a memorial of the celebrations of the Centenary of Sunday schools held in London, the provinces, and the colonies, and it forms a library of singular richness on all points connected with the past, the present, and the future of this most important department of the work of the church of Christ. Pleasant and helpful as a *souvenir*, it will be more valuable as an agent in stimulating thought, feeding motive, and directing action. Beautiful in its exterior, its attractiveness is increased by a photograph of the Robert Raikes memorial statue; and its usefulness will be gathered from the fact that it contains the gist of the addresses given and the papers read at the various meetings. Sunday school teachers will be proud and thankful to possess this memorial volume.

RICHARD T. BOOTH, AND HIS WORK. *Morgan & Scott.* Price 6d.

RICHARD T. BOOTH is an advocate of gospel temperance, who has rendered effective aid to the cause of sobriety and godliness in the States, and is now engaged in the same work in the large towns of our land. He has been plucked out of the "fire" of intemperance, and is aflame with desire to sap at their source the crimes and sorrows and social miseries of life. It is a brief but really interesting life-picture.

HEAVEN. By D. L. Moody. *Morgan & Scott.* Price 1s. 6d.

IN this volume Mr. Moody discourses with his usual homely power and directness on our hope of heaven, heaven's inhabitants, riches, and happiness. His utterances will form a healing message to many wounded hearts; and his pointed anecdote, apt illustrations, and thoroughly practical and evangelical spirit will make the book a healthy stimulus to Christian minds.

LABOURERS TOGETHER WITH GOD. By Gordon Calthorp, M.A. *Stock.*

ENCOURAGEMENT and counsel for Sunday school teachers are here given by one whose sympathies with them in their work are strong and true. The advice is wise, the cautions necessary, and the encouragements are solid, strong, and sufficient. Every Sunday school teacher will find this a companion as helpful as it is available.

Church Register.

Information should be sent by the 18th of the month to 51, Porchester Road, Westbourne Park, London, W.

THE 1881 ASSOCIATION.

MINISTERS' RECEPTION AND LIST-REVISION COMMITTEE.—By the Rules of the Association it is provided:—

I. *That no name shall be inserted in the List of Ministers without the sanction of this Committee.*

II. That each CONFERENCE SECRETARY shall attend to the two following matters:

(1.) He shall report to the Secretary of this Committee all ministerial changes that take place within his Conference area.

(2.) He shall notify any student or minister accepting a pastorate within his Conference area of the existence and requirements of this Committee, and forward his application to its Secretary.

III. The Committee are Messrs. R. Johnson, J. Binns, B. Baldwin, Revs. S. S. Allsop, J. Maden, and T. Goadby, B.A., of Chilwell College, *Secretary*.

J. FLETCHER, *Association Secretary*.

BEDS.

All Pastors and Delegates who will require beds during the forthcoming Association must apply, enclosing stamp (*not stamped envelope*), to the *Local Secretary*, J. WILLIAMS. TAYLOR, 7, CLARENDON TERRACE, GROVE STREET, UNTHANKS ROAD, NORWICH, not a day later than June 6th, and as much earlier as possible. It will also greatly aid in making arrangements equally agreeable to host and guest if applicants will say whether they are *smokers* or not, and if total abstainers or otherwise.

The Baptist Hymnal will be used. Bring your pocket editions with you.

CONFERENCES.

SOUTHERN CONFERENCE.—The next meeting will be held at Wendover, on Tuesday, May 17th. Devotional exercises at 11.30 a.m. Business at 12 a.m. Dinner at 1.30 p.m. Recreation at 2.30. Tea at 4.30. Public meeting at 6.0, when the President's (Rev. W. Harvey Smith) Inaugural Address will be given, and discussion follow; Subject:—"How to bring Christians into the fellowship of the Church." W. J. AVERY, *Secretary*.

CHESHIRE.—The Annual Meeting of the Conference was held at Stoke-upon-Trent, April 5th. Rev. R. P. Cook preached at 11 a.m. on Luke ii. 40.

The business session in the afternoon, presided over by Mr. Pratt, was fairly attended by delegates, several of the churches being without pastors. The reports were all hopeful in spirit, although the numerical return was not quite so good as usual. Baptized 22; candidates 3.

1.—Rev. Z. T. DOWEN was welcomed as the pastor of the church at Macclesfield.

2.—Mr. Pedley was appointed to serve on the HOME MISSION COMMITTEE, and the Secretary on the FOREIGN MISSION COMMITTEE, on behalf of the Conference.

3.—Conference Committee for the year, Revs. Isaac Preston, Z. T. Downen, Messrs. Pedley, Booth, Bate and Boulton, together with the Secretary.

4.—The subject of district site for HOME MISSION CHAPEL led to animated discussion. The claims of Fenton, a pottery town of 20,000 people, and without either Baptist or Independent Chapel, were strongly urged, but the matter was referred back to the Conference Committee. Several contributions, however, were promised towards commencing a preaching station at Fenton under the joint direction of the Stoke and Longton churches, Rev. C. T. Johnson, of Longton, being specially responsible for the movement.

5.—The Scheme of the Association Committee respecting the MINISTERIAL SETTLEMENT BOARD received the general and cordial assent of the delegates.

6.—A resolution was agreed to approving of the Marriage Law Reform, as it affects Nonconformists, proposed in the House of Commons by Mr. Briggs, M.P., affirming the official presence of the Registrar as a source of annoyance and expense, and as unnecessary; also urging the extension of the hours during which marriages may be celebrated.

7.—Next Conference at Tarporley, 1st Tuesday in April, 1882. Preacher, Rev. Z. T. Downen; or, in case of failure, Rev. S. Hirst, pastor-elect of Stoke-on-Trent.

8.—The thanks of the Conference were given to the preacher, and to the hospitable and attentive friends at Stoke who so fully devoted themselves to the temporal needs of the delegates.

9.—In the evening a public meeting was held under the chairmanship of Mr. Grose, at which addresses were given by Revs. Z. T. Downen, C. Chambers, A. E. Seddon, and R. P. Cook.

The Conference was thoroughly genial and fraternal in spirit, and eminently practical in its business discussion.

ROBR. P. COOK, Secretary.

The LINCOLNSHIRE CONFERENCE was held at Fleet on April 14, 1881.

In the morning Bro. Jackson preached from I. Peter, ii. 21.

In the afternoon, the reports from the churches were read, from which we gathered that 81 had been baptized since the last Conference, and 51 remained candidates for baptism.

A report was presented by the "Assistant Preacher's Association," of the efforts being put forth at Godney Hill, and Guthram, when it was resolved, "That we are thankful to hear of these efforts, and fervently pray that they may be crowned with success."

The Secretary's term of office having expired, it was resolved, "That the thanks of this Conference be presented to the Rev. W. Orton for his services during the past three years, and that the Rev. C. Barker, of Fleet, be appointed Secretary for the next three years."

The Ministerial Settlement Scheme was read, and friends were requested to consider it, so as to be prepared to vote upon it at the next Association.

Resolved,— "That brethren J. C. Jones and E. H. Jackson be appointed to represent this Conference on the *Foreign Mission Committee* for the ensuing year."

That the following be appointed on the *Home Mission Committee*, Brethren Barrass, Jolly, J. C. Jones, and Firks.

That the next Conference be at Boston, on September 8th, and that Bro. Firks be requested to preach in the morning, in case of failure Bro. Croome, of Sutton St. James.

A Paper was read by Mr. Crampton, of Spalding, on "The Claims of Local Preachers on the sympathy and help of the Churches." Several friends referred to different points mentioned in the paper, and a hearty vote of thanks was given to the writer.

In the evening a Home Missionary Meeting was held. Bro. Barker presided, and addresses were given by Brethren Towler, J. C. Jones, E. H. Jackson, and G. B. Bowler, of Grantham. A collection was made for the Home Missions.

THOMAS BARRASS, *Secretary, pro tem.*

CHURCHES.

ASHBY-DE-LA-ZOUCH.—*New Organ*.—Bazaar held March 16 and 17. Sales, £157 12s. 4d. Previous subscriptions, etc., £78 12s. 6d. Total, £236 4s. 10d. Expenses, £20 15s. Nett cash available for

organ and chapel restoration £215 9s. 10d. A grand concert in the Assembly Room, also in aid of the above object, came off April 5th. Nett profit, £10 5s. 1d., making cash in hand, £225 14s. 11d. The contract price for the organ, which is to be completed and in the chapel by July 31, is £157.

GRIMSBY.—The re-opening services of this place of worship were held on Sunday, April 3, and were very encouraging. The cause had become very low. There had been so many deserters during the last few years, that the church seemed on the verge of extinction. A happy revival, however, has now taken place. The chapel has been beautified; a number of the members have returned; others will follow; and there is reason to hope that the church will be restored to prosperity. The services at the re-opening were conducted by the Rev. William Orton, the new pastor. The morning congregation numbered about 150, and the evening about £300. The collections amounted to £18 1s. 8d.

KIRKBY EAST.—Anniversary services were held March 20, when two sermons were preached by the Rev. J. Fogg. Collections in advance of last year. On the following evening the Rev. F. Todd, of Long Eaton, lectured on "Our Animal Friends and Foes," illustrated by dissolving views.

SWADLINCOTE.—On Good Friday, April 15, 1881, the annual effort was made to enable us to meet the liabilities in connection with the chapel in which we worship. Tea was provided in the Market Hall. A good number sat down. Mr. T. Bramall, of Burton-on-Trent, presided at the public meeting, when the Rev. J. H. Atkinson delivered a lecture on "Dust." Results highly satisfactory.

WILLOUGHBY, Notts.—After a successful tea meeting, April 18, a service of song, entitled "Heaven," was rendered by the choir, the readings being given by Mr. A. B. Middleditch, of Chilwell College.

WISBECH, *Ely Place*.—On Sunday, April 10, the anniversary sermons were preached by Rev. W. E. Winks, former pastor of the church. The congregations and collections were large. On Monday, the 11th, after a public tea, Mr. Winks lectured on the Story of the English Bible. The lecture was illustrated by numerous copies of early versions of the Scriptures, amongst which were Wycliffe's, Tyndale's, Coverdale's, the Geneva Bishops', and the early editions of the Authorized Version. Much interest was shown by the audience in this fine collection of Bibles, and in the diagrams and fac similes.

SCHOOLS.

PETERBOROUGH.—*Presentation to Mr. Charles Roberts, jun.*—An unusually interesting service was held, March 29th, when the prizes and certificates were given to the successful competitors in the the recent Sunday scholars examination. *Fifty-five* Queen Street scholars took part in the examination. Eight obtained prizes; seventeen others obtained first class certificates; eighteen second class; and twelve failed. It was thought a favourable opportunity was thus afforded for the presentation of a small expression of the esteem of both teachers and scholars for Mr. C. Roberts, jun., on his removal to London. Mr. Roberts has been superintendent for seven years, and his loss will be deeply felt. The testimonial consisted of a handsome "cabinet" for stationery, which was much admired. It was presented by the pastor, Mr. Barrass, and very suitably acknowledged by Mr. Roberts.

SCHOOL ANNIVERSARIES.

ILKESTON.—April 10, Rev. A. C. Periam preached. 120 of the scholars occupied a new orchestra, which rose to a height of thirteen feet, and completely covered the baptistery and ordinary preaching platform. A choice selection of hymns was sung with precision and good taste. Several dialogues and recitations were given in a very natural and pleasing way. Numerously attended tea and scholars' entertainment on the following evening. Proceeds in advance of recent years, £26 6s. 6d.

LONG EATON.—April 10. Preacher, Rev. I. Wrigley. Children's service in the afternoon, with recitations, etc. Collections, £27 7s.

MINISTERIAL.

DOWEN, REV. Z. T.—On March 28, a recognition service was held at Macclesfield. 250 sat down to tea, the trays of which were kindly furnished and presided over by ladies of the church. At 7 o'clock, a public meeting, largely attended, was held in the chapel under the presidency of the Rev. Dr. Underwood. Mr. Clark, the senior deacon, stated the reasons of the church for calling Mr. Down to its pastorate. The pastor replied stating his reason for accepting the call. The Revs. G. J. Allen, C. Bentley, J. Maden (late pastor of the church), R. P. Cook, A. Pitt, D. Jones, H. Wright, J. Durban, and J. Seddon addressed the meeting.

ORTON, REV. W.—A special meeting was held in the West Street Chapel, Bourne, on Wednesday, March 30th, to bid farewell to the Rev. William Orton

on his departure to his new work at Grimsby. An illuminated address was presented to the retiring pastor, with a purse of fifty guineas, and a piece of plate to Mrs. Orton, as a grateful recognition of their services during the last fourteen years.

RUSHBY, REV. C., late of Chilwell College, has accepted the unanimous call of the Church at Stalybridge, to become its pastor, and will enter on his work, it is expected, on May 8th. The members return their best thanks to the different gentlemen who have supplied during the vacancy.

WILLIAMS, REV. J. W.—A Farewell Meeting and Presentation to Rev. J. W. Williams, took place at St. Mary's Gate, Derby, March 24th. About 400 sat down to tea, and the public meeting in the chapel was very largely attended. Mr. William Hall presided, and he urged on the friends, inasmuch as they had accepted the inevitable, however reluctantly, to make the parting with their late pastor as joyous and pleasant as possible. Mr. James Hill, secretary of the church, in rising to make the presentation, said, the church had prospered under Mr. Williams' ministry, for 217 members had been added, congregations had kept up, and finances had been good. The whole of the debt on the chapel and school-rooms had been extinguished, and the various agencies of the church had all been sustained in good working order. But Mr. Williams had listened to the voice of the charmer from Wales, and was about to return to the land of his nativity. Even though his residence in Derby had been short, such true friendships had been formed that the thought of separation seemed almost unbearable; and it was determined he should not leave them without some token of the love and affection which had existed, and still did exist, between him and the church and congregation. The speaker then presented Mr. Williams with a handsome study table, and three chairs; also with a silver tea and coffee service for Mrs. Williams; and in doing so said that the presents did not measure the esteem and love in which they were held at St. Mary's Gate. Mr. Williams, in replying, referred to the severe affliction of Mrs. Williams during the past few weeks, and also to the painfulness of his situation that evening. He said, "For four years we have been striving together more or less successfully to advance the cause of Christ in this town. We have been blended together like so many threads in the taper, and in our united capacity endeavoured to send forth the light of

saving truth among the people. This relation, my friends, now ceases. With all its tenderness and sacredness, and with all its associations, with all its happy, its painful, or sad memories, it is now brought to a close. There are some of you here to-night with whom I have met sometimes under happy and joyous circumstances, and sometimes under sad and sorrowful circumstances. These facts only make it more difficult for us to part. Never again shall we meet in the same relation as that in which we have stood for the past four years. We separate until we meet in heaven." Mr. Williams mentioned the Scripture class, where he trusted much good had been accomplished in deepening spiritual life in the hearts of the young. Nor could he forget the parting meeting with this class at which the members presented him with a beautiful copy of the Oxford Bible, a memorial he should treasure. Never could a church treat its pastor with more kindness and affection, the crowning act of which seemed reserved for that occasion; and he assured his friends that they would always have a prominent place in their (Mr. and Mrs. Williams') hearts. The meeting was addressed by Mr. G. Cholerton, Mr. T. Meakin, the Rev. W. H. Tetley, Mr. W. Abell, and Mr. E. C. Ellis.

WRIGLEY, REV. ISAAC, of Rawdon College, has accepted a hearty and unanimous invitation to the pastorate of the church at Long Eaton. He commenced his ministry on April 3rd.

MARRIAGES.

ADAMSON—ARGILE.—April 13, at the Wycliffe (Baptist) Church, Bristol Road, Birmingham, by the Rev. E. C. Pike, B.A., Frederick William Adamson, of Eppertone, Notts., to Elizabeth, daughter of Mr. Robert Argile, of Birmingham, (late of Ripley, Derbyshire).

BAPTISMS.

ASHBY-DE-LA-ZOUCH.—Two, by C. Clarke.
 BELPER.—Six, by W. H. Tetley; four, by Mr. Bull.
 CLAYTON.—Eleven, by W. Hamby.
 KIRKBY EAST.—Three, by G. Robinson.
 LENTON.—Five, by G. Alway.
 LONDON, Commercial Rd.—Ten, by J. Fletcher.
 " Praed St., &c.—Thirteen, by W. J. Avery.
 LONGFORD, Union Place.—Three, by H. J. Hodson.
 LONGTON.—Twenty, by C. T. Johnson.
 LONG SUTTON.—Twelve (three the pastor's daughters), by G. Towler.
 MANSFIELD.—Thirteen, by J. Parks.
 MELBOURNE.—Three, by R. B. Wallace.
 NORWICH.—Four, by G. Taylor.
 NOTTINGHAM, Old Basford.—Three, by J. Alcorn.
 NOTTINGHAM, New Basford.—Three, by W. R. Stevenson.
 PETERBOROUGH.—Four, by T. Barrass.
 SHEFFIELD.—Six, by J. Maden.
 SMALLEY.—Six, by Mr. Weston.
 STALYBRIDGE.—Three, by J. S. Roberts.
 SUTTON BONINGTON.—Eight, by T. Bentley.

OBITUARIES.

ELLIOTT, MRS. WILLIAM HENRY, of Ashby-de-la-Zouch, (daughter of Mr. Charles Orchard) fell asleep in Jesus, April 8th, 1881, aged 42 years. "With Christ, which is far better."

FERNEYHOUGH, HANNAH, The beloved and only daughter of Martin and Hannah Ferneyhough, of Florence, Longton, was gathered to rest and heaven by the loving hand of Jesus on March 1st. She was a sweet, gentle, loving spirit, and an earnest, devoted, consistent Christian. She is deeply mourned by a large circle of friends. The Church at Longton has lost a very useful member, and the Sunday school one of its best teachers. Her illness was brief, yet very painful; but she was graciously sustained and cheered with the Saviour's presence and grace. She was early brought to trust in Jesus, and for several years was a member of the Wesleyan Church. She was the first to avow her faith in Jesus, and her love and attachment to His cause, by baptism in the new chapel. Her mortal remains were interred in Hanley Cemetery in the presence of a large number of sorrowing friends. On Sunday afternoon, March 6th, a memorial service was held in connection with the Sunday school, which was deeply affecting. On Sunday evening, March 13th, her death was improved by the pastor, C. T. Johnson. She was only 20 years of age. "Her sun went down while it was yet day."

HITHERSAY, MARTHA, widow of the late Benjamin Hithersay, of Little Hallam, the oldest member of the church at Ilkeston—perhaps of the denomination—has been gathered into the Good Shepherd's fold. She was baptized—a young convert, but 18 years of age—in one of the canals that wind along the Erewash Valley, on August 24th, 1806, by the Rev. W. Pickering. For three quarters of a century she has been known and valued as a quiet but faithful witness to the truth. The name of Jesus was ever precious to her, and in His loving care she constantly confided. She availed herself of the means of grace, and participated occasionally in the communion of the Lord's Supper when 93 years old. Children, grand-children, and great grand-children, have, at different times, put on Christ in baptism. Three generations have been raised up during her life-time to call her blessed, and are now reaping the fruit of her labours and prayers. Mrs. Martha Hithersay was born at Ilkeston, October 27th, 1787. She was called away to be with Jesus on Lord's-day, January 30th, of this present year. "The Lord is good, a stronghold in the day of trouble; and He knoweth them that trust in Him."

PARSONS, MR.—At Derby, March 20th, Mr. Henry Thos. Parsons, aged 32. The departed was Secretary of the Young Men's Class at St. Mary's Gate Church; exceedingly active, and was counted among the "rising young men" of the church. He leaves a widow and two young children, who have the heartiest sympathy of the brethren.

STANTFORTH, CATHERINE, died at Crowle, in Lincolnshire, March 25th, 1881. Aged 24 years. In early life she entered the G. B. Sunday School, and became one of its most devoted teachers. Having given herself fully to the Lord, she was received for baptism and church communion, and was baptized by her late pastor, the Rev. J. Stutterd, who also married her to her now bereaved husband, who is a member of the church. Her death was awfully sudden; she was with us in the House of God the Sabbath before her death, and engaged in prayer in our prayer meeting at the close of the day. The Saturday following she was a corpse. As a church we bow to the wise decisions of Heaven, saying, "O God, Thy will be done."

THE
MISSIONARY OBSERVER.

MAY, 1881.

Contributions for the Foreign Mission.

It is particularly requested that all Contributions for the next Annual Report may be forwarded to the Treasurer or Secretary on or *before* the 31st of May, as the accounts for the year must be closed on that day.

In preparing their *Lists of Contributions* will the local Secretaries kindly enter (1) Public and Sacramental Collections; (2) Contributions by Adults; (3) by Juveniles. Sums under 5s. should be entered as "Small sums."

Nominations for the Committee.

LAY MEMBERS OF THE COMMITTEE.—Under the new regulations all the members of the Committee, consisting of twenty, retire every year. Sixteen are chosen by ballot at the Annual Members' Meeting, and four by the newly-elected sixteen.

Any subscriber, or subscribing church, may nominate any number of gentlemen to serve on the Committee. It is, however, very important that no one should be nominated who is not *known* to be willing to serve, if elected.

Nominations for the ballot must be in the hands of the Secretary, the Rev. W. Hill, Crompton Street, Derby, on or before the 7th day of June. No name can be received after that date.

MINISTERIAL MEMBERS OF THE COMMITTEE.—*New regulation.*—“That in future each Conference, at its last meeting before the Association shall nominate certain ministers in that Conference to represent it on the Foreign Mission Committee; it being understood that all ministers of subscribing churches shall be eligible to attend as heretofore, providing their expenses be not charged to the Society.”

“That the number of ministerial members be sixteen, divided as follows:—Midland Conference, 6; Yorkshire, 3; Lincolnshire, 2; London, 2; Warwickshire, 2; Cheshire, 1.”

The attention of the Conferences is directed to the above regulation, and the Secretaries will oblige by sending the nominations as early as possible to the Secretary of the Foreign Mission.

The First Baptism in our Rome Chapel.

ONLY those who have lived in a foreign land can fully know the pleasure afforded by occasional visits from old friends ; and only those who have laboured among a benighted and superstitious people can fully know the joy there is in gathering in from among that people "the first fruits unto Christ." We are persuaded, however, that friends in England will read with no ordinary feelings of pleasure and gratitude the following communication from our beloved brother Shaw. Writing from Rome on the 11th of April, he says :—

"Yesterday was a high day for us at the Monti. We had the cheering presence of Mr. and Mrs. Cook, Rev. W. Bishop, and Miss Wheeler at our morning service ; Mr. Cook and Mr. Bishop addressing a few words to us, and conveying the Christian salutations of the church at Archdeacon Lane, Leicester, which were received by us with great joy.

"In the evening we had our first baptism. One sister and six brethren 'professed a good profession before many witnesses.' Considering the class of people among whom we labour, their ignorance of all our forms of worship, and their apparent absence of anything like proper reverence—considering also that the ordinance was a great novelty, and much talked of,—I should not have been surprised if the order and decorum of the service had been greatly interfered with. Happily, however, our pre-arrangements proved effectual, and the order and solemnity of the service left little to be desired. I hear that, on all hands, the entire service has made a profound and favourable impression—even free thinkers confessing, on leaving the sala, to the power of the truth. We have a number of catechumens, and hope soon to have another baptism. I hope the readers of the *Observer* may have a fuller account of this service, and also an account of the meeting we intend holding on Friday next for the formation of a church, from the pen of some one of our visitors. Besides the friends above named, we had with us on Sunday night Mr. Winks, of Leicester, Mr. Goodliffe, Jun., of Nottingham, and other English visitors, whose presence was encouraging to us."

The Gospel Light.

LIGHT for the Gentiles! Light!
On those in deepest night,
Let light arise!
O, Sun of Righteousness!
Send thy bright beams to bless;
Pity their helplessness,
Open their eyes.

For heathen women, light!
On whom sin's deadly blight
Hopelessly lies;
From dark zenana halls,
In Afric's loathsome kraals,
Mid Turkish harem walls,
Hear their sad cries.

Light for the nations! Light!
Rise in Thy glorious might,
Saviour divine:
Unloose sin's icy bands;
Lift up the feeble hands:
Soon may the heathen lands
Be wholly thine!

Light for Thy handmaids! Light!
All weakness in Thy sight,
We come to-day;
Gathered from far and near,
Give us Thy listening ear,
Thy guiding voice to hear—
Hear and obey.

—ABBIE B. CHILD.

Work among the Beggars in Rome.

No one who has witnessed the motley group of poor creatures amongst whom Mrs. Wall carries on her noble work will ever forget the scene. From such an uninviting mass of humanity many persons would turn away in despair, or disgust; but Mrs. Wall, constrained by the love of Christ, finds her joy in endeavouring to do them good. She says:—

In looking back over the past five years, to the time when the first beggar came to my room for instruction, and went away asking if she might bring others with her, I cannot restrain my praise to God for the work then commenced.

Since that time some thousands of homeless, diseased, and despised mendicants have received not only some slight relief in their misery, but have heard of the love of their Saviour, and not a few have found rest and peace in Him.

Very many of those who attend the meetings possess nothing but what they carry on their backs, no homes, no clothes. They sleep in the public dormitories, and spend the day in the streets, and on the steps of the churches. They are continually in fear of the police, whose duty it is to take them off to prison if they see them beg.

There is no out-door relief for the aged or sick poor here, and the workhouses are full to overflowing.

From the first, I saw that an address, however simple, would be beyond these poor people. Many had never learnt a line

of anything in their lives, so that I felt my only hope was in trying to get them to repeat one verse of Scripture, over and over again, until committed to memory. At first, this was very difficult, but their memories have improved, and now it is a pleasure both for teachers and learners.

Many of Sankey's hymns have been learnt in the same way, and are always sung at the meeting.

Of course the priests are very angry, and one of the results of their displeasure is that the poor creatures are treated very badly at the hospitals, and if they refuse to confess, they are proclaimed obstinate heretics, and a sign of perdition is hung over their beds. They are obliged to resort to the hospitals, these homeless ones, and Mrs. W—— is anxious to fit up a small one with eight beds, where a Protestant nurse will be employed. There is already a Medical Mission on Saturdays, under the kind care of Dr. G——, an English physician. The sick people flock to the dispensary, and while relief is given to the body in one room, the voice of the evangelist is heard preaching Christ in another.

An Evangelical Church Sacked.

THE following letter from Mr. Shaw was received a few weeks ago. He writes:—

At Marsala, in Sicily, a few days ago the Methodist church was attacked by a mob. This mob not only attacked the church, but carried away everything they could lay their hands on, and burnt it in the piazza. The minister had to flee for his life, and only escaped by climbing over the roof of the building. The mob asked for, and received from the mayor of the town, a band of music, and, thus accompanied, marched in triumphal procession to the cathedral, where the breakers of the laws, human and divine, were received by the "*Archiere*," and solemnly blessed.

This is only one of many similar occurrences that have been recorded in our journals since I came to Italy, and I

quote it simply to show the opinions of the press in respect to it. The "*Osservatore Romano*," the papal organ, glories in this outrage, calling it a "good lesson to the signori evangelici." The only use which the "*Popolo Romano*" makes of the incident is the pusillanimous reflection contained in these words:—"And to say that the egregious Damiani deputy for Marsala in his report on the balance of foreign affairs, wished to take away the government subsidies from the religious schools in the East, and proposed instead to institute lay schools!" "*The Messaggero*," another so-called Liberal journal, supports the mayor in his granting a band of music to the rioters; and while it has not a word of condemnation

for the priest who in God's name pronounced a blessing on the evil-doers, has half a column of denunciation against the evangelicals for going to Marsala to disturb the ancient faith of the inhabitants. It goes out of the way to sneer at the Methodist minister saving his life by going over the roof "like a cat," instead of facing martyrdom at the hands of the mob. I have no doubt the same writer would have sneered at Saul of Tarsus for allowing himself to be let down in a basket from the window at Damascus. While thus the papal press exults, and a part of the Liberal press sneers or coldly draws a cowardly inference, other journals whose liberalism is of a more Radical type are silent! Verily, liberty is not yet understood in this country! It is well that we should recognise those forces which are against us, and which we shall have to meet and reckon with, perhaps suffer from, so that in the future we may not be unduly cast down or disappointed. Roman Catholicism is mighty for evil! Its organization is perfect, and its vigilance is sleepless. In struggling against its evil teachings

and influence we must expect no favour from the press or from political parties, and we ask none. But it is certain that we shall be disappointed if we look only for simple justice. The people hate the priesthood, and the government fears it, but it largely dominates both people and government. While it menaces the country there is a disposition to say to it, "Thus far shalt thou come and no further;" but when it only encourages or authorizes an act of gross injustice to the evangelicals, "Gallo cares for none of these things," or he takes the side of the priesthood. But with the help of the Lord we shall change all that some day.

Just now it is asserted that the papacy is suffering from the defections of some of the nobles. Two very eminent heads of noble houses have failed for a long time to put in an appearance when their office demands their presence at the papal audiences.

It is said, also, that the "Peter's Pence" has greatly fallen off, and there is to be a collection on behalf of it in the churches on Friday, the 25th inst.

Zenana and Medical Mission Home,

AND TRAINING SCHOOL FOR LADIES.

WE have very great pleasure in bringing before the notice of our friends the "Zenana and Medical Mission Home and Training School for Ladies," which has been established at 71, Vincent Square, Westminster, London, by Dr. G. De Gorrequer Griffith. The object of the Institution is a purely Christian one: to train ladies to be Medical Missionaries, so that while carrying the good news of the Gospel to women and children, they may be able to minister to the wants of their bodies.

Dr. Griffith, the founder of the Institution, was formerly in the Bombay Medical Service. Looking back upon that time, he says:—

"Having personally become acquainted with the sad state, medically, surgically, and obstetrically, of children and women in Mussulman and Oriental countries, during my travels, I feel acutely for those poor unaided sufferers whom it is our object to relieve bodily, and, whilst so doing, to minister to their souls' wants by bearing to them, *in all its fulness*, the good and gladdening news of the Gospel.

"I long to hasten to their relief by the only means left in our power by the prejudices of native caste and religion; I mean such relief as can be afforded by the ministrations of the lady Medical Missionary; for no medical man is allowed

to approach the Zenana; and it is, therefore, in their stead that our ladies would step in with much advantage.

"We strive to meet the exact wants of the position by putting in the only labourers admissible, by placing earnest workers in gaps never before occupied, for the simple reason that, though the harvest has been, and is, truly plentiful, the labourers have been so few as to be by thousands insufficient to fill the gaps."

The scheme, says "The Star in the East," which he matured is notable for its thoroughness. Nothing has been omitted so far as we can see, which would contribute to its general popularity

among the friends of missions and its wide-spread usefulness among the native ladies of Hindustan. As no medical man is admitted to the zenana, Dr. Griffith sees the need of giving some medical training to lady missionaries. To afford such training necessitates the establishment of a new institution, without sectarian bias, so that all Protestant ladies so minded may enter their names upon its roll of students; and it must preserve the spiritual tone of the students during their course of study or they will be unfitted for the great work of caring for the spiritual interests of their sisters in the East.

Dr. Griffith determined that the new institution should have the following features. The ladies must undergo Hospital Training in the Vincent Square Hospital for women and children. They must receive instruction in Medicine, Minor Surgery and Midwifery. They are also required to form themselves into "A Missionary School" and to prepare themselves to be missionaries by visiting the poor, and engaging in other spiritual work. Pupils may attend the lectures simply, become partial boarders on account of their distance, or reside in the Mission Home. Eleven well-known medical men lecture on the subjects which they are able to treat as specialists, without remuneration. The Committee

undertake to qualify ladies for Zenana Mission work, but not to send them out, as they have no desire to interfere with the old established Societies. The Home is full, and the Committee desire to open a second, supported by voluntary contributions, for the benefit of ladies who are suitable for, and who desire to engage in zenana work, but cannot afford even the small sums required at present.

General Sir William Hill, President of the Indian Normal School and Instruction Society, has written to Dr. Griffith in the following terms:

"Dear Sir,—I have read your papers with great interest, regarding your proposed hospital and medical school for training ladies for medical and mission work.

"I have no doubt that some of the ladies who wish to go to foreign lands as missionaries will be greatly assisted in attending such institutions as you propose raising; for, while there will be but few ladies possibly who would wish to give five or six years' study to medical studies, many would wish to get sufficient medical knowledge to assist them in visiting sick native ladies in their own houses, who could not, as in India, go to a dispensary for medical advice.

"I wish you every success in your undertaking, which I am sure is very much needed. It will be a blessing to zenana millions."

Notes of a Tour in the Rainy Season.

BY REV. J. VAUGHAN.

(Continued from page 157.)

An Uninviting Village.—On Sept. 20th and 21st, we visited Bhojan. This place is a considerable distance from the river, and the road lies through fields of rice and across two pieces of water. With our trousers turned up as high as it was possible to turn them, we went towards the village. I do not know what would be thought in England of the sanitary condition of this place; it was as much as brother Pike and I could do to pass through the fields near to the village, so strong was the stench. But there is neither corporation nor inspector of nuisances in Bhojan, and if there were, it would tax their inventive powers to know what to do. The wonder is that these people suffer so little from fever and cholera. They were very well behaved until they saw our books; and to convince them that we did not give was most difficult. They tried all in their power to induce us to do so. We succeeded in getting a good hearing, and disposing of nearly four annas worth of books. The people appeared to be very ignorant and thoroughly priest-ridden.

A Woman Wailing.—Whilst passing a village a short distance beyond Bhojan we heard the sad plaintive wail of a mother, as it was wafted across the water, "Maharancee lo! Maharancee lo!"—Oh! great Queen, Oh! great Queen. On inquiry we found that she had lost her little daughter by cholera, and was now bewailing her at the water's edge. It was a cry that betokened no hope in the breast of the mourner.

A Brahman's Village.—On Sept. 23rd, we left our boat early in the morning, hoping to walk as far as Govindapore, and call at the villages *en route*. We

paid a visit to a Brahman village, which is more comfortable than any I have seen. It consists of two terraces of houses, with a wide road between—much wider than is common in India. In front of the houses are roofed platforms, raised about four feet above the ground. As it was raining we occupied one of these, and were very soon surrounded by a good number of people, who also tried to obtain shelter. One old man assented for a little while to what was said, but no sooner was it evident what we were aiming at than a hubbub ensued. The Brahmans declared most vehemently that that which was sinful in man was not sinful in the gods, and consequently they were perfectly holy and good, although they did things men may not do.

Difficulties of Travelling.—A walk of a mile and a half or two miles brought us to Govindapore, which place we entered barefoot on account of the water that lay on the road. The chief man of this village, whom we had been eagerly hoping to see, had gone into the district, and was not expected back for seven or eight days. As it was late we made our way to the river side, and in order to do so had to cross a large piece of water in a boat, which oscillated very much. Probably the man was not accustomed to the boat; but I imagine that the water was not more than four or five feet deep. On reaching the river no "Herald" could be seen. After about fifteen minutes sharp walking we discovered it, to our joy, for we were both wet and hungry, and it was still raining. The firewood, moreover, was also wet, and our men had been unable to make us any curry and rice, or even to boil water for a cup of tea.

A Hopeful Character.—And now a word or two about the chief man of this village whom we were so desirous of seeing, and who, as we hoped, might profess his faith in Christ by baptism. Mr. Pike, some weeks before leaving Cuttack, had expressed his desire to see him, and in a letter just to hand from Mr. Miller (now in England) he says how glad he shall be to hear about him. It seems that Mr. Miller and Mr. Pike had seen him some years ago, and possibly Mr. Miller has seen him two or three times. He has been reading our books for a long while, and both brethren had very good reason to believe that he was a disciple of Christ. The last time Mr. Pike saw him he seemed very much inclined to come out of heathenism, but could not sum up sufficient courage; we now hoped that he might do so, and were therefore disappointed to find that he was away, and was not expected back again until after our return. But it was not to be so, after all. It seems that the people of this village have dealings in the timber trade, and the head man, whom we wished to see, had gone to pay a visit to the baboo now in charge of the Denkanal estate, in order to adjust some matter of dispute that had arisen. The baboo was either from home or very busy, and as there was no prospect of the matter being considered for several days, our friend thought that in the meantime he might as well return to his village—though, as he told us afterwards, he had no special reason for so doing. Let us hope that the hand of God was ordering all things for the good of this man; for, before reaching the village, he had to cross the river, and as our boat was anchored exactly at the place where the ferry boats cross, we had an opportunity of speaking to him before the villagers had had a chance of persuading, warning, or threatening him in regard to anything. Very faithfully did Mr. Pike, the preacher, and colporteur speak to him, and I trust that their words may yet be found to have sunk deep into his heart, and that the good Spirit of God, our Father, will generate them into life. He is a fine, noble-looking man. He appeared to feel that he ought to make a stand, and seemed very desirous to do so; but he saw what it involved, and shrank from it. Our next visit to the village roused the people somewhat. They said that if the chief man became a Christian, the baboo would take away their timber trade. One man that exerts a great influence amongst the people, asked us what business we had to come and attempt to turn the Brahmans from the faith of their fathers. The last we heard of our friend was that he had left the house very distressed in mind. Let us hope that the seed has fallen upon the good ground of "an honest and good heart," made so by the spirit of God, who ever works, and who, we hope, will yet cause it to bring forth fruit abundantly. Before leaving Govindapore we disposed of a New Testament to a boatman, who appeared so eager to obtain it, and evinced such simplicity of character, that it was quite refreshing to talk to him.

Notes and Gleanings.

THE FINANCES OF THE MISSION.—We are thankful to state that many of our friends have responded most liberally to the appeals made on behalf of the funds of the Mission; and that several of our churches have already forwarded amounts in excess of last year. We trust, however, that these examples will be followed by others, and that by the end of the present month—when the accounts for the year close—it will be found that the income has been equal to the expenditure. Malachi iv. 10—12.

ENGLAND'S MONEY CONTRIBUTIONS TO FOREIGN MISSIONS.—Canon Scott Robertson has completed his annual summary of English contributions to the great missionary enterprise. Here are the figures:—

Church of England	£449,886
Joint Societies of Churchmen and Dissenters	156,985
Nonconformist Societies... ..	297,382
Presbyterian Societies	174,313
Roman Catholic Societies	8,112

Total £1,086,678

Compared with what the country spends on intoxicating drinks—£130,000,000—how small the sum! Compared with the value of our imports and exports—more than £600,000,000—the contributions are not large. Compared with the cost of our army and navy in the time of Peace, £26,420,000, how trifling the amount! One ironclad alone, the *Inflexible*, will, it is said, cost £800,000 before it is completed.

INFANT MARRIAGES IN BOMBAY.—As in England some Christian parents look upon it as a religious duty to have their children christened and confirmed, so, in India, heathen parents regard it as a religious duty to have their children betrothed and married. These child marriages, it is needless to say, are in every respect,—physically, mentally, and morally—a curse to the people. The following account of an infant marriage ceremony among the Parsees, (or Persian fire-worshippers) at Bombay, is from the *Times of India*. “A singular ceremony,” says that paper, “was witnessed in Bombay, on Monday, when seven happy couples belonging to the Parsee community were united in the holy bonds of matrimony. These aspirants to hymeneal bliss were exceedingly young, as may be gathered from the fact that the eldest was only fifteen years, whilst the youngest bridegroom was about fifteen months, and the youngest bride a blushing beauty of nine months. Of course, the immature age of the two latter prevented their taking any active part in the ceremony, beyond giving vent to their feelings in true infantile style, and the marital bond was tied whilst each child was seated in its mother’s lap. The scene, as one can well imagine, created much amusement amongst the spectators, and we are told that the advocates of early marriages were exceedingly rejoiced at the strange spectacle.”

THE GOSPEL AMONG THE TELOOGOOS.—The Rev. J. E. Clough, of Ongole, writing to a friend, (October 16th), says:—“We have just closed another quarterly meeting. We had a precious time. Most of our preachers, teachers, and helpers were present. I will give you some of the results: Baptized in the quarter, 321; married eighteen couples; appointed seventy-five new helpers, as lay preachers; set off twenty-six

new churches; chose about twenty-five new teachers, for village schools, &c. Before twenty-six churches were set off (on the 13th inst.) our church numbered 14,872 members, all in good standing. The whole number baptized since the organization of the church, January 1, 1867, is 15,796. The number baptized this year is 1,875. To God be all the honour and praise and glory, now and for ever." The American Baptist Union reported a membership in Ongole of 4,517 in the year 1877. That year will be memorable as a time of deep distress in consequence of famine, during which nearly 400 Teloogoo Christians died. The door of the church was kept closed till the famine was over, lest the natives should press in, "because they ate of the loaves," and not from a desire to receive "the bread from heaven." On June 16, 1878, the doors of the church were once again opened. As the present number of members is 14,872, it is obvious that the number of baptisms from June 16, 1878, to October 13, 1880—two years and four months—could not have been less than some 11,000. The clear increase in the membership was 10,457! The facts are encouraging, and constrain us to exclaim, "What hath God wrought!" and to hope for still larger results from the labours of missionaries.

GIVE AND GIVE OFTEN.—Good crops in the garden or field do not follow a yearly subsoil ploughing, valuable as that may be. The successful cultivators bid us stir the surface often. An annual gift, though it may be large, does not bring the donor all, or even the best part, of the fruits he might derive from his giving. It is *frequent* giving that keeps the heart open and free, ready for the growth of all the graces. He was a wise missionary who declined to receive from a Karen a rupee for a whole year instead of the pice a week which the other native Christians were giving. To be sure, fifty-two pice would not make a rupee, and the treasury would be fuller if the rupee were accepted. But the donor would not be as much blessed. "Don't you know," said the missionary, "that a door-hinge, if opened only once a year, soon comes to creaking. Open often, no creaking; give often, no croaking."

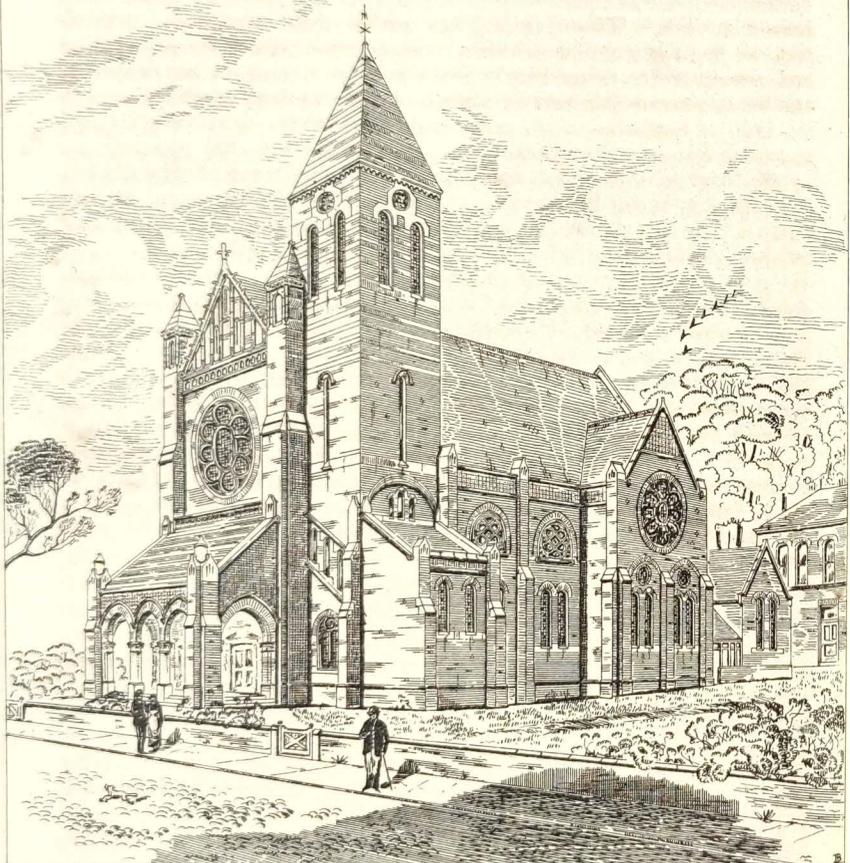
VERNACULAR EDUCATION IN INDIA.—We hoped to give an account of a Deputation and Memorial to the Marquis of Hartington on the above subject, but are compelled by want of space to defer it till next month.

Contributions

Received on account of the General Baptist Missionary Society from March 16th, to April 15th, 1881.

	£	s.	d.		£	s.	d.
A Grant by the Bible Translation Society	100	0	0	Kirkby East—for W. and O.	0	5	0
Arnold	2	0	0	Landport—for W. and O.	1	8	4
Billesdon	8	7	0	Longford, Salem	19	5	6
Birmingham, Lombard Street.	53	12	6	Louth, Eastgate	19	9	9
Chatteris	10	4	6	Louth, Northgate	17	2	6
Derby, Watson Street	8	16	0	Nottingham, Mansfield Road	6	9	6
Grantham—for W. and O.	0	10	0	Hyson Green	10	13	9
Hitchin	20	0	0	Queensbury—Rev. J. Parkinson	1	0	0
Hunstanton—Mrs. Mawby	0	10	0	Ripley	89	2	6
Ibstock	8	6	3	Snarden—for W. and O.	0	8	0

Subscriptions and Donations in aid of the General Baptist Missionary Society will be thankfully received by W. B. BEMBRIDGE, Esq., Ripley, Derby, Treasurer; and by the Rev. W. HILL, Secretary, Crompton Street, Derby, from whom also Missionary Boxes, Collecting Books and Cards may be obtained.



Proposed new Chapel - Woodgate - Loughborough - J. Wallis Chapman Arch^t in Sutherland St London

J. Akers an Photo Lith London

Red Letter Days in the Annals of our Rome Mission.

STARTING from England on the 2nd of April, we reached Rome on Saturday night, the 9th, about ten o'clock. The next morning opened with brilliant sunshine and a deep blue sky. Our party was divided by various inclinations and circumstances. To us, however, there was but one spot in Rome, on that sunny Sunday morning, that had attraction. Leaving our hotel we mounted the Scalinata, a splendid flight of stone steps leading up to the Pincian Hill. Picturesque groups of Italians in various native costumes are generally seen waiting here to be hired as artists' models. This morning one or two only are there. At the foot we pass a singular fountain, shaped like an old barge, said to commemorate the great height to which on one occasion the waters of the Tiber rose in this part of Rome—the Piazza di Spagna.

Making our way along the Via Felice and Via Quattro Fontane we reach the crown of a hill looking on to a spacious Piazza, and over one of the most ancient parts of Rome—the Esquiline Hill. Before us is the imposing Basilica church of Santa Marie Maggiore, with its fine cupolas, magnificent façade and campanile—the largest in the city. Within, the church is one of the most richly decorated, even in Rome. Its splendid rows of marble columns, its rich frescoes, roof gilded with the first gold brought from Peru, choice marbles, alabasters, and precious stones, make it a marvel of beauty and architectural splendour. Here, it is said, the fragments of the manger in which our Lord was laid at Bethlehem are preserved, and shown on festive days to crowds of wondering and admiring devotees. In this magnificent edifice Signor Grassi ministered for many years as a Canon of the Church of Rome, respected by his fellow-dignitaries, possessed of great influence, and revered by the multitudes who flock hither to worship or receive the alms of the Church. Turning to the right we find ourselves in a broad thoroughfare running through the heart of a densely populated district. The deeply interesting and ancient church of St. Pudenziana is immediately reached, reminding us that we are treading ground made sacred by association with apostolic history and friendships. Here stood the palace of Pudens, the friend of Paul.* A few steps further and we are in front of a plain stone coloured building, over the arched doorway of which we see the words "Sala Christiana." Here is our mission hall, workshop, and centre in this vast city of Rome. We enter, and our hand is immediately and heartily grasped, and we are greeted by the well known voice of our earnest, indefatigable brother Shaw. Behind him, with hair whiter than when last in England, but with ruddy and beaming countenance, stands Signor Grassi, by his benevolent, delighted look, greeting us, and saying most eloquently—"Welcome to Rome."

The hall is admirably suited for its purpose—perhaps a little too high for its width, but this certainly gives an air of spaciousness to it.

* See 2 Tim., iv. ch., 21 v.

It is simple almost to plainness. The walls are relieved only by pilasters, which support the ribs of the arched ceiling. The floor seems to us a little cold, being tessellated marble pavement. Very comfortable rush bottomed chairs cover the open space of the floor, leaving a passage down each side. At the farther end is a semi-circular platform, with a handsome carved walnut desk in the centre, surmounted by an olive wood reading desk, telling of Jerusalem and Mr. Cook's deep interest in the work in Rome. Behind the platform is an arched recess, with elegant pillars on each side. Running back into this is the beautiful white marble baptistery, communicating directly on each side with retiring rooms. This is open this morning, and pure translucent water is flowing into and standing cool within it.

Our visit happened at a most auspicious time. It was a season of great solemnity and gorgeous ceremony in the Roman Catholic churches in Rome; and crowds of visitors had flocked to the city to be present at the splendid ceremonies connected with Palm Sunday, Good Friday, and Eastertide. But at the Monti, for other and, we think, higher and more significant reasons, it was a time of special interest and solemn joy. The **FIRST BAPTISM** was to take place in the sala to-day. It was not, however, till night. Punctually the morning service begun at eleven o'clock by the singing of a hymn in a hearty, tuneful, well timed manner, such as took us by surprise. We could not understand the words; but on that upward tending song of praise our spirits were lifted heavenward, and we joined delightedly in the strain which appealed directly to our hearts. Signor Grassi was the preacher. At the commencement of the service forty or fifty persons were present, which number increased till seventy or eighty would probably be gathered. The audience was very attentive, and apparently followed the preacher intelligently as he discoursed, with much animation and gesture, on the raising of the widow's son at Nain. At the close of the sermon Mr. Shaw referred to the presence of English visitors, and gave us a hearty welcome. It was then the pleasant duty of Mr. Cook and the writer to say a little to the people, through Mr. Shaw, and to give a message of greeting and Christian love, sent by the church we represented to the Christian brethren in Rome. This awakened the liveliest interest, and seemed to afford great gratification to the little band of Christians. With the singing of another hymn this first and pleasant service in Rome was closed.

The great event of the day was yet before us. Much and anxious preparation had been made by Mr. and Mrs. Shaw and their friends to insure the comfort of the candidates and the solemn and impressive carrying out of the baptism. The greatest interest had been excited, and a large congregation was anticipated. As the hour of service approached the hall gradually filled. The upper half was occupied by seated worshippers, evidently come to stay through the service. In the other half there was a constantly changing mass of people, some of whom made their way up the aisles and stayed to the end, interested and, we hope, benefited spectators. Others stayed awhile, then went out, their places quickly occupied by new comers. Mr. Shaw conducted the service and preached. What his command of the language was we cannot judge; but we can testify to the freedom, force, and apparent

ease with which he spoke. The people were interested, and at times were visibly affected, by the force and fervour of the reasoning and appeals. The sermon over, a hymn was sung, during which the seven candidates retired, and reappeared prepared for their sacred bath. Whether the presence of a considerable number of English visitors had any influence or not we cannot say; but the order and quiet demeanour of the congregation were such as would have done credit to any English Baptist congregation. What will be the permanent effect of this remarkable service we cannot tell. Already it has awakened inquiry, deep interest, and thoughtfulness among the people around. We believe we were laying the foundation stone of a temple that shall rival the most magnificent in Rome, because it will consist of "living stones" that shall be "built up a spiritual house," each one of which will be "fashioned after the similitude of a palace" by a divine hand. At the close many interested spectators came to the front, among the number a military officer, who inquired very intelligently respecting the service and the method of baptism. These inquiries were gladly answered, and seed, we hope, was sown in hearts that will germinate and produce the fruit of earnest thought and decision for Christ.

This, however, was but the inauguration of sacred days at the sala. Having, in the meantime, paid a visit to Naples and its charming surroundings, we returned to Rome on the following Thursday. The next evening—Good Friday—we again turned our steps to the Monti. This time the occasion and people were more select. With closed doors, in sweet and holy quiet, we met around the communion table, a little band of disciples, some from distant England, the larger part dwellers in and natives of Rome. We had gathered for the formation of a church of believers to meet in the sala. Eighteen brethren and sisters, after careful selection from a much larger number, were invited, and had consented, to unite in Christian fellowship. Having explained to the friends the basis and nature of Christian church membership, Mr. Shaw read a paper embodying the chief duties and requirements of members, to the fulfilment of which each one pledged him or herself. Rev. J. Wall, of the sala in Lucina, gave an earnest address to those entering into fellowship. All then rose to their feet, and solemnly joining hands, a thrill of sacred emotion shot through our souls as together, hand in hand, we formed a circle, Roman and Briton one brotherhood in Christ, while Dr. Taylor, of the American Baptist Mission, in earnest tones besought the divine consecration and blessing upon the newly-formed church. The Lord's supper was partaken of with every sign of reverent joy. We sang together a hymn, and this first holy communion in the sala was ended.

We could not but feel how different it had been from those magnificent ritualistic performances of high mass witnessed in the adjacent church of Santa Marie Maggiore and like grand edifices of the Roman Church. And yet, we doubt not, the Lord, whose presence alone makes the feast, was with us in that sacred hour and simple service; and that a communion real and blessed was granted with the divine Saviour—the Living Head of the church—to those earnest souls joining hands in a solemn pledge to each other and God, and partaking together for the first time of the holy supper.

The next Sunday we were again at the Monti in the evening. The congregation was not quite so large as on the Sunday previous, but it was one full of promise, and consisting of the right materials. We computed that sixty or seventy persons were present throughout the service, remaining as attentive listeners and worshippers all the time. But not less than *two hundred* people were there during parts of the service, and the hall was well filled throughout. Signor Grassi preached, and seemed to hold the attention of the people tolerably well. While he was preaching efforts were made by Mr. Shaw to fasten those who strolled in; and some who evidently came in from curiosity were induced to stay, seat themselves, and listen. How much good is being done by the few words heard by these casual hearers, or by the little aside conversations which occur during the services, none can know; but that some good results there can be no doubt.

Monday was our last day in Rome. Another gathering, however, was arranged for at the mission hall of a more social and festive order. At the invitation of Mr. Cook, about fifty of the regular attendants at the services, the English visitors who had accompanied him, and a few friends resident in Rome, came together for a light repast and social intercourse. The Roman people were drawn chiefly, though not exclusively, from the poorer classes. Some of the English visitors constituted themselves waiters at the tables, and supplied the seated guests with the creature comforts liberally provided. Great good humour and heartiness prevailed, and equal good order and behaviour. Everyone seemed to enjoy himself, and to fall into friendly converse with those about him. After the tables were taken away a short interval ensued, affording opportunity for conversation and the arrival of more English friends, swelling our numbers until a large meeting was gathered. A hymn was heartily sung, a short prayer offered by Signor Grassi, and Mr. Shaw spoke a few words to his congregation in Italian and to the visitors in English. An interesting feature of the proceedings was the presence and sweet singing of the scholars of Mr. Shaw's Sunday school. About thirty meet on Sunday morning; and many more can be received as soon as arrangements are made to properly manage and teach them. This is a branch of his work which Mr. Shaw feels to be specially important and hopeful. And judging from the way in which the children acquitted themselves, there is much to encourage us all. In Rome, as in England, the training of the young is the hope of the church, and we must let this section of the Mission in Rome have our heartiest sympathy and help.

On the platform and in the audience were representatives of various evangelical denominations—workers in England and in Rome. We had Church of England clergymen, Independents, Plymouth Brethren, and Baptists. That, however, in which the interest of the meeting culminated was the moving and seconding, by members of the little church, of a resolution of Christian love and friendship to the visitors present and the English Christians they represented. It was moved by a young man of great promise and considerable talent, and seconded by a brother of maturer age. Both spoke easily and fluently. We could not follow them; but it needed no interpreter to convince us that they spoke sincerely and well and with some marked effect. Brief addresses in

reply were given and interpreted very admirably by Mr. Wall, junr. As eleven o'clock was neared, this memorable meeting was brought to a close—the grateful people clustering eagerly around to bid the visitors a hearty adieu. Passing out into the quiet streets, under the deep blue of the Roman sky, with the bright stars shedding their radiance upon us, we felt how unlikely it was that we should ever all meet again in that bright little hall. And yet the tie uniting us to each other and that little band of Christian believers and workers will never be broken. We are one in Christ, in hope, faith, life and aim: and though the stars pale—though the heavens pass away, and the earth be no more—Christian life, love, and unity are immortal, and bloom with new vigour and beauty in that clime where partings are unknown and friendships are unbroken.

Our impression, as we steam away to Florence, and leave the site and sphere of our Mission in Italy, is that a more important work does not exist. The neighbourhood of the Monti is densely populated. The people are grossly ignorant, superstitious, and irreligious. Immorality and idolatry abound. Professedly Christian, the people are pagan in thought and worship, and in morals little better than the heathen. Mr. and Mrs. Shaw are occupied heart and soul in their work, and are devoted to the Mission to an extent only realized as it is witnessed. They are fast securing the confidence and esteem of the people, and if health and strength continue will accomplish a great and solid work. The fact that after only two years and a half Mr. Shaw is able to preach and conduct services in Italian, and has done so for some months, speaks eloquently as to his devotion and industry. We learned that men who had been in Rome much longer had been unable to undertake public duties. Mr. Shaw is also looking with great desire to new districts opening around him where aggressive efforts can be put forth. Men are rising in his church with ability for preaching; and, if the means are forthcoming, a network of stations may in time be established in connection with the central station on the Monti. From what was stated in Rome, great anticipations are entertained respecting the advance of evangelical doctrine and work in the city. As a denomination we have an excellent standing and a worthy representative. Let us strengthen the hands of our friends, and urge forward the chariot of gospel progress by our hearty sympathy, prayers, and generous help. If we do that, these "red letter days" will be followed by other and more glorious days in the history of Protestantism in Rome and on the Esquiline Hill.

WILLIAM BISHOP.

A Hymn for Sunday Morning.

SUN of grace and glory rise!
 Shine upon our waiting eyes;
 Give us light that we may be,
 Light of lights, made like to Thee!
 Shine upon the torpid heart;
 Life and warmth anew impart;
 Then through every quickened soul,
 Streams of health and vigour roll!
 Shine upon the thoughtless mind;
 Give Thy wisdom pure and kind;

Goodness true without alloy;
 Gentleness, and peace, and joy!
 Shine upon the wavering will;
 With Thyself each spirit fill;
 May Thy will and ours be one;
 Ours fulfilled when Thine is done.
 Shine upon our lifelong way;
 Make it bright to perfect day;
 Let it find its end in Thee,
 Sun of grace and radiance!

DAWSON BURNS.

Edward Miall.

THREE of the foremost men of "light and leading" have lately gone over to the majority, and left vacancies in the spheres they adorned which it will be difficult worthily to refill. First in order of time (April 14th), at the very meridian of his manhood (fifty-seven), WILLIAM MORLEY PUNSHON, the poet of the Christian pulpit, passed away. As a rhetorician he was without a peer; and while he had many imitators, he has left no successor. All classes of Christians loved to listen to his resonant voice, and were delighted with his crisp, compact, splendid periods; and all now unite in mourning his departure, and in proffering their heartfelt condolence to the Methodists, who claimed him as their own.

Five days later, LORD BEACONSFIELD, of plebeian birth; who had regathered, educated, and led from adversity to victory, the proud patrician party of the land; around whose bedside the nation had watched for weeks in manifest anxiety, acknowledged, at the age of seventy-six, "I am overwhelmed," and gave up the ghost.

Ten days later, EDWARD MIALL, the trusted leader and champion of the Religious Equality Movement, the intellectual defender of the Christian Faith, being seventy-two years of age, passed from among his fellow labourers, to the presence of the Lord whose unworldly kingdom he had so strenuously striven to set free from the polluting patronage and control of a Secularizing State.

The departure from among us, within one brief month, of three such men is nothing less than a national loss. By the decease of our great men we are deprived of that which is most worthful in the Commonwealth. No financier can estimate the deficit resulting from such removals. It would be invidious to weigh such men one against the other in our small scales of judgment. They occupied different places, and performed different exploits in the body politic. They will each be remembered gratefully beyond the circles in which they usually moved, and their due meed of censure or commendation may with confidence be left to the Saviour-judge. The historian of the future may be trusted to form a fair estimate of the worth and work of those who, in the senate-house, came into conflict on the all-important question of the Union of Church and State. Then it is more than probable that the man who, with small minorities, appeared to follow a forlorn hope, will be seen to have been a truer Churchman and a greater Statesman than his doughty antagonist who could, in either House, rally a compact phalanx to the defence of the law-established Church. "There are first that shall be last, and last that shall be first."

As we come to lay a wreath of spring-flowers upon the coffin of Edward Miall it will be well to recall the salient features of his outward life. He commenced his course in 1809, in the historic town of Portsmouth. As the son of a schoolmaster he seems to have been a born teacher, for at a very early age he became his father's assistant. As a youth he received some advantages from St. Saviour's Grammar School, Southwark. Evincing a pre-disposition for intellectual pursuits he was not put to any secular profession. Choosing the Christian ministry as his calling, he received his training at Wymondley, Coward, and New

Colleges. He was a thorough student—had a genius for taking pains—gave special attention to composition—selected and rejected his words with utmost care—aimed at plainness and precision—and so acquired that transparent, trenchant style, that made him one of the most powerful editors that ever wielded a pen. When only twenty-two he settled in his first pastorate at Ware, and a year later took to his home a “help-meet” for him, with whom he joyously journeyed till within a few years of his decease. Although he continued in his first charge but three years, it is evident that his relationship to the people was not of an ephemeral character, for twenty later they sent him a congratulatory address upon the occasion of his entry upon a Parliamentary career.

At the age of twenty-five he was induced to remove to Leicester and take the oversight of the Bond Street Church. While residing there circumstances arose which led him to relinquish the stated ministry, and undertake that form of Christian service with which his whole after life was inseparably associated. Nothing short of a stern sense of duty, and a deep-seated conviction that he could best promote the interest of Christ's kingdom by endeavouring to rescue His church from the enthralling Union with the State, would have induced him to surrender a happy pastorate, and retire from a sphere which gave promise of increasing fruitfulness. In Leicester he became the attached friend of Rev. J. P. Mursell, who, in a green old age survives the loss of most of his early friends. Together they talked over theological points, and discussed the religious disabilities and social ostracism to which they rendered themselves subject by the sin (!) of dissent. At that time the Church Rate Agitation raged furiously. Rather than pay the odious impost many God-fearing men were dispossessed of their worldly goods, and cast into goal, where they had to herd with common felons. Mr. W. Baines, a member of Mr. Miall's congregation, had thus to suffer. Costs to the extent of £125 were run up in the endeavour to enforce a Church Rate for £2 6s., and Mr. Baines, whose conscience would not suffer him to pay, was thrown into prison, where for six months he held occasional levees of his sympathising friends. His pastor called attention to this monstrous injustice from the pulpit, the platform, and the press. From the commencement of the controversy he clearly saw that no half measures, no temporary reform of proved abuses, would remedy the evils in question. As a Christian Radical he saw that the notions underlying Church Establishments were fundamentally wrong. He believed that a change of sentiment on these matters could be brought about by constitutional means. He felt that a prime factor in enlightening the judgment and arousing the consciences of his countrymen would be found in persistent appeals to their reason by means of an ably conducted periodical. Others who saw with him agreed to start a paper with this purpose, to be called “*The Nonconformist*.” The matter of first moment was to secure an able and enthusiastic editor. Messrs. Miall and Mursell were empowered to find and engage such a man. They appealed to the most and the least likely; but could induce no one to espouse the venture. After many fruitless efforts in London, on their return journey, as they paced the Rugby platform, well nigh at their wits' end, Mursell, in a moment of inspiration, in imperative tones, said to Miall, “YOU MUST DO IT YOURSELF.” Miall protested that he could not—that his life-purpose was formed—that his pastorate required

all his time and strength, etc., etc. Mursell, however, would not be put off till he had prevailed upon his friend not to dismiss the matter summarily; to take time to ponder it over and pray about it; and the result was that upon reflection Edward Miall saw such possibilities of usefulness to the church at large, that he cast aside all his former plans, embraced this new project, and with a faith in some respects more heroic than the patriarch of Uz, "Went forth (not alone, but with wife and five little ones,) not knowing whither he went."

On the 14th of April, 1841, the first number of the *Nonconformist* was issued. The Editor's first article went to the very core of the evil he had armed himself to assail. He wrote of *the wrong done to the truth itself*, and in fitting phraseology summoned all lovers of truth to the conflict. The progress made since that day in the cause of religious equality is most cheering, and truly marvellous! To begin with, Edward Miall had to indoctrinate dissenters with their own principles—to inspire them with self-respect—to demonstrate to them that they were entitled to something more than toleration, and need not apologize for their existence—that it was their smallest duty to claim their birthright, blood-bought benefits of citizenship. True, all past precedents were against them—all present powers were against them! It seemed as improbable that a few despised dissenters should successfully assail a venerable State-dowered, State-defended Establishment, as that Gideon and his three hundred should scatter all the host of the Midianites; but Edward Miall believed that victory would as surely, if not so speedily, crown the assaults he was beginning to direct against a privileged corporation. Of course he was misunderstood and maligned—not by foes alone, but by timid friends who did not wish to be disturbed, who only wanted peace at any price. One of these dear pacific brethren actually kicked the *Nonconformist* out of his room, thereby showing with what tenderness he would treat its uncompromising conductor if he could but have reached him. But the young men who were rising in the dissenting ranks were admiring disciples and enthusiastic defenders of Mr. Miall.

Among his earlier editorial experiences he had to stand a trial for libel for admitting into his paper some animadversions upon a sermon preached at Chatteris by a clergyman named Gathercole. Owing mainly to what was considered a misdirection by the judge, he was found guilty, and mulcted in £200 damages, which amount was trebled by the costs. Considerable indignation was manifested, and a subscription was started to reimburse Mr. Miall, who received the balance of £177 after all claims had been met.

Informal gatherings had been held in different parts of the country, and it was now felt that the time had come for the friends of religious equality to form a national organization to promote the object upon which they had set their hearts. At a sort of Convention in Leicester overtures were made to the Dissenting "Boards" in London. Timidity and redtapeism for a time blocked the way to all combined action. In December, 1843, a Provisional Committee of two hundred gentlemen was formed, who called together the first Anti-State Church Conference of eight hundred delegates, held in London in the spring of 1844. I have before me the "Proceedings" of this Conference, of which Dr. Cox,

E. Miall, and J. M. Hare, were the Secretaries. Upon its Executive Committee were many well known Baptist ministers, such as J. Acworth, W. Brock, J. E. Giles, J. P. Mursell, and C. Stovel; while upon its Council we meet with such "Generals" as J. Burns, J. Goadby, J. Stevenson, J. Tunnicliffe, W. Underwood, and J. F. Winks. Most of these have "died in faith, not having received the promises, but having seen them afar off.

Among the papers read at this Conference one of the most searching and suggestive was by Mr. Miall, on the "Practical Evils resulting from the Union of Church and State." It consists of twenty-three numbered paragraphs, each of which is devoted to the statement and support of a distinct proposition, which sets forth some recognized evil which accrues to the Church or State, or both, in consequence of their unhallowed union.

From this Conference was formed the Association which is now known as the Liberation Society, of which Mr. Miall was the acknowledged founder. As a member of its Executive he has, throughout its history, rendered it his unceasing and unstinted aid, while in public he served it by a series of most judicious, well reasoned, polemical yet persuasive addresses, in all parts of the kingdom. While no orator, scarcely a fluent speaker even, often hampered by a hesitating manner, he nevertheless enjoyed a popularity and wielded an influence which a demagogue might envy, and which no agitator of recent date has exceeded. The explanation of this phenomenon is to be found in the fact that he was a man with a conviction—a man whose life was consecrated to a noble purpose—a man who did one thing thoroughly, and therefore thoughtful audiences felt with and were swayed by him.

It was only seemly that such a man should have a seat in the Chief Council of his country. Six times he was a defeated, though never a discredited candidate, and twice he was triumphant at the poll. He first sat for Rochdale 1852-6. During this period he called attention to the flagrant abuses in the Irish Church, and 124 voted with him. Twelve years later he was again in the House as one of the members for Bradford—when the seed he had scattered had borne fruit—when he was able to support Mr. Gladstone's Disestablishment Measure by voice and vote. In 1872-3 he urged, in various forms, the carrying out of the Disestablishment policy in other parts of the United Kingdom. The times were not favourable, and he secured but slight support in the division lobby. It is now too late for his experience, as in the case of Ireland, to be repeated; and it is probably also too late in his day to expect that Mr. Gladstone will lay the axe to the root of the tree, but surely some Radical Statesman, some few years hence, will perfect the work for which Edward Miall has paved the way.

Since 1874, when Mr. Miall retired from Parliamentary life, he has been an interested observer rather than an active worker. His collected publications prove him to have been a voluminous writer. In 1863, and again in 1870, he was presented with the substantial sums of 5,000 and 10,000 guineas in recognition of his services and sacrifices.

The simple inscription of his untitled name over his last resting place at Honor Oak will form a more appropriate eulogy than would the most splendid monument in the Great Minster, erected amid the scarce suppressed mutterings of the multitude.

ROBERT SILBY.

David Friedrich Strauss.

BY THE REV. G. HESTER.

THE government of the world is largely carried on by forces which, in their action on the mind, are in direct opposition to each other. Just as in nature the balance and harmony of the material universe is secured by the centrifugal and centripetal powers which regulate the stellar systems, so in the moral and spiritual worlds there are conflicting energies which seem essential to the development of the highest truth and the noblest good. And in this more mysterious department of the realm of being the negative and transient precedes, and becomes the occasion for the unfolding of that which is positive and permanent. We have several illustrations in Scripture. The want of wine at the wedding feast in Cana of Galilee furnished an occasion for the display of that Divine power by which the Divine glory was manifested to the world. The want of sight in the blind man afforded an opportunity for Christ to work the works of Him who sent Him, and to shew the depth of the Infinite compassion for blind and lost man. Lazarus, deprived of life, was a fitting object through whom Christ might shew to the world that He Himself was the Resurrection and the Life. The relation of the negative to the positive, and the positive to the negative, are seen in all the departments of history and theology. *Butler's Analogy* was grounded on the negative and destructive criticism of the eighteenth century. Wesleyan Methodism, historically considered, succeeds a period of dry-rot in the Church of England, when all that was vital in religion seemed ready to die.

Now, when we look at the theological literature of our own day what feature of it is that which is most conspicuous, and commands the largest share of popular attention? Is it not that phase of religious literature which bears on the life and words of Christ? Systems of theology are few and far between, compared with those works which describe the life, and set forth the sayings of the Son of God. During the last fifty years probably more Lives of Christ have been published than in all the preceding centuries since Christ appeared. *Germany* abounds with modern works on this subject. *France* has made eminent contributions. *Italy* has taken her part in discussing the greatest of all subjects. *America* has not lagged behind. I have only to mention the names of two lives of Christ in this country to show the immense popularity of this species of theological literature. Farrar's Life of Christ has passed through twenty-five editions, and Geikie's Life and Words of Christ is now in the twentieth edition. Books of smaller proportions on the same subject are continually coming from the press. It should be remarked, also, that the greater part of these works, which have enlisted such an immense share of popular favour, have been those which have enlarged on the positive and permanent aspects of the historical life of Christ.

Now, looking at these facts, it may be asked, What was the moving cause producing this striking effect in the realm of sacred literature? Was there any special state in the theological mind which was the occasion of the upspringing of these vast treasures of theological research?

Seeing that the most conspicuous of the modern Lives of Christ have a positive and *confirming* character, were they preceded by anything of a negative and destructive character. They were. In the year 1835 was published a Life of Jesus critically considered. It was written by David Friedrich Strauss, who was then only twenty-seven years of age. For a time it seemed to convulse all Germany. It had a speedy and an immense circulation. It attracted the attention of the Government of Prussia; and had it not been for the interposition of Neander its circulation would have probably been prohibited. Men of orthodox faith stood aghast at the bold and daring onslaught of the destructive critic. Seeing, then, that the negative and destructive criticism of Strauss on the gospel story has been, under the controlling providence of God, the moving spring in the mental action of so many master minds in producing literary results exactly the opposite in their practical tendency to the thinking and intention of him whose productions caused them to appear, it may not be unprofitable for us to try and get some definite conception of this most remarkable man. Thousands have read the Life of Christ by Neander, and have been edified and delighted with the perusal; but had it not been for Strauss and his Life of Jesus, Neander's book would never have been written.

David Friedrich Strauss was born at Ludwigsburg on January 27, 1808. Olshausen, who belonged to the opposite pole of theological belief, and whose commentaries Strauss studied and mentions in the preface of his work was twelve years his senior. Strauss's birthplace was surrounded with many natural charms. It possessed, also, a school which was adequate to all requirements of a preliminary classical education.

Strauss's father was a retail merchant, but his business habits were not of the highest order. He was naturally fond of books; and his regard for his Horace, Ovid, and Virgil, was often greater than his *care* for the details of business. He was noted for his ready ability at composition. Combined with his literary pursuits he cultivated fruit, and had a passionate fondness for bees.

Strauss's mother was a woman above the average in intelligence and in the knowledge of all the practical qualities of a good house-wife. She exerted great influence over her son. He retained for her the most tender and loving affection till the day of her death. "From her," says Zeller, "he not merely inherited the oval and finely-cut countenance, which pleased and attracted at the first glance, with its noble arched brow, and large, intelligent, and dark brilliant eyes: in his mental physiognomy, also, we cannot fail to perceive the likeness to his mother. The clear mind, the delight in learning, and the iron memory, which he points out in her, were not the only things in which he resembled her: fineness of feeling, free, cheerful humour, an appreciation of all that was simple, and natural, a capability of entering lovingly into the imagination of the people, of little children, and of the unlearned; a sensible apprehension of life, and the *realistic* bent of his nature, all this he had in common with [her]." The family consisted of five children, of whom David Friedrich was the third. The two elder, a boy and a girl, died before he was born. Of his two younger brothers one died at an early

age, the other became a manufacturer at Cologne, and died in 1863. Strauss, in his early days, was considered a delicate and weakly boy, and did not enter into the boisterous sports to which other boys stronger than himself were addicted. In the class-room, however, the signs of a vigorous mind were apparent, especially in a most tenacious memory.

At the age of fourteen Strauss entered a seminary at Blaubeuren, a school in Würtemberg, founded in the sixteenth century. Here he came into contact with two teachers, one of whom was a man of transcendent genius, and whose influence was great over his pupil as long as he lived. F. C. Baur is one of the great names in German theological literature; and in after days he who carried such an intellectual sway over his pupil, founded a school of theology at Tübingen, and made a name of European fame.

Strauss stayed at Blaubeuren four years; and in 1825 entered the theological college at Tübingen. Here he found full scope for his unfolding powers. Philosophical, theological, and historical studies, absorbed his attention. The mind that obtained the greatest ascendancy over him at this time was that of the philosopher Schelling. Schelling was not only a philosopher, his writings were illumined with all the splendours of poetry, and the imagination of Strauss was wrought upon by the exhibitions of the beautiful and the grand in poetic art. At this time the æsthetic side of Strauss's mind received its greatest development; and had no other influences been brought to bear on his mental cultivation he might have figured in after days as a romantic poet rather than a severe and unrelenting critic.

But the awakening and the exercise of Strauss's poetic consciousness was of short duration, and he was brought now under the spell of the greatest mind which has enriched the theological literature in Germany. Schleiermacher has been called the Shakespeare of theology, and his appearance in the German school of philosophic divines marks an epoch in the history of theological thought. He was a man of rich nature, and of vast stores of religious theological knowledge. He translated Plato, and imparted the splendour of his own mind to the writings of the great Grecian. He gave an impetus to the thinking of Germany such as it had not received since the days of the mighty Luther. A great change was wrought on the mind of Strauss through the writings of this remarkable man. But it was not the discourses of Schleiermacher alone which gave a different direction to the studies and thinkings of Strauss. At this time the last of the four great German philosophers—Kant, Fichte, Schelling, and Hegel,—was exerting an almost unbounded influence on certain leaders of thought in Germany. *Hegel* was the moving spirit at the University of Berlin, and his writings drew within the circle of their fascination the unsettled mind of Strauss. In company with other students he read Hegel's lectures, and became his admiring disciple. Having finished his course at Tübingen, Strauss became an assistant minister to Pastor Zahn at Kleiningersheim. Here, however, he continued only a short time, and in 1831 he went to Berlin, drawn chiefly by the reputation of the professors there. After being at the University about one month Hegel died, greatly to the grief of Strauss. He learnt the fact from Schleiermacher, and offended the great teacher by saying, "It was for his sake that I came here."

It was during his stay at Berlin that the *germs* of sceptical criticism, which had begun to open at Tübingen, took a more definite shape, receiving, as they did, an impetus from Schleiermacher's Lectures on the Life of Jesus. He resolved himself to produce a work on dogmatic theology. It was to consist of three parts—the Life of Christ according to the Gospels, the Life of Christ in Believers, and the reconciliation of the two in the second article of the Apostolic Symbolum. This was to be followed by a critical section analysing the Life of Christ historically. After staying at Berlin about six months Strauss returned home, and in a short time he was appointed under-master (repetent) at Tübingen. Here he renewed his acquaintance with his former friends, and delivered a course of lectures marked by brilliance and power. He popularized Hegel's dialectics, and brought the most abstruse problems of metaphysics within the range of an ordinary understanding. His academical labours, however, were soon closed, as the plan of his great work was continually rising in his mind, and he longed for leisure to embody it in an actual form. In 1833 he closed his lectures, but did not leave Tübingen, and commenced at once those severe and critical studies which were to issue in the publication of a work which was to decide his literary destiny, and become a moving power in the religious mind of Europe. Strauss was always distinguished for his great mastery of language; he never had to look about for a word; and his power of composition was so great that in the course of one year nearly the whole of his *Life of Jesus* was ready for the press.

The die was now cast; retreat was impossible; and for several years Strauss was engaged in hot controversy with those who strove to defend the orthodox faith. As we have come to that epoch in Strauss's life which determined his position in the theological world, we shall pass rapidly over the remaining parts of his life.

After the publication of his *Life of Jesus* Strauss returned to the place of his nativity, and dwelt for a time with his parents; but the sceptical character of his views on the leading facts of the evangelical faith produced an alienation of feeling, especially on the part of his father. In 1836 he removed to Stuttgart, where he gave himself up to literary pursuits. Edition after edition of his famous book was sent from his private retreat. He made some concessions to his antagonists in the third edition, but in the fourth he returned to his original standpoint, and bid defiance to the criticism of the whole literary world. This edition of his work was translated into English by Mary Ann Evans, known now as George Eliot, and published in 1846.

It may seem almost incredible, but it is a fact, that in 1839, four years after the publication of his notorious work, he received from the free-thinking Zurich Government an invitation to a professorship of theology in the University of the City. In his own judgment there was nothing in his views to prevent his acceptance of the office; but there was such an outburst of indignation on the part of the people, that the Government was obliged to yield, and the engagement was cancelled.

All hope of public labour was now cut off. At this time his mother died, and the home of his boyhood lost all its attractions. Almost his only solace now was in hard literary work. He produced a *System of Doctrinal Theology* grounded very much on the same principles as his

Life of Jesus. In 1842 Strauss married Agnese Shebest, an actress, by whom he had two children; but the marriage proved unhappy, and after living together five years they separated by mutual consent. The children, however, became a great comfort to him in his old age and death. During his later years Strauss had several homes; and wherever he was his great literary instincts asserted themselves. He produced a series of biographies marked by fulness of knowledge and great literary finish.

While residing at Darmstadt he was brought into contact with her Royal Highness the Princess Alice of England, who was married to Prince Louis, of Hesse. Through her he became personally acquainted with the Crown Princess of Prussia. For the gratification of Princess Alice Strauss composed six lectures on Voltaire, which were listened to with great delight by her Royal Highness. In the composition of these lectures Strauss called forth all his masterly powers of composition, so that in the estimation of competent critics they are said to exhibit the highest style of literary art.

We pass on now to the closing scene of Strauss's eventful life. He returned to his native place to spend his remaining days. His strength was rapidly declining. Pains in his back and limbs impeded his walking, and his nights were often spent in a state of sleeplessness. His son, in company with another physician, attended him in his affliction. He underwent a surgical operation. An old family nurse—Caroline Gerber—paid unremitting attention to the sick patient. His sufferings were great, but he bore them with resolution and fortitude. His soul asserted its mastery over the decaying powers of nature. He wrote little poems to his son and his grand-children on his dying bed. He dedicated some verses to a lady friend whom he highly esteemed, closing with the verse,

"Feeble still and waning;
Yet bright, and pure, and wise,
Be this expiring glimmer,
This echo as it dies."

On February 8th, 1874, at six in the morning, he passed away.

He left directions for the conduct of his funeral. He wished to be buried without any of the ceremonies of the church, and desired that a sum of money should be given to the poor on the day of the funeral. Many admirers strewed laurel on the coffin, and three Stuttgart friends pronounced orations over the departed, and then the grave closed over the remains of him whose life and writings had formed a landmark in the development of theological thought, and the religious history of Germany.

It must be admitted, by all candid inquirers, that Strauss was a man of extraordinary mental qualities. In his early life, as we have seen, the sentimental, poetic, and romantic side of his nature was stimulated and developed. The poetic fires were rekindled in his closing days. But it was the intellectual faculty, pure and simple, which formed the dominant characteristic of his mind. He was the victim of a severe and relentless logic. The *spiritual* seemed to have no place in his nature. He was carried forward by the force of remorseless dialectics. He cut his way through all difficulties with the keen edge of his irresistible intellect.

In common with other men of less intellectual force Strauss was greatly influenced in his thinking, and in the course he pursued, by

minds of a kindred character with his own. The writings of *Origen* among the fathers suggested some of his views in the interpretation of Scripture. Of English writers *Hume* and *Woolston* exerted the greatest influence in shaping his views, although the great sceptic was somewhat shocked at the levity of *Woolston* in his treatment of the miracles of Christ. Among his own countrymen *Kant*, in his earlier days, impressed him most in his efforts to bring the whole domain of thought, philosophical and religious, within the domain of pure reason. But there were three men, his contemporaries, his fellow-labourers in the world of mind, whose lectures and writings wrought the greatest effect in moulding his thought and guiding his destiny. These three, judged from an intellectual stand-point, may be said to rank among the greatest minds which Germany has produced, viz., *Schleiermacher*, *Hegel*, and *Baur*. The intellect of *Strauss* was developed under the thinking and teaching of these three extraordinary men. They occupy a mediate position between the age of pure rationalism and the age of religious faith. It was in the negative side of their criticism that the intellect of *Strauss* became entangled, and having no spiritual life to counteract this baneful influence, he was carried forward to the very climax of doubt, daring, and infidelity.

Strauss's starting point, in his criticism of the Gospel History, is the *Impossibility of a Miracle*; the fixedness and unalterability of nature. His words are, "No just notion of the true nature of history is possible without a perception of the inviolability of the chain of finite causes, and of the impossibility of miracles." He assumes this position at starting, and makes everything bend to it in discussing the gospel story. He declares his full sympathy with the moral character of Christ and the ethics of Christianity; but he is resolute and remorseless in demolishing everything which bears the traces of miraculous interposition.

He does not deny the personal History of Christ; but he denies that the Gospels were composed by the men whose names are connected with them. His theory is that the Gospels belong to the second century; that they are the product of an infant community of ecclesiastical life; and that the ideas and facts connected with the life of Christ, and the history of the apostles, which had floated down the stream of time, were invested with a fictitious glory, which was expressive of their reverence and admiration of Him who was the founder of the Christian church. The miracles are myths, and not veritable history. They are the offspring of a mystic and active imagination, and not the historic statement of observed and verified facts.

To give plausibility to his theory he falls back upon the supposition that the age in which Christ appeared, and that which followed, was marked by the greatest intellectual credulity and superstition. "The perception," he says, "which is wanting in so many minds in our own day was still more deficient in Palestine, and indeed throughout the Roman Empire. And to a mind still open to the reception of the marvellous, if it be once carried away by the tide of religious enthusiasm, all things will appear credible; and should this enthusiasm lay hold of a yet wider circle, it will awaken a new creative vigour even in a decayed people. To account for such an enthusiasm it is by no means necessary

to pre-suppose the Gospel miracles as the existing cause. This may be found in the known religious dearth of that period; a dearth so great that the cravings of the mind after some religious belief excited a relish for the most extravagant forms of worship. Secondly, in the deep religious satisfaction which was afforded by the belief in the resurrection of the deceased Messiah, and by the essential principles of the doctrine of Jesus."

But suppose Strauss's position in relation to the gospel histories were conceded to him, there are still historical difficulties, apparently invincible, which have to be overcome. The writings of Paul cannot belong to the second century. It is admitted by the severest of the sceptical critics that four of his epistles were composed before the year sixty. In these epistles the leading historical facts of Christianity are all implied and interwoven with the very tissue of Paul's arguments. Paul draws his gospel doctrines from accepted gospel facts. The Incarnation, Death on the Cross, and the Resurrection from the Dead, are the masonry on which he builds his superstructure of Christian doctrine. Paul thoroughly believed these facts, or he could not have spoken and written of these doctrines; and in one of these epistles he tells us that he spent fifteen days with Peter, and he saw James, the Lord's brother, in his visit to Jerusalem after his conversion. It was to Kephas and James that the Lord shewed Himself after His resurrection. Paul saw the very men who saw the risen Lord. Paul, as a Christian man, was opposed to all the forms of religious superstition, and set his face against all Jewish fables (*muthoi*). Is it possible for Paul to have been the victim of imposture or fanaticism? We think not. He who wrote the fifteenth chapter of the first of Corinthians was neither a fool, nor a dupe, nor an impostor; but this great chapter in Paul's acknowledged writings, so full of luminous conception and magnificent diction, has the very springs of its life in the two facts of the Death and Resurrection of Christ. How, then, does Strauss meet this aspect of the argument? He tells us that Paul was carried away by the whirl of credulous superstition. He was lifted aloft by a balloon filled with phantasy (*phantasie gefüllte Ballon in die Lüfte*). To such a desperate length of extravagant supposition did Strauss's theory carry him.

In conclusion, we may remark on the downward tendency of all negative scepticism. When Strauss started in his course of negative thinking he professed to distinguish between the Essence and Accidents of Christianity. He admired the Personal Christ; but rejected the miraculous halo in which his history was enshrined. His object was to preserve the kernel, but to cast away the shell. In his later days, and in his last writings, he seems to surrender the Essence as well as the Accidents. He asks the questions: "Are we still Christians?" "Have we still any religion?" and answers in the negative. In his Confession of Faith he resigns himself up to a blind and irresistible fate, and has no conception of any personality besides that embodied in the material universe. Nature to him is everything; and the Being who shaped its forms, and guides its destiny, has completely vanished from the sphere of his mental vision. His mournful history teaches us this practical lesson, that to impugn the miraculous element in the history of Christianity is to invalidate its claims, and destroy its power.

Pen Pictures of Nonconformity.

FROM KING HENRY VIII. TO QUEEN VICTORIA.

NO. III.—NONCONFORMITY REJECTS GOVERNMENT REGULATION OF PRAYER.

THE moment Henry VIII. assumed the supreme headship of the Church in England, "with full power to visit and correct all heresies and other abuses," he made it necessary for himself and his successors to put forth authorized creeds and prayers; in fact, to settle what the Government would allow the people to believe and pray for, and to decide in what manner they should be saved and go to heaven. Consequently we have, from the year 1536 down to the present year of grace, a vast number of laws, mostly couched in a style worthy of Darius or of Nebuchadnezzar, requiring men to believe, subscribe, and pray according to Act of Parliament. How utterly preposterous have been many of these political regulations of religion is becoming more and more apparent every day. Henry VIII. started with his ten articles of religion, designed "to repress and completely extinguish all occasion of dissent and discord." His successor and son, Edward VI., as the Act of Parliament tells us, "in his great goodness appointed Cranmer and others to draw and make one rite and fashion of common prayer." This was done, we are told, "to the great quietness and comfort of His Highness," who, be it remembered, was then only eleven years of age. His age, however, did not signify in a political church; the little lad was supreme head of all things ecclesiastical, therefore he and his council settled in what manner the people of England were to approach their Maker in public worship.

They not only published this Government Prayer Book, but further enacted that if anyone failed to use it he should be fined and imprisoned for the first offence, and again, but more heavily, for the second, but the third would be the last, for that would finish the business with imprisonment for life. No wonder that William Cobbett, that great apostle of Liberalism, indignantly says of these things: "Thus did this gentle Christian church begin; thus did the angel of charity, humility, and humanity preside at her birth." Of course, if Government has the right of enacting that certain prayers and creeds are the only proper means of spiritual edification, it has also the right to alter, or even to abolish them in favour of others. Hence we find Queen Mary I. ordering all the clergy and the people of England to recant and declare themselves "very sorry and repentant for ever having used the Prayer Book, and thus committed schism and disobedience."

Her Government repealed every Act that had been passed in the reigns of Henry VIII. and Edward VI. at all infringing upon the authority of the Pope; and further, in the most express and solemn manner declared that no king or queen of England ever was or ever could be the head of the Church. Thus the Government Church went straight back to Rome, and there remained for five years, when Mary died, and Elizabeth was her successor. She was a Roman Catholic, and was crowned by a Roman Catholic bishop, but the Pope would not acknowledge her to be legitimate. She and Mary could not both be

legitimate children of Henry; the Pope had already acknowledged Mary, so there was an end to that. Elizabeth therefore resolved to be a Protestant, and, on the ground that queens have the same right as kings to interfere with religion, resolved that the people should be Protestant too. The very first Act of her reign repealed all the religious laws of Mary, and the second Act brought back the Prayer Book again; and in proof that the people were to be forced to follow the Government, whether they wished to or not, the most cruel laws were passed to punish all persons who should even speak in derogation of the Prayer Book. It is needless, with the history of England lying at nearly every man's hand, to recite the whole story of the Book of Common Prayer down to the present reign; but no thinking man can look back to its history with satisfaction, or regard without the keenest regret the merciless way in which it was forced upon the helpless people of past generations. The tale of the Book of Prayer is a tale of trampling upon the most sacred rights of humanity. It is one of the saddest books produced by human pen. Its leaves rustle a memorial of the sighs of thousands upon thousands of suffering men and women, and to every thoroughly educated and just mind it is red with the blood of some of the noblest sons and daughters of our glorious England. Its teeth and claws have been drawn—for the dreadful penalties associated with it seem to have turned it into a very dragon armed with these terrible weapons. Men are free to-day to take it or decline it as they please; but the first step in the process of fang and talon drawing was taken by the brave heroes who founded Liberalism, and developed the first principles of liberty in this country when they asserted the absolute freedom of conscience from any and all authority of Governments in things belonging to religion. Resistance to the tyranny that would have rendered all England the tool of law-giving prayer-makers was called dissent and schism; but it was infinitely better that such resistance should arise, than that such laws and such prayers should stand together upon the statute book of the land. When Nonconformity was born Liberty saw the light; an infant Hercules, it commenced the stupendous task of strangling the serpents of ecclesiastical and civil despotism, and no man to-day would dare to revive the brood it has so successfully slain. One after another penal laws have been removed, and the domains of liberty in religion widened, until we have reached a time in which any monarch or government proposing to insult the rights of Englishmen, by punishing them for not falling in with the legal prayers of the realm, would have to retract the proposal immediately, and with the utmost humility. But what Englishman can afford to forget the methods and the martyrs by which and by whom the rich inheritance of liberty has been bequeathed to us all? History must be destroyed and forgotten, or we must see with gratitude the brave Nonconformist carrying his flag of freedom ever further on. The Nonconformist had his Liberalism in his very Nonconformity; for though a Churchman might be a Liberal from largeness of heart, a Nonconformist was one by the necessities of his religious convictions; and of all Nonconformists, Dissenters, Liberals, or whatever else they may be called, any one man protesting for the liberty of English conscience was truer to English interests, happiness, greatness, and glory, than all the crowned, coroneted, or mitred tyrants put together, whose prayers were

supplemented with laws to crush free thought and speech and the freedom of the press. But for the Nonconformist with his Liberalism—that is, his grand political doctrine and gospel of free manhood, the Book of Common Prayer and its sorrowful history being our national witness—this land of freedom would have groaned and grovelled to-day under an ecclesiastical yoke, repressive alike of its splendid intellectual and political progress.

With the quality of the prayers of the State book this question has nothing to do; in fact, the better the prayers, the more pious the authors and promoters, the more disgraceful that they should ever have been an engine to trample on the sovereign rights of free-born men; and, most surely, the more noble the conduct of every Nonconformist who refused to admit the right of statesmen to enforce even beautiful and touching petitions, when by doing the contrary he would have given away the divine birthright of precious, sacred, glorious British freedom.

E. HALL JACKSON.

A Quiet Worker Gone to Rest.

THOMAS HOE, late of Wymeswold, passed from the earthly to the heavenly state on February 12th, 1881, after a short but painful illness. He had for some time led a retired life in his native village, where his father was for many years the greatly respected pastor of the General Baptist church. He devoted himself at an early age to the work of the ministry, and was educated at the academy at Loughborough, then under the care of the Rev. Thos. Stevenson, senr. After a three years' course of study he was invited to take the charge of the church at Spalding, and entered on his work with considerable promise of success. For thirteen years he filled the pulpit with signal ability and growing acceptance; and the testimony of one of the senior ministers of the denomination, who knew his work well, is, that the church was largely augmented in numbers, and raised considerably in character and social influence, under his ministry. Owing to failing health, however, he was compelled to relinquish his charge, and to retire from the ministry. Subsequently he took the care of the church at Broughton and Hose, in 1852, for about four years. Ultimately, his health not improving much, he retired wholly from pastoral duties, and, having private resources, lived quietly first in the village of Woodhouse Eaves, and after that at Wymeswold.

Mr. Hoe was gifted with more than ordinary talents. He had a most retentive memory, a large store of varied knowledge, a cultured literary taste, and much originality of mind. His reading had been wide and varied, ranging through many branches of literature. He was specially familiar with the older poets, and frequently enriched his sermons with apt quotations from them. His attachment to our denominational principles and practices was peculiarly strong; and his delight in evangelical doctrine very deep and constant. In society he was generally reticent, and painfully ill at ease and nervous with strangers. But those who knew him well, and had opportunities of quiet and close intercourse with him, found him well informed, interest-

ing in conversation, full of anecdote, and with a spice of humour and homely wit flavouring much that he said. His sermons retained to the last those qualities of thought and diction which made them so acceptable in Spalding. They were characterized usually by fulness of thought, clearness of arrangement, aptness of illustration, and great beauty and strength of expression. It was no ordinary enjoyment for those who could forget his manner to listen to one of his discourses to a village audience. Noble thoughts were wedded to beauty of language, and practical teaching found forcible and winning forms of utterance in his preaching. The only lack was in force of delivery, owing to an asthmatical affection. But, notwithstanding this, many a terse and compact saying of the preacher, containing a homely truth, struck, and was repeated by the villagers many a day after; while his choice thought and poetical style gave pleasure to cultivated minds, and led a judicious ministerial hearer on one occasion to describe his sermon as being "like a string of pearls."

The truths he delighted to preach he rested upon with all his soul. From his temperament he was exceedingly reserved, and especially on matters of personal religious experience. But during his last illness, talking to his daughter, he said, "It's a good thing to have a good hope through grace, is it not?" And when asked, "You have that hope?" he replied firmly and joyfully, "Yes, I have."

Born in 1810, Mr. Hoe was in his seventy-first year. He had reached the term of human life allotted by the Psalmist. His course was an unobtrusive and, for the most part, uneventful one. But it was a quiet seed-sowing, the harvest of which appears in many an improved life, many a beautified character, and many a sinner rescued from evil courses in our village congregations in Leicestershire. He has gone from the quiet sphere he occupied here into the higher, more active, and blessed service above; and he has gone so gently that it seems like the setting of a star. A little while ago we saw it shining, but when we look again it has sunk below the horizon, and passed quietly and surely from view, to rise again and shine with new splendour in another clime. So he has passed from us, but not for ever; for they that "turn many to righteousness shall shine as the stars for ever and ever."

WM. BISHOP.

Emerson on the Orator.

THE orator must be a substantial personality. He must have the power of statement, must know the fact, and know how to tell it. In any knot of men conversing on any subject, the person who knows most about it will have the ear of the company, if he wishes it, and lead the conversation; and in any public assembly, him who has the facts, and can and will state them, people will listen to. . . . Statement, method, imagery, selection, tenacity of memory, power of dealing with facts, of illuminating them, of sinking them by ridicule or by diversion of the mind, rapid generalisation, humour, pathos, are the keys which the orator holds. But he is thereby an orator, that he keeps his feet on a fact. Thus only is he invincible. No gifts, no grace, no power of wit or learning or illustration, will make amends for want of this. All audiences are just to this point. Fame of voice, or of rhetoric, will carry people a few times to hear a speaker, but they soon begin to ask, "What is he driving at?" and if this man does not stand for anything he will be deserted.

The late Mr. William Stevenson.

On Monday afternoon, May 2nd, one of the oldest members of our Denomination finished his earthly course,—*William Stevenson*, formerly of Nottingham, but for many years past, of Green Hill House, Derby.

Born in the year 1791, and early left motherless, he was brought up by his maternal grandfather, John Hallam, of Ruddington, one of the General Baptist lay preachers of that day. In due time he was apprenticed to the business of a clock and watch maker, a calling which he afterwards followed with success in the Poultry, Nottingham. Invited as a young man to become a Sunday-school teacher, he became interested in Christian work, and in the year 1813 was baptized and joined the church in Stoney Street, then under the pastoral care of the Rev. Robert Smith. When comparatively young as a church-member, owing probably to the fact that his Christian friends recognized in him even then the clear calm judgment and quiet consistency of conduct which throughout life so eminently distinguished him, about the year 1818 he was chosen to the office of Deacon. The church in Stoney Street being at this time without a pastor, Mr. Stevenson was one of the deputation which waited upon Wm. Pickering, of revered memory, to request him to undertake the vacant charge. This was a circumstance which he often referred to in later life with great pleasure, devoutly believing that in these latter days no one has ever appeared so wise and good as his beloved and venerated pastor, Mr. Pickering.

In the year 1823 Mr. Stevenson married Miss Sarah Rawson, of Smalley, in Derbyshire, a happy union which continued for nearly 37 years, until by the death of the wife in November, 1859, it was broken for a season, and for a season only. Eight children were born of this marriage,—one who died when quite young,—two, who will be remembered by some readers of this sketch, Sarah and Elizabeth, who lived to become themselves wives and mothers, and then passed to the unseen land,—and five who yet remain.

Mr. Stevenson, having retired from business, after a short residence at Long Eaton about the year 1849 removed to Derby, where he united himself with the General Baptist Church in Sacheverel Street [now Osmaston Road] then comparatively small and weak, and oppressed with a heavy debt. Here he was at once requested to assume a position similar to the one he had filled in Nottingham. Partly through his influence and that of his family it was his joy to see the cause ere long revive and become strong, and of this church he continued a deacon until his decease.

For many years Mr. Stevenson took an active part as a member of committees in the management of our Connexional Institutions; and few were more regular in their attendance at Association-meetings, or enjoyed those annual gatherings more than he. He took special interest in the Foreign Mission; and in the early days of the Society was its Treasurer for several years. At a subsequent period he became Treasurer to the Home Mission,—a post in which he was succeeded not very long ago by one of his sons-in-law, Mr. T. H. Harrison, of Derby.

The interest he had felt in Sunday-schools in early life revived in later years, and even when he had passed the patriarchal age of eighty he was the loved and honoured teacher of the young men's class in the Osmaston Road School.

But at length through the increasing infirmities of age, especially deafness, he was compelled to withdraw from active service both in church and school. Still, nothing rejoiced him more than to hear good news of the progress of Christ's kingdom, particularly in connexion with our own churches and Denomination, and one of his last acts before his illness was a gift of five pounds towards the proposed enlargement of the School-rooms in connexion with his son's church at Now Basford.

Although he had attained the ninetieth year of his age, he had passed through the winter so well that it was thought by his friends most likely that

his life would be prolonged for at least some months to come. But one chilly evening he took cold in his garden,—bronchitis ensued, and on the fourth day the end came. He was conscious almost to the last; he could say that Christ was “precious;” until by and by, “as a tired child falls asleep,” he calmly, gently,—so gently that the change was almost imperceptible,—breathed his last on earth. The writer thinks it is not the mere partial judgment of filial love which suggests as a brief description of the character of the departed the words of the apostle James,—“a servant of God and of the Lord Jesus Christ.” His piety was not of the impulsive, emotional order. Perhaps it would have been better, if it had partaken more of the elements of joy and confidence. He had a deep, and sometimes almost painful sense of his own unworthiness; but with him duty was supreme; and in the opinion of beholders generally, few have served the Master more conscientiously or faithfully than he.

W. R. S.

The Needs of our Country Pastors.

A FEW weeks ago there appeared in *The Guardian* a return of the salaries paid to curates in the different dioceses of England and Wales. It was a well-arranged return, telling everything of the kind that could fairly be desired. It showed that curates were receiving salaries varying from £20 to £400 per annum. There were not many at either of these extremes; but most of them received over £100. Still there were a considerable number receiving less—eighty, for instance, seventy, and even thirty pounds per year.

I have not mentioned this return in order to found upon it a homily on State Church ineffectiveness to provide for ministerial want, nor yet to add another irritating protest against “bloated rectors” and “fat livings.” No doubt there are such; but, as a Puritan writer would say after many pages of literary wandering, “this is not to the concernment.”

We have all heard the moral which the half-witted boy, in one of Mrs. S. C. Hall’s tales, drew so effectively—“When you see wrong in others, mend in yourself.” And my purpose now is to draw attention to the fact that we GENERAL BAPTISTS HAVE PROBABLY AS LARGE A PROPORTION OF MEN WORKING AT INADEQUATE SALARIES AS THERE ARE IN THE ESTABLISHED CHURCH. I hardly think we have as many working for £20 or £30 perhaps, but we have a sufficient number whose salary is below £100 a year.

I blame no one. I am not writing any blame either of Church or Dissent. I only want to state an uncomfortable fact, and, if possible, to help in partially mitigating its rigour.

Possibly many readers of this Magazine never thought that there were such needy brethren in the ministry of any denomination. Only very lately an intelligent young man in my congregation gave emphasis to his incredulity in this respect by offering to pay a certain sum to the funds of our infirmary if five such General Baptist ministers could be found! But there is no mistake about it; there *are* such cases, and my readers may guess how severely the burdens of life fall upon them. Perhaps thirty out of our hundred and twenty ministers come *considerably* below the hundred a year. Thirty is not a large number, and there is my hope. Their fewness leads me to think it possible that we might find a partial remedy.

I ask all readers of the Magazine, then, to think of say thirty men possessing the confidence of their brethren—many of them trained in our College—men with families, which require food and education,—working earnestly and cheerfully for our common Lord, but yet so meagrely endowed with means as to be placed in circumstances of perpetual embarrassment and need. Now what can we do for them? Not all that we should like perhaps; but still we can surely do something which would cheer them, and which would also bind our scattered churches and pastors much more closely together.

This is my little plan. I will willingly allow it to pass into oblivion if anyone will suggest another which will do the work more effectively.

Out of our 187 churches, are there not 87 which, if they once felt the need, would be willing to devote one sacramental collection a year for the purpose? (If any friends fear that their own poor would suffer, let the object be clearly announced, and the excess over the usual collection be appropriated.) Contributions in this way might perhaps raise £85.

Further, I have thought that perhaps forty of our ministers might be willing to render a little aid in this way to less fortunate brethren. If they could give, on an average, £1 each, we should have £40 more.

It is a little difficult to approach our church-members generally on this matter—not because they are ungenerous, but because the same men are appealed to for everything. Still with a case shown, I think we might depend on the members of 187 churches for about £100 a year more.

These sources of income would thus unitedly raise about £225. Now if we had each year thirty approved cases to which we might distribute, we could arrange as follows:—

If each church whose pastor shares in the distribution would contribute	£	s.	d.
We could add from our fund	2	10	0
... ..	7	10	0

And so increase each brother's salary £10 0 0

Such is my plan; a very simple one I know. It does not suggest great things, but a cottage on earth is better than the grandest castle in the air, and ten pounds in cash will be more helpful to needy brethren than fifty in ambitious contrivances that never get further than paper. Of course if more could be raised more could be done. But even this, distributed on the 20th of every December, would cheer many a brother's heart at Christmas, and probably the thought that we had done it would make many of us more joyous as we sat at our own tables or firesides. Can we do it? Shall we try? I, for one, am willing to do my full share. Will any one who has not much work on hand take it up? Suppose the Editor did, or the Secretary of the Association, or Mr. Barrass of Peterborough! Whoever does, will secure many a blessing from needy brethren, or their needy wives. And I think too, a Greater One may bless him also. Remember the promise made to him who gives the cup of cold water—remember that what we do for the needy servants the Master receives as done to Himself.

Q IN A CORNER.

Patience.

FOR THE YOUNG.

“Mother,” said Mary, “Harry won’t put his figures as I tell him.”

“Be patient, my dear, and do not speak so sharply.”

“But he won’t let me tell him how to put his figures, and he does not know how to do it himself.”

“Well, my dear, if Harry won’t learn a lesson in figures, suppose you try to teach him one in patience. This is hard to teach, and harder to learn than any lesson in figures; and when you have learned this, the other will be easier to both.”

Mary dropped her head in shame, and thought that perhaps she deserved blame as much as Harry.

A fretful, impatient child makes himself and others unhappy. Will you all learn a lesson of patience?—*Farm and Fireside.*

The General Baptist Association

(112TH YEAR) will be held at ST. CLEMENT'S CHAPEL, NORWICH.
 Rev. DAWSON BURNS, M.A., President.

MONDAY, JUNE 20th.

- | | |
|--|---|
| 4.0 p.m.—Home Mission Committee, Upper School-room | } Old Meeting House,
Colegate Street,
nearly opposite
St. Clement's. |
| 5.30 „ College Executive „ Minister's Vestry | |
| 6.30 „ Building Fund „ Upper School-room | |
| 7.15 „ Devotional Service, and at 8.0 Meeting for Senior Sunday School Scholars and Young People, in St. Clement's Chapel. Rev. Geo. Taylor will preside. Addresses by Revs. E. H. Jackson, of Louth, and R. P. Cook, of Nantwich. | |

TUESDAY, JUNE 21st.

- 7.0 a.m.—Devotional Service, St. Clement's Chapel. Rev. Jas. Parkinson, of Queensbury, will preside. Address by Rev. W. J. Avery, of London.
- 10.0 a.m.—The President's Inaugural Address, and Business Session, in St. Clement's Chapel.
- 3.0 p.m.—Foreign Mission Committee, St. Mary's School-room, Duke Street. Ministers of subscribing churches, and subscribers of 10s. 6d. annually, are eligible to attend.
- 7.0 p.m.—Public Meeting of the Home Missionary Society, Unthinks Road Baptist Church. Chairman: J. H. Tillett, Esq., M.P. Rev. J. Clifford, M.A., LL.B., will give the Annual Statement. Speakers: Revs. Dr. Durgin, of America; G. S. Barrett, B.A., of Norwich; D. McCallum, of Chesham; and J. J. Fitch, of Nottingham.

WEDNESDAY, JUNE 22nd.

- 7.0 a.m.—Local Preacher's Conference, St. Clement's Chapel. Chairman: Mr. Councillor Dakin, of Norwich. Paper by Mr. W. R. Wherry, of Bourne, on "The need of increased and better organized local preacher's work in our churches." Discussion to be opened by Rev. R. F. Griffiths, of Nottingham.
- 9.0 a.m.—Sunday School Conference, Lecture Hall of Princes Street Congregational Church. Chairman: Mr. Councillor White, of Norwich. Paper by Mr. S. D. Rickards, of London. Subject—"The work of the church among the young." Discussion to be opened by Mr. J. T. Mallet, of Nottingham.
- 11.0 a.m.—First Association Sermon, in St. Clement's Chapel, by Rev. W. Bishop, of Leicester.
- 3.0 p.m.—The Lord's Supper (open to all evangelical believers) in St. Mary's Baptist Chapel, Pitt Street. Rev. Geo. Gould will preside. Address by Rev. J. H. Atkinson, of Leicester.
- 7.0 p.m.—Public Meeting of the Foreign Missionary Society in Princes Street Congregational Church. Chairman: J. J. Colman, Esq., M.P. Speakers: Revs. J. Maden, of Sheffield; T. Goadby, B.A., President of Chilwell College; and T. Bailey, of Orissa.

THURSDAY, JUNE 23rd.

- | | |
|--|--------------------------------------|
| 7.0 a.m.—Second Association Sermon, by Rev. W. Sharman, F.B.H.S., of Leeds. | } All in
St. Clement's
Chapel. |
| 9.30 a.m.—Business Session. | |
| 12.0 noon.—Association Letter by Rev. E. W. Cantrell, of Longford. Subject: "The adaptation of our church organization to the wants of the times." | |
| 3.0 p.m. and 6.30 p.m.—Business Session. | |

FRIDAY, JUNE 24th.—9.30 a.m.—Business Session in St. Clement's Chapel.

J. FLETCHER, *Association Secretary*.

** Mr. J. W. TAYLOR, 7, Clarendon Terrace, Unthinks Road, Norwich, is the *Local Secretary*.

Scraps from the Editor's Waste-Basket.

I. "THE GATHERING OF THE CLANS" is at hand. The clarion has sounded, and soon we shall be on the march. We are going to an ancient city. In William Shakespeare's time Norwich was the chief manufacturing centre in the kingdom, and sent out its cloth fustians and silks all over England. It had in it a large muster of true Flemish Protestants, rich in new arts and valuable industries. Before the Black Death its population was 50,000, but that reduced it to 29,000.

Most stimulating, too, are the associations of Norwich with Congregationalism. It is the neighbourhood of its birth and early development. Browne, the founder of Congregationalism, was there. Thomas Grantham, one of our leaders, was there, and formed the General Baptist church in 1670; and though for a long time the church was feeble, yet the fructifying sun of prosperity has shone recently with such radiance as to allure the denomination to hold its annual Assembly there. We go with deep thankfulness for the past; with a resolute and united heart, a bright hope, a fervent prayer and a burning zeal. May the Lord Himself lead us, and use us for His glory!

II. FREE TICKETS TO THE NORWICH ASSOCIATION.—A correspondent writes to say that Mr. Fletcher has done everything for visitors to the Association except sending the "cash" for the railway ticket. I may say, without his authority, that any friend needing such an indifferent inducement to attend our gatherings, is hereby requested to write to Mr. Fletcher, stating his necessities in full, and giving an account of his income and expenditure for the last twelve months—specially including tobacco and intoxicants, and pin money for the wardrobe of the brighter and more economising sex,—and his case will be considerately dealt with. Were it not that it would be an interference with the "liberty" of the churches, the Association might frank all visitors; but we must maintain our "liberties" at any cost. Of course churches do frank their ministers; they go as the *ex-officio* representatives of the churches, and act on their behalf.

III. THE NEW CHAPEL AT LOUGHBOROUGH.—Our readers will see in this number a "photo-litho" of the proposed NEW CHAPEL to be built for our friends at Woodgate. Mr. J. W. Chapman, the designer of Peterborough, Wisbech, Westbourne Park, and Haven Green chapels,

is the architect. Mr. Chapman has also just won in the competition for the London Baptist Association chapel at FOREST GATE. The old historic Wood Gate chapel will remain, and be adapted for schools. The new site, close to the present building, costs £750, and is nearly paid for. The friends at Woodgate have already promised half the entire cost, and are exerting themselves with energy and resolution in this much needed work. Often has "Wood Gate" lent a helping hand willingly and generously. Let us be eager to show an appreciation of their new venture, and our sympathy with their generous deed, by practical and liberal help from all quarters of the denomination.

IV. STILL ANOTHER SIDE.—J. L. D. writes:—"As attention has already been directed to Mr. Cox's remark on 'the harm, the great harm,' of attending a ministry that does not help you, may I say a word or two upon it? *Is it not altogether beside the mark?* A countryman in the last *Mag.* asks what he is to do. If he puts the question at the next Association, will not ninety-nine out of a hundred present tell him to go on attending the said ministry, though he may not profit thereby? Should a Christian leave the church with which he is connected, the brethren with whom he is associated, and connect himself with another church, because the minister of the first does not so preach as to profit him? A short time ago I heard of some half dozen members of a Baptist church leaving it, and joining the Free Episcopalians, because the ministry of the latter was more helpful to them than that of the former; but is their act to be commended? Judge of the tree by its fruits. What sort of men are those whom we find ready to take Mr. Cox's advice, and because the ministry of a church has become unprofitable to them, wander off to another church? Does No. 2, as a rule, suit them better than No. 1, and are they profitable members either to No. 1 or No. 2? But, dear sir, while I think we should stand by, and in, our church, I do not believe in deriving no profit therefrom, and once more I plead that the hearers may be preachers indeed. There may be men so gifted, that it is better that they, and they alone, should be the speakers to the church, but they are few and far between; and I do not believe that there is a Christian church in which there are not some beside the minister whose voices would be heard

with profit by their fellows. If they did no other good, they might show the people that their minister might be more prosy and less instructive than he is, and that in some cases would be doing much. But from my experience of one or two churches, where the opportunity I plead for is afforded, I firmly believe that if it were more general we should hear less of unprofitable ministries. To suffering church members I would say, don't get your transfers, but let some of those who usually sit by tell what God has revealed to them."

V. THE REVISED VERSION OF THE NEW TESTAMENT.—The event of the month, and of the year, and even of this portion of the century, occurred on the 17th of May, when the work of the Revisers of King James' New Testament was published. This is likely to mark an epoch in the long annals of the Anglo-Saxon race. Our first glimpse of the book confirms our fears. It is, in too many cases, too conservative of the *Old*; but we rejoice very much in the substantial approach to accuracy, in representing the word of God, which is herein secured. This is the great gain, and it is one over which we most unfeignedly rejoice. Numerous mistakes are removed, many improvements are effected; but it is not perfect. Indeed, we are surprised at some of the changes made; but, taken as a whole, it is so decided an approach to a true Testament and to a true version, that it is sure to be an unspeakable boon. Let us use it freely both in private and in public.

VI. MR. GLADSTONE AND DRINK IN RAILWAY CARRIAGES.—It is notorious that the sale of strong drink at railway stations is a source of immense mischief, not only by the facilities it gives to passengers, but also to those who have charge of the trains, for obtaining intoxicants. Now, alas, it is said, Mr. Gladstone purposes to license the sale of intoxicating liquors and tobacco *in the trains*. This course is as dangerous as it is wanton. The distances run are not so unbearably long, surely, that a "thirsty soul" cannot wait. Vice and crime, prolific enough now, will be reinforced abundantly by this change; and therefore it ought to be resisted not only by every Temperance Society, but by every Christian church in the kingdom.

VII. "AN ISOLATED AND WASTED INDIVIDUALISM."—The *Daily News* writing not long since on the possible successor to Lord Beaconsfield in the leadership of the Tory party, predicted that the Marquis of Salisbury will sink into

"an isolated and wasted individualism, such as was the lot of Lord Brougham and Lord Ellenborough, and has befallen Lord Grey." Are there no *ministers* of fine gifts and large culture who, preferring themselves and their church to everything else, have met with the same fate? They ask, "What's the good of denominationalism?" "What's the good of joining this society and that?" as though, forsooth, all the "good" in the world is what we can *receive*, and not what we can *do*; and God our Ruler did not give "good" to us by giving us more to do for others. Of all men, ministers of the gospel of Christ ought to know better; and to welcome "denominationalism" *mainly* because by means of it they may multiply their usefulness, and augment the service of the church in which they serve, to the kingdom of God.

It is the same spirit which stands at the church door and says, "Why should I go in?" "What good would it do me?" "What should I get by it?" Get by it! You, as a Christian man, would get the opportunity of serving Christ on a larger scale, of doing His will by aiding men in sharing the common responsibility of redeeming the world from its coldness, and error, and sin; and instead of "an isolated and wasted individualism," you would obtain a richer and lovelier life through concert with your fellows in toil for God's glory, and the salvation of men.

Let us be ashamed of a spirit so narrow and self-regarding, and "make provision for larger duties, more heroic self-denials, and greater usefulness.

VIII. TAKE HEED HOW YE CRITICISE, is as necessary a direction as take heed how ye hear. The defects in a sermon are not *always* due to the preacher; though it would be as well for preachers to believe that in nine cases out of ten they are. Still there is the tenth, and hearers should not forget it. Dr. Bushnell illustrates this forcibly in the following:—"As we were coming out of church one drizzly Sunday, my wife remarked: 'You had better burn that sermon; it isn't worth repeating anywhere.' 'I shall do no such thing,' I answered, a little vexed; 'the sermon is up to my avorage.' She persisted, and I said little more. But a year or two afterwards, on a bright cheery Sunday in May—one of those days that make a discourse go off itself—I took that same sermon again. And as we came down the aisle after service, she whispered (without the slightest notion that she had heard it before), 'I would mark that to preach on exchange. It is better than common!'"

Reviews.

THE OLD TESTAMENT IN THE JEWISH CHURCH. By W. Robertson Smith, M.A. A. & C. Black, Edinburgh. Price 7/6.

MOST of our ideas about the date and composition of the books of the Hebrew Bible are of rabbinical origin, and not derived from the books themselves. The traditional beliefs as to the religious and political history are not taken at first hand from a fair and fearless investigation of the original documents, but from the "old Jewish theory in Josephus, that every leader of Israel wrote down, by Divine authority, the events of his own time, so that the sacred history is like a day-book constantly written up to date." Professor Robertson Smith takes us to the records themselves, and interprets them by their own light. He sets Scripture to explain Scripture, instead of blindly accepting the baseless opinions of the rabbis.

That is the first merit of these lectures, and the second is akin to it. There is a glow of spiritual fervour, of deep devoutness, and of supreme care for inward experimental religion, which make the volume as spiritually refreshing as its extensive scholarship, cogent argument, sound historical method, render it convincing. You catch the tone of his mind in the words, "You cannot prove a book to be God's word by proving that it is of a certain age. The proof of God's word is that it does His work in the world, and carries on His truth towards the final revelation in Christ Jesus." The Bible writes the evidence of its inspiration in every regenerated heart. God, who spake in ancient times by the prophets, speaks still by the sacred books within the heart and conscience of man, and proves in the individual human experience that those books contain the words of eternal life. "God never spoke a word to any soul that was not exactly fitted to the occasion and to the man;" and therefore "the Record of Revelation becomes, so to speak, the autobiography of the church—the story of a converse with God in which the saints actually lived." The most convincing proof of a Divine Revelation is that "it manifests itself amongst men in the production of new religious truths and spiritual experiences."

This thorough-going investigation of the history of Israel in the Old Testament books themselves leads to results that are deemed by some revolutionary

and destructive. Destructive they are, no doubt; but chiefly of erroneous ideas that have clustered around the Hebrew writings and prevented our recognition of their real place in the Jewish church. Error is hurtful. False and ungrounded assumptions, though centuries old, are injurious, and, like our fathers, we believe it is the duty of men who care for the truth to clear them away at any risk. No history is so important as the Hebrew: and in that history the great magnetic centre is the Revelation of God. To illumine that history, to interpret the place and functions of that revelation Professor Robertson Smith has wrought with a courage and skill, a spirituality and a success never before surpassed, and deserving not the censures, but the hearty thanks of Christian men.

We cannot, in this brief notice, even indicate, much less endorse, the conclusions at which the lecturer arrives; but the abundant evidence with which they are sustained convince us that it will be extremely difficult to weaken them. The fulness and clearness with which he traces the operation of the different elements in the Pentateuch upon the development of the life of Israel, establish the fact that we have Three Great Codes of Law: one belonging to the wilderness, and represented by the Ten Words; one coming into force in the days of Josiah, and found in Deuteronomy; and a third, the Levitical Code, not completely adopted till after the captivity, and most beneficially operative thenceforward as a "schoolmaster to bring men to Christ," but all regarded as evolved from the law which came by Moses.

This work will, along with many more forces at work, contribute to a clearer perception of the meaning of God's word, remove many obstacles to the progress of God's truth, set in a new light many familiar facts and expressions, and make the Word of God to men, and the work of God in and for men, more intelligible and more helpful.

THE PROMISE OF LIFE. By J. F. B. Tinsling, B.A. E. Stock.

The doctrine of "Conditional Immortality" will not fail of progress for lack of persistently active advocates. Here is another exposition and defence by one who has entered into the "revolt from

the ancient creed," and found a resting-place in the theory of immortality conditioned on faith in Christ Jesus. Mr. Tinling describes the present dissatisfaction with the dogma of Everlasting Punishment; exposes the ordinary belief as to man's immortality; and defends the theory that the higher and future life "is endless existence based upon the immortality of nature which comes to men through the Incarnation of God." The ordinarily assumed corollaries concerning the resurrection and the extinction of the wicked follows. Mr. Tinling's work is done in good temper, with a practical and earnest spirit; but it errs, like most of the teaching on the subject of the future, in making the Scriptures say more than they were meant to impart. When we are content *really* to know the Bible, and are content with its revelations, we shall be able to speak with more authority about the future of mankind.

THE LIFE OF JAMES MURSELL PHILLIPPO.

By E. B. Underhill, LL.D. *Yates & Alexander; Marlborough & Co.* Pp. 448.

BAPTIST Missions in Jamaica form one of the most thrilling chapters of missionary history; and the work of Mr. Phillippo is one of the most valuable sections of that interesting chapter. His career runs parallel with the early struggles, fierce conflicts, and prolonged agitations for the emancipation of the slave; the assumption of independence by the native churches; the notorious disturbances under Governor Eyre; the Disestablishment of the English Church; and the introduction of a system of elementary education for the entire body of the people by Sir John P. Grant. He was born in 1798, and began his work in Spanish Town, Jamaica, January, 1824, and toiled for fifty-five years on behalf of the people of that island. In labour he was incessant; in heroic self-sacrifice he was apostolic; in suffering he was patient and persistent; as a shepherd of souls he was affectionate and devoted; as a leader he was far-seeing, judicious, and capable; and as a Christian he was true, earnest, and aggressive. His long life thoroughly deserved the portrayal given it by Dr. Underhill; and by it, he being dead, will yet speak on behalf of the children of Africa, and the kingdom of Christ. Dr. Underhill has selected his abundant materials with skill, arranged them with fine literary tact, and exhibited the man to us in his habit as he lived, and so enriched missionary literature with an ad-

mirable photographic portrait, and added to the number of religiously helpful and stimulating books one of the most interesting and instructive volumes.

THE BOOK OF PRAISE FOR CHILDREN.
Hodder & Stoughton.

THE Congregational Union of England and Wales is vigorously engaged in nourishing the corporate life of the Congregational churches, and is wise enough to see that there are few more powerful auxiliaries than literature; and in literature no more effective instrument than song. Hence they have issued a New Sunday School Hymn Book, containing 378 hymns, at prices ranging from twopence to 1s. 4d. It is well printed, on good paper, and in neat and handy forms.

The editor, the Rev. G. S. Barrett, of Norwich, has done his work with conspicuous efficiency. It is good in its omissions, that fine test of editorial capacity—and in fixing the proportion of hymns to particular topics Mr. Barrett has shown good sense, a keen sympathy with the needs of the young, and a true perception of the relation of song to truth, and of both song and truth to life. The range of selection is as wide as the tone of the hymns is robust and invigorating. This "Book of Praise" is sure of a beneficent and prosperous career.

NOTES ON GOSPEL HISTORY. Part. II.

By S. G. Green, D.D. *S. S. Union.*

THESE "Notes" are Lessons for S. S. Teachers on that part of the gospel history comprising the period between the mission and return of the seventy, and the Ascension of our Lord. In this and the previous part, noticed some time ago, Dr. Green gives suggestive materials for ninety-five lessons. The fulness, accuracy, compactness, and practical force of these "Notes" render the volume a most valuable aid to those Sunday school teachers who are taking their children through the Gospel Story. We heartily commend it to our friends and fellow-workers in the school and home.

BOWS AND ARROWS FOR THINKERS AND WORKERS. Collected by G. W. M'Croe. *National Temperance Publication Depot, 337, Strand, W.C.* Price 6d.

WE are glad to see this useful compilation in a third edition. Those who know and use it will commend it to their fellow-workers as a valuable magazine of materials for patriotic, philanthropic, and Christian work.

Church Register.

Information should be sent by the 16th of the month to 51, Porchester Road, Westbourne Park, London, W.

SPECIAL RAILWAY ARRANGEMENTS FOR THE ASSOCIATION AT NORWICH.

IN accordance with the understanding at the last Association, I have done the best I could, under the circumstances, to promote the cheapest rates of travelling to and from Norwich. My hope was that the time of the Association might harmonize with the date of the first cheap excursion of the season from the Northern and Midland districts direct to Norwich, and other Great Eastern stations, thus taking advantage of a very liberal arrangement which I inaugurated more than thirty years ago, and which for many years was exclusively under my own management. But the freedom of those early days has passed away; and the six excursions of the summer are now under Clearing House Regulations, and the first double run to and from the Great Eastern is fixed, unalterably, for the 27th and 28th of June.

The second idea entertained has been realized. In answer to mutual applications from myself and the Midland Railway Company, the Great Eastern directors have consented to the Cromer, Yarmouth, and Lowestoft tourist tickets being available for breaks of journey at Norwich, and for going to and returning from that station at any time between the 18th and 25th of June. I proposed the 18th under the impression that some who go for a week only may have the opportunity of going on Saturday, spending Sunday at the sea-side, returning to Norwich on Monday, and home after the meetings. But those who desire to spend longer time at the coast can break their journey at Norwich, stop there until the close of the meetings, go to the Association picnic to any of the three coast towns, and return at any time during the two months for which the tickets are available, but of course only travelling once each way between Norwich and the station for which tickets are taken. If Cromer is selected for the picnic, the tickets for Yarmouth or Lowestoft will be good for returning from one or other of those stations, and the fare between Norwich and Cromer, and Cromer and either Yarmouth or Lowestoft, will have to be paid extra. In taking tickets it will be necessary to state for which place they are required. The tourist ticket fares are the same from all Midland and North of England stations

to Cromer, Yarmouth, Lowestoft, or Southwold. Full particulars of trains, fares, etc., may be learnt at the offices of Thos. Cook and Son, at Birmingham, Wolverhampton, Walsall, Manchester, Bradford, Leeds, Sheffield, Nottingham, Leicester, &c.; and from other places, letters addressed to Thos. Cook & Son, Ludgate Circus, London, will have prompt attention. Tickets from the London district, or any stations on the Great Eastern Railway, should be taken, where practicable, for the route *via* Norwich. Letters of personal interest may be addressed to me at Thorncroft, Stonegate, Leicester.

THOMAS COOK.

Leicester, May 16, 1881.

P.S.—Since writing the above I have procured the Great Eastern London arrangements for the coast, which show a double system of tourist tickets, for two weeks or for two months, the fares being for two weeks, from Liverpool Street or St. Pancras, to Cromer or Yarmouth, first class, 27/6; second class, 20/-; third class, 15/-. For two months, 34/-, 28/9, and 21/6. For Lowestoft, for two weeks, first class 27/6, second 20/-, third 15/-; for two months, 33/-, 27/9, and 20/9. Passengers can return on any day of the two weeks or two months.

From Peterborough and other Great Eastern country stations, our friends can easily learn particulars.

T. C.

CONFERENCES.

MIDLAND.—The Whitsuntide Conference will be held at Melbourn on Wednesday, June 8th. The Rev. J. R. Godfrey, of Bulwell, will preach in the morning at eleven o'clock. Business in the afternoon at 2.15.

J. SALISBURY, Sec.

SOUTHERN CONFERENCE.—The spring meetings were held at Wendover, Bucks, May 17th, the President, Rev. W. Harvey Smith, in the chair.

I. At 11.30 there was a devotional service, in which Revs. J. E. Everett, J. P. Chapman, and others took part.

II. BUSINESS.

1. Reports were given by eighteen out of twenty churches, showing, for the past eight months, a nett increase in membership of 139, as follows:—Additions by profession, 186; by transfer, 78; by renewal, 13; by restoration, 1. Reductions: by transfer, 53; by exclusion, 4;

by erasure, 63; by death, 19. The clear increase for the corresponding period last year was 105.

2. Resolved, that the Secretary be directed to reply to the letter from the Ramsgate church, giving information as to the principle of open membership adopted in some of our churches.

3. The state of affairs in the Smarden church was reported upon from the London Ministers' Fraternal Association, by which arrangements are made for frequently supplying the pulpit, and it was resolved to refer the matter back to the London brethren.

4. The church worshipping in NURFORD HALL, EDGWARE ROAD, W., was received into the Conference, and the right hand of welcome was given to its pastor, J. P. Chapman. It was also resolved "that we recommend church and pastor for admission to the Association." Present membership, 61.

5. Upon the motion of Rev. J. Clifford, it was agreed to have meetings of the Conference three times per annum, instead of twice, as heretofore, viz., the first week of April, in London; the first week of July, in the country; and the first week of November in London. The Secretary gave notice of introducing a scheme of church representation by delegates appointed to the Conference.

6. The following brethren were appointed for Associational Committees:—*Home Mission*, W. J. Avery, J. Batey, D. Burns, and J. Saunders, of Berkhamstead. *Foreign Mission*, J. Fletcher and G. Hester.

7. The Ministerial Settlement Scheme was, with some alterations and additions, commended to the Association.

8. Upon the invitation of Rev. D. Burns, M.A., it was decided to hold the next Conference at Church Street Chapel, on Wednesday, November 2.

9. Resolutions approving of the Bill for suppressing Electoral Corruption, the Parliamentary Oaths Bill, and of legislation for promoting temperance, were passed unanimously, and the President was directed to sign a petition on behalf of the Conference in favour of International Arbitration as a substitute for war.

10. A hearty vote of thanks was passed to the minister, officers, and friends of the Wendover church, for the reception given to the Conference.

III. At six o'clock a public meeting was held, at which the President gave his address on "How to bring Christians into the fellowship of the church." A deeply interesting, intensely practical, and devoutly earnest discussion ensued,

in which Rev. D. McCallum, Mr. E. Cayford, Revs. J. P. Chapman and Giles Hester, Mr. J. Stewart, and Revs. J. F. Jones and J. Clifford, M.A., took part. It was a thoroughly successful Conference.

W. J. AVERY, *Secretary*.

CHAPELS.

BARROW-ON-SOAR.—The anniversary services were held at Easter. On the Sunday the Rev. Thos. Goadby, B.A., preached twice. On Monday a tea meeting was held, the trays being furnished gratuitously by ladies of the congregation; and in the evening Mr. Goadby gave his interesting lecture on America. Proceeds, £19 6s. 3d.

BRADFORD, Tetley Street.—The above chapel having been closed for painting, alterations, and repairs, was re-opened on April 17 and 24. The preachers were Revs. G. Packer, M. Hartley, and J. Dodsworth. The congregations were good, and, considering the bad times, collections liberal. A service of song, called "Elijah," was given in the afternoon of the first day by our choir and Sunday scholars, which was a great success. Mr. W. Jones read the connective parts. The cost is over £200, about three-fourths of which have been raised. "Our holy and our beautiful house, where our fathers praised" the Lord, is materially all that we could wish.

Our last communion was a most gracious time. A few months ago we lost a dear sister—Mrs. Brunton—who had been a member with us over nineteen years. To commemorate this connection her bereaved family have kindly presented to the church a communion service, consisting of two flagons, four cups, four plates, and one paten. The service is very beautiful, and is most gratefully accepted by our friends. Would there were more such manifestations of filial affection and regard for the cause of Christ.

CLAYTON.—Our chapel was re-opened May 1. The Rev. W. Hambly, preached. The interior of the chapel has been neatly painted and decorated by Messrs. Varley and Roebuck, of Thornton. The organ has been removed and placed underneath the minister's platform, on a level with the choir; thus giving extended accommodation both for the minister and choir. The effect of the alterations and painting has given general satisfaction, and the chapel is now a very neat and comfortable place of worship. Colls., £32 1s.

DERBY, St. Mary's Gate.—May 15, Rev. Chas. Clark, of Nottingham, preached on the occasion of the thirty ninth anniversary. Collections about £22, which will

form the nucleus of a fund for use in renovating and improving the chapel.

DEWSBURY.—On Sunday, May 1, this place of worship was re-opened, after having been painted and renovated throughout. Sermons were preached by the pastor, Rev. G. Eales. Collections, £14 17s. 9d.

GRANTHAM.—On Good Friday the annual social tea and public meeting, both of which were a marked improvement upon previous occasions.

EPWORTH.—*New School-room.*—The foundation-stones of our new school-room were laid on Good Friday. The Rev. W. M. Anderson, the pastor, presided; the Rev. W. Mills prayed; and the Rev. J. Stutterd read Neh. iv. Addresses were delivered by the Revs. S. Birch and A. Levell. Previous to the laying of the first stone Mr. Thomas Ashmell produced a sealed bottle, which, he explained, contained several documents and papers, including a concise history of the beginning and progress of the Sunday school, written by Mr. Tonge, etc., etc. The bottle was deposited by Mr. J. E. Gibson, in the place prepared for it under the first stone. The first stone was laid by Master Anderson Hind, of Belton, for his grandfather (Anderson Hind, Esq., of Crowle, who was unable to attend). The second stone was laid by Mr. J. K. Johnstone, of Epworth; and several bricks were laid by the children and teachers of the school. The amount realized in connection with the stone-laying was £10 11s.

HEADCORN.—A sale of work was held, May 3, Mr. T. S. Stokes, Cranbrook, opened it. Addresses were given by Mr. Alderman Rogers, Mr. J. Jull, Mr. T. Clark, and Rev. James A. Andrews. Proceeds, £34. This clears off a debt of £28 14s. 2d. due for the restoration of the chapel.

MARKET HARBOUROUGH.—Chapel anniversary, April 15, and 17. Preacher, Rev. C. Payne. Good Friday a public tea, when about seventy sat down. After tea the Rev. C. Payne lectured on "Life in the Western States." Mr. D. Mace presided. On May 2, Rev. J. Fletcher preached on behalf of the Home Mission.

ILKESTON.—It has been decided to erect a gallery, and make other necessary improvements, in Queen Street chapel. A bazaar was held in the school-room on Easter Monday and the three following days. It yielded a profit of £80. When to this sum is added donations of money promised by members of the church and congregation, our Treasurer, Mr. J. Sisson, will have £150 in hand. £400 are needed. It has been felt for years

that one great hindrance to the growth of the cause at Ilkeston has arisen from the fact that public worship is conducted in an uncomfortable and ill-constructed building. Many defects—worst of all a disagreeable echo—will doubtless be remedied by the proposed improvements. The work carried on by minister and people is largely of a home-mission character. The regular congregation is composed chiefly of colliers, whose earnings have for several years been very small; and an earnest appeal for help is made to the denomination.

LOUGHBOROUGH, Wood Gate.—On Monday, May 2, a public tea meeting was held, the tables being furnished gratuitously and liberally by two members of the congregation, Mr. and Mrs. Wright; and in the evening the Rev. T. Goadby, B.A., delivered his lecture upon America. There was a very good attendance on both occasions. Mr. T. W. Marshall presided at the lecture, and at its close a collection in aid of the proposed new chapel building fund was made, and the proceeds of the tea were devoted to the same object. Total, over £12.

SHORE.—On Good Friday a sale of work was held in the school-room got up by the young women of the two senior classes in behalf of the Trust Fund. Clear proceeds, £105.

TODMORDEN, Wellington Road.—An organ recital was given, April 28, by Mr. Rooks, of St. Paul's, Bradford, with a choir of fifty voices conducted by Mr. B. Midgley, to celebrate the re-opening of the organ, after enlargement and thorough renovation. The instrument was built in 1864 by Mr. Wood, of Middleton. The enlargement of the organ has been entrusted to Messrs. Wadsworth Bros., of Manchester, and now contains six stops in the great, six in the swell, and one in the pedal organ. It has 553 pipes, couplers, composition pedals, tremulant action, etc. The alteration has cost £120. Special services, also, were held, May 1. Rev. John Mather, of Bridge Street, preached in the morning to a good congregation; and in the evening Jas. Ashworth, Esq., J.P., of Rochdale. Collections, etc., £56.

SCHOOLS.

DERBY, St. Mary's Gate.—May 9th, annual tea meeting of the select male and female classes. An exceedingly interesting gathering. Mr. James Hill, secretary of the church, presided at the after-*tea* meeting, and was supported by Rev. E. W. Cantrell, Rev. J. H. Millard, B.A., Mr. G. Cholerton (president of Young Men's Class), and nearly all the deacons. The

reports showed—Young Men's Class, number on register, 84; average attendance, 45; 39 being members of the church. Young Women's Class, report of which was read by Mrs. Wilshire, its president—number on register, 96; average attendance, 55; 65 members of church.

SCHOOL ANNIVERSARIES.

CARRINGTON.—Anniversary, May 8 and 9. Preacher, Mr. J. Burton. A Service of Song, "The Voyage of Life," was performed in the afternoon by the scholars, the connective passages being read by Mr. S. Baggaley. This was repeated on Monday evening, the readings being given by Mr. W. H. Terrey. Collections, £11.

COALVILLE.—April 10. Preacher, Rev. T. Goadby, B.A. Collections, £31 6s.

DENHOLME.—May 8. Preacher, J. S. Gill, Esq., of Todmorden. Collections, £34.

KEGWORTH.—May 1. Preacher, Rev. C. Clark, of Nottingham. On Monday Rev. C. Clark delivered his popular lecture on "Westminster Abbey." Rev. W. A. Davies presided. Proceeds, £28 6s.

LEEDS, Wintoun Street.—Rev. G. Parkin, M.A., B.D., preached twice, April 29. The Rev. W. Sharman conducted a service of song, "The Babylonish Captivity." Collections in advance of any former year.

LEICESTER, Friar Lane.—May 8, sermons by the pastor, Rev. J. H. Atkinson. In the afternoon the Mayor of Leicester, Mr. Ald. Bennett, delivered an excellent address to the scholars; and the children and choir, under the direction of Mr. S. Wright, sang the sacred cantata the "Blessing of the Children;" also an Anthem by Mr. H. Dennis, of Hugglescote, "Out of the mouths of babes and sucklings," which had a very pleasing effect. Collections, £53 5s.

LEICESTER, Carley Street.—Sermons, May 22. Rev. J. C. Jones, M.A., preached morning and evening, and Rev. J. H. Atkinson in the afternoon. Collections, £23 14s. 5d. The want of a larger place was very much felt, especially at night.

MACCLESFIELD.—May 8. Preacher, Rev. Z. T. Down. Collections, £20.

MOUNTSOREL.—Anniversary, May 8. Preacher, Rev. A. C. Perriam, of Ilkeston. Collections, £12 2s. 6d.

NEW BASFORD.—May 8. Preacher, Rev. J. Fletcher. Collections, £23.

NORWICH, St. Clement's.—May 8th. Preacher, Mr. S. D. Rickards. On Monday evening Mr. Rickards held a service for young people and senior scholars. The report was encouraging.

NOTTINGHAM, Hyson Green.—Sermons May 15. Preachers: morning, Mr. C. Forth; afternoon and evening, the pastor, Rev. K. Silby. Collections, £15.

MINISTERIAL.

MELBOURNE.—On May 3 the Rev. R. B. Wallace, late evangelist of the Midland Baptist Union, received a public recognition as our pastor. The charge to the pastor was given to the Rev. W. Lees. After tea a public meeting under the presidency of Mr. H. W. Earp. The Rev. R. B. Wallace related the history of his ministry, and stated the cause which led to his acceptance of the pastorate. Revs. W. H. Tetley, H. J. Bannister, W. Taylor, W. Lees, J. Alcorn, and T. Watts, gave addresses.

BAPTISMS.

BEDWORTH.—Two, by S. Carpenter.
COALVILLE.—Four, by F. Mantle.
CLAYTON.—Thirteen, by W. Hamby.
COLWELL, I. of W.—Four, by J. E. Everett.
COLWELL.—Three, by J. Stutford.
DERBY, Mary's Gate.—Sixteen, by T. Goadby.
FLEET.—Nine, by C. Barker.
GRANTHAM.—One, by W. E. Davies.
HALIFAX.—Six, by W. Dyson.
HATHERN.—Four, by T. Bentley.
KEGWORTH.—Two, by W. A. Davies.
ISLEHAM.—One, aged 68, by W. L. Stevenson.
LONDON, Commercial Road.—Three, by J. Fletcher.
LONDON, Praed Street, &c.—Seven.
LONGFORD, Salem.—Four, by E. W. Cantrell.
LONG SUTTON.—Eight, by G. Towler.
MACCLESFIELD.—Two, by Z. T. Down.
MANSFIELD.—Eight, by J. Parks.
SPALDING.—Twenty-four, by J. C. Jones, M.A.
STANTON HILL.—Six.
SUTTON.—Four, by G. F. Pitt.
WHITTLESEA.—Four, by J. A. Jones.

MARRIAGES.

KIRKHAM.—Sisson.—May 6, at the Baptist Chapel, Long Sutton, by the Rev. G. Towler, Mr. Wm. Kirkham, to Miss M. E. Sisson, both of Long Sutton.

PARES.—MARTIN.—At the G. B. Chapel Mansfield, by the pastor, A. Firth, Mr. George Parks, to Miss E. Martin.

OBITUARIES.

BENSON, WILLIAM, of Macclesfield, passed away, after a long and painful decline, Dec. 13, 1880, in the 62nd year of his age. The deceased was, successively, scholar, teacher, secretary, and superintendent in the Sunday school. He was baptized by our late pastor, the Rev. J. Maden, early in his first settlement with us, and for many years was a devoted member of the church.

KEMM, THOMAS, died at Long Clawson, May 1st, aged ninety. He was "an old disciple." For nearly fifty years his attendance at God's house and his work are remembered. Seven weeks after his aged wife our departed friend passed away, respected by his neighbours and beloved by his family.

RICHARDSON.—May 1, 1881, Mr. Thomas Richardson, of Ticknall, died, aged fifty-eight, after a short illness, which he bore with Christian fortitude. His end was peace. The Revs. J. Alcorn, W. Green, and R. B. Wallace, took part in the funeral service, at which many friends were present to show their sympathy with the bereaved family.

THE
MISSIONARY OBSERVER.

JUNE, 1881.

The Women of India.

IN INDIA there are supposed to be about *one hundred and twenty millions of females*, or four times the entire population of Great Britain and Ireland. Owing to the social and religious customs of the country these millions are doomed to a life of ignorance and superstition. In the recent deputation to the Marquis of Hartington on education in India, General Sir William Hill, an old Madras officer, stated that in Bengal, with a population of 60,000,000, there were not more than 25,000 girls at school. And, perhaps, the same comparison would hold good with reference to the whole country. In a recent appeal on behalf of the females of India, Mrs. Rouse, of Calcutta, says:—

It is perhaps partly because we do not realise the peculiar position of women in India, and the great need there is of the Zenana Mission, that we are content to do so little to help in it. We are apt to pity them, as we do the unconverted in our own country, without understanding or remembering the great differences between them. It is not only that there are millions of women in India living in dense darkness, and entirely ignorant of the true Light, but the greater number of them can *only* be reached by special missionary agency—that of *Christian women*. From the peculiar, social, and religious customs of India, ordinary mission work, viz., preaching, distributing the Word of God and tracts, scarcely touches women. In most parts of the country only poor women of the lower castes, obliged to work for a living, and women of immoral character, are seen out in the streets. When a missionary preaches, or distributes tracts in the market or by the wayside, his hearers are nearly all *men*. When a lecture is given, or a Sunday evening address, to educated natives in the open-air or in a hall, the audience is composed of *men*. Poor women are employed in constant hard work, and are too busy and too ignorant to pay much attention to anything higher than the pressing questions: “What shall we eat? or What shall we

get?” Kept down always in a subordinate position, and at hard work, it is seldom you find them with boldness or curiosity enough to stand and listen to the address, and utterly ignorant of a single letter, of what use would a Bible or tract be to them?

If such is the condition of women who have the advantage of going out, how much greater the privations of women of a higher social position! In every family which aspires to be respectable, however poor, the ladies are confined to their own apartments, generally at the back of the house, called the Zenana. Social intercourse, as we understand it, between natives and Europeans, there can be none, nor among the ladies of different Hindoo families, except on rare occasions, unless their houses are close to one another, and the families are related. These ladies spend their *lives*, from childhood to old age, shut up within the narrow circle of their own family, and the still narrower bounds of the Zenana. Knowing nothing of what goes on around them, or the changes of public life, either political or religious, having no intelligent or kindly sympathy awakened for other classes, their minds are empty or stagnant. The trivial routine and gossip of domestic life, varied only by the more important events, such as births, marriages, or deaths, occupy their minds. Some few

energetic characters make their influence felt, and rule others, but most Indian women are necessarily ignorant, childish, and frivolous. It is often a good while before their interest can be sufficiently aroused to get them to learn steadily, and as the lessons must be given on the inner *verandah* (or balcony), or in the room occupied during the day by *all* the women and children of the household in common, they are much interrupted.

But native women are naturally affectionate and intelligent, and when once they learn to read, many of them are greatly interested. There are now many *Zenanas* in which the visits of the missionary lady and native teachers are looked upon as the bright spots in life. The pupils are ready at once with their books and work, and eager to learn. This is often the case with the poor, solitary *widows*. Some have learned to love the Word of God, and from it to pray to Him. We can tell of one old woman, who not long since died on the banks of the sacred Ganges with the priest at her side muttering over her the prayers for the dying, and yet her last words were, "My hope is in Jesus Christ alone." How did this ray of hope reach her in her dark heathen home? Through the visits of the *Zenana* Missionary, who taught her son's wife to read and love the Bible. The old woman was too old to learn herself, but her daughter-in-law used to read and explain the Bible to her every day, when the men had gone out to work. Gradually she received the truth; and when she found she was dying she begged to be allowed to die at peace in her house. But the husband was a

strict Hindoo, so the priest was sent for, and she was hurried down to the river-side. To the whispered question of her daughter, "Mother, what are you trusting in?" she answered, "My hope is in Jesus Christ alone."

Going into a house one day, the teacher found a young girl—formerly a pupil in one of our schools, but now married—seated before several relatives, amongst whom was her own father, reading and explaining a chapter of the New Testament.

On another occasion, when one of our ladies called to give the usual lesson, the woman said, "O *mem-sahib*, we have been waiting for you. Here is a woman come to see us from the country, and we have kept her here an *hour*, because we want you to tell her about your books. She lives far off, and never hears anything; *no one* goes to her house."

In another family a discussion was raised as to whether our teachers were to be allowed to come. The younger women were eager for it, but the old people said: "Their books belong to the Christian religion. We cannot allow it." Still the others persisted, and said, "We don't care what they belong to; they comfort us, and do us good." At this time a relation of theirs came to see them, who had been taught to read Bengalee by some member of her own family, not a Christian. They showed her the books, and asked her opinion. Her answer was: "Do you ask me whether these books are good? Blessed are the people who believe such things, and happy for us if we knew and believed the same too."

In Orissa by far the greater proportion of females is among the lower classes; and at the last Orissa Conference the question, "*Can anything be done to reach the lower classes of heathen women?*" was freely discussed. In the discussion of this question the importance of *Zenana* work was admitted by all; while it was felt to be most desirable that the lower classes should, if possible, be reached with the blessed message. One great difficulty in the way of intended work in this direction is the want of funds. For many, many years the "*Society for Promoting Female Education in the East*" has rendered most liberal help to Orissa, by supplying both agents and funds—help which we trust will long be continued. Still it is not reasonable to expect this noble Society to afford all the help that is required in Orissa to supply the ever increasing demands for both agents and funds. It seems to us, therefore, that in order to extend the glorious work of evangelization among the women of India we shall have to appeal more and more to the women of England. In connection with nearly every other Missionary Society in England and America there is a *Zenana*, or Female Missionary Society, and why should there not be one among the General Baptists? Were our lady friends to set to work, we have

no doubt but that sufficient funds would soon be forthcoming to support a number of native Christian female teachers, who might be placed under English superintendence. As the women cannot be gathered together in crowds or classes, the work will have to be done mainly by women in house to house visitation. Will our lady friends then think, talk, and pray over the matter? Only consider what England would be without Christian females and mothers! Yet such a land is India. Without, then, encroaching at all upon the ordinary income of the Missionary Society, we think it possible for the ladies of the denomination to raise among themselves sufficient funds to support *ten*, or even *twenty*, female native Christian readers or teachers, visitors or missionaries. We offer the suggestion, and await the issue. In the meantime we shall be happy to answer any questions, or to correspond with any ladies upon the subject.

Notes of a Missionary Journey in the Rainy Season.

BY REV. T. BAILEY.

In districts where the villages are small and scattered, and there are no roads, it is often difficult to reach the people. This object can sometimes be best accomplished by taking the course of the rivers or canals, and by means of boats. In the following "Notes" Mr. Thomas Bailey gives an account of a short trip he took at the commencement of the rainy season in the mission boat "Herald." The incidents he mentions plainly show that the light of God's word is surely spreading among the people. Mr. Bailey writes:—

My companions were Kumbhoo Naik and Haran Dass. As the river had risen we were delayed in crossing, and as the darkness became very dense we were obliged to moor the boat, on arriving at the opposite bank, till the moon arose, when we continued our journey. Passed through the lock at Chowdwar into the first section of the high level canal, and arrived before daybreak at Tanghi. It was in this neighbourhood that Gunga Dhor was born, and the people retain a lively recollection of him. Attended the market, and found a good and attentive congregation. Kumbhoo delivered an effective address on Christ the only Saviour, which was remarkable for the little note it took of idolatry, and the interest elicited from the beginning to the end. He was followed by myself and Haran. Amid various tokens of assent one man strenuously maintained that whom we worship as Jesus Christ they worship as Krishnu, and that we were all travelling by different routes to the same destination—absorption into the Supreme Being. A number of books were sold, and as this market had been

visited from time to time for many years, it was a special pleasure to find the people anxious to hear and generally so well disposed.

Called towards evening at a village named Jaddeswara, where is a large temple to Mahadabe. A few people collected, but a heavy storm came on, and we were obliged to take refuge in the boat. Arrived in the evening at Boiri. There is a comfortable bungalow here, and a few villages lie near, which, in more favourable weather, might be conveniently visited. We met with a native Christian here of whom none of our party had previously heard. He is living as a farmer, and represented himself as a member of the Scotch Kirk. We endeavoured to stir him up to covet earnestly the best gifts, but his surroundings are very unfavourable.

There was a small market held here, which we attended, and found good work to do. A relative of the late Seebo Sahu occupied one of the stalls. He seemed pleased to see us, but was slow to communicate his thoughts on the matters of highest concern. He bought, however,

a few books to add to the number he said he had at home. There is true encouragement in cases of this kind—as also in the fact that when we were well on our way a youth was despatched following us with breathless haste to purchase a gospel, for which he had brought payment.

Preached in the evening in Naoolpore. Had a moderate congregation, and sold a few books. The people here are largely dependent on the pilgrim traffic, and as the number this year has been very small, their gains have been sadly reduced. They also freely confess that this source of income is doomed, and that they will do well to seek some other.

Travelled during the night, and arrived about 7 a.m. at Jenapore. There are small Government workshops here, and we met with people of various classes, to whom we unfolded our message. On the morrow attended the market, where the congregation was good, and there were several sympathetic listeners. One man said, "I don't worship idols; pray tell me how I may acceptably worship Jesus Christ"—to whom the parable of the pharisee and publican appeared to furnish an appropriate and effective reply.

We now passed out of the canal and into the Brahmines river; and as its waters were rising I was forcibly reminded of a tour taken in this district some ten years ago, when the floods had destroyed hundreds of houses and not a few lives. There was now, however, no great danger, though when we arrived at the entrance to the Pattia branch of the same river the eddying currents seemed to treat our boat as a thing of nought, and it was with difficulty we pulled ourselves clear. The water was still rising, and in the evening a corpse was seen floating by. We succeeded in reaching the lock at Jokodea, where we entered another section of the canal.

A Reader of the Scriptures.—Here the lock-keeper, an elderly man, interested me greatly. He came to purchase an Old Testament, saying that he had the New, and was anxious to possess the scriptures entire. From his conversation it soon transpired that he was carefully reading the books he had. He repeated large portions of the "Sermon on the Mount," was familiar with the scenes of the crucifixion and some other portions. He had largely gathered the facts, but was conscious that he imperfectly apprehended their spiritual significance, and was keenly anxious for information and instruction. "Explain this further to me," was his repeated exclamation when the conversation seemed to flag. I could

not but hope he was "Not far from the kingdom of God."

Khundittur.—Arrived on Saturday (31st), at 3.30 p.m., at the Hatsyo bridge, the nearest point to our village at Khundittur. Were fortunate in hiring a cart to take our goods, and followed for a pleasant two miles walk. We had to cross the river by ferry, and met with a number of people whose conversation was of the Juggernath festival, and how that, of those who had gone from a neighbouring village, six had died of cholera. Arrived about 6 p.m. at the small mission bungalow, which we had scarcely entered, when a venomous little snake was brought which had just been killed inside. It was only about a foot long, and was prettily marked, but its bite is well known to be very poisonous. The bungalow is surrounded by rice fields, and various insects were lively and numerous. A big black ant, about an inch long, bit me savagely on the foot, and as I was also tired with the heat and labours of the day, I took the hint, and retired early to rest.

Changes at Khundittur.—Nearly ten years had elapsed since my last visit to Khundittur, and I was struck with the changes that have occurred. Most of the old standards have been removed. They were men it was a privilege to know and converse with; and their descriptions of the scenes which transpired when they renounced heathenism were often intensely thrilling. Their talk was of a time which now seems to have receded far into the past, so different is the Orissa of to-day from what it was a quarter of a century ago. There was one relic of the olden time we were much affected to see—Jagoo-ma, mother of the late Jagoo Roul, and widow of one of the oldest converts. She is now very aged and infirm, and entirely confined to her bed. She is evidently rapidly nearing the pearly gates, and is peacefully awaiting what will be to her a happy and welcome release. The services in the little chapel were well attended and refreshing, and a good feeling appeared to pervade the community. We were grieved to find that many had suffered severely from the loss of their crops last year, and required some temporary help; but a few had already begun to cut their early rice, and the main crops were looking healthy and promising in the extreme.

Visits from the Heathen.—On Sunday evening a few of the Hindoo neighbours came to see us, and among them a hrahmin, who sang a hymn, which he said had lately arrived in the neighbourhood, respecting the Pooree rajah. I was

sorry to find that all the sympathy was for the rajah, and none for the man he had so foully tortured and murdered. There can be little doubt that were he to return from his richly merited transportation, he would be received by the people with open arms. But such is the natural effect of Hindooism in obscuring the moral sense, and in condoning crime, however atrocious, in any who have a supposed sacred character. They excuse their idols in the wildest licentiousness, by pleading that they were above all law, and were at liberty to please themselves; and on the same principle they often deal very tenderly with their priests and rajahs.

The Return Home.—We commenced the return journey on Monday afternoon, Aug. 2nd. On arriving at the river bank we found a large concourse of people, to whom we had an excellent opportunity of preaching. Meantime the clouds were ominously gathering, and before we were across the stream a few heavy drops came down in rapid succession, the almost certain precursor of a drenching shower to follow. All was hurry scurry now to get such shelter as was possible; and we had scarcely got the cart under a tree, and ourselves in a rough shed, when down the water came in torrents, and, notwithstanding all exertions, nearly all our things, including bed and bedding, were thoroughly saturated. After the storm was over we continued our journey, and proceeded down the canal, though so slowly that it was nearly nine o'clock the following morning when we arrived at Jokodea. Here we found work to do, and afterwards emerged through the lock into the Pattia river. The water had

continued to rise, and the current was now fierce and dangerous. We were, moreover, on the wrong bank, and the attempt to cross, except at a considerable distance higher up, would certainly have carried us over the anicut, and rendered return impossible. We had, therefore, to creep on as best we could, and ultimately succeeded in safely reaching the other side. By four p.m. we had reached the Brabminee river, and found it more flooded than even the Pattia had been; but the current was now in our favour, and soon after five o'clock we reached Jenapore, and passed immediately through the lock, into the safe and quiet waters of the canal. We had expected to meet with a few people here, but the rain was so heavy and continuous that not a soul was stirring, and so it continued during nearly the whole of the night. The wind, moreover, drove the showers in spray through the venetians, and heavy drops, big and persistent, kept falling from different parts of the roof in a way which rendered complete protection altogether impossible.

We visited a large number of villages on the return journey, but were sadly hindered by the floods and rain. In the last village we had to walk ankle deep up a pleasant gurgling stream, which entirely spanned the main street; but even this was preferable to the black ooze through which we had approached it—where the passage was too narrow to admit an umbrella being held, and the smell might have answered for an ordinary emetic. These, however, were but passing incidents in what was otherwise a very enjoyable and, I believe, a very useful tour.

In Search of Land.

Mission Boat Herald," Jumboo Extension Canal, April 13th, 1881.

MY DEAR BROTHER HILL,—Brother Miller, Paul, myself, and a number of our native people, have come down here (about fifty miles) to look at some land, to which a number of our most industrious people may come from Choga and Macmillanpatna. The people at Choga have increased so much that there is not room for them, and they *must* move off elsewhere, as land cannot be got anywhere near; and the exactions and injustice of the Athgur rajah have been such as to render a move elsewhere all but compulsory. There has never been sufficient culturable land at Macmillanpatna for the lads from the male orphanage now settled there; and it will soon be impossible for them to live upon what they obtain from the small quantity of land that could be given to each. A visitor to the village would soon see that they have *increased and multiplied*, and that but few of them can complain of lack of offspring: nearly all of them are from the Famine Orphanages. Brother Miller and the rest have gone abroad to spy out the land; but as I do not feel at all well, I returned to the boat after accompanying them some distance. We are expecting a man from the manager at noon, and shall then have to go again. It may be warm, as the thermometer showed about 104° yesterday in the boat, and our butter became oil. The estate, or district (Koojung), has been purchased by the Maharani of

Burdwan (a widow), on her own account, and a European gentleman, who would have joined us last evening but for having important cases to attend to in the Joint Magistrate's Court at Kendrapara, is at present managing the estate; we hope to see him before we return. We reached Marsaghae last evening; and after paying a short visit to my son's tomb, and placing several pots of plants near, we did the remaining twelve miles before stopping, having a fair wind down the "Jumboo Extension Canal." It extends four or five miles further down, and a lock is being made to allow easier and quicker communication through the Jumboo river with False Point Bay. There is already a considerable population at the Jumboo Station, with a pucca, or brick house, and telegraph office, besides large storehouses for grain, and apparatus for husking rice, belonging to a native merchant, or company. The telegraph office is about to be removed, or perhaps a new one added across the bay to Hooki Talá, and so have direct communication from the bay to Cuttack. If the channel from the bay to the lock can be deepened and kept clear, which is about to be attempted, the distance to Marsaghae will be very considerably reduced, and vessels will be able to get up to that place to discharge cargo. The canal is a fine one, without a single lock from end to end, and will in time, no doubt, be an immense benefit to the country. No steps have at present been taken to irrigate the land, but will be as soon as needed. On the 15th of May the river at Cuttack, and all the canals, will be drained for a month; there is very little current in the canals; but a good deal of silt is deposited, and weeds grow so fast as to cause a great deal of inconvenience, and defy extinction—these are cleared out during the month's annual draining.

If a number of really industrious, hard-working men can be got to settle down here, every thing else seems favourable to their succeeding well. There are no occupants of the land to be interfered with; the canal embankment protects it from inundation; there would be none of the vexatious and expensive exactions to which cultivators are almost everywhere subjected; and the land itself, with a good site for a village, is all that could be wished. From sundry inquiries that have been made from the villagers at some little distance, it is found that the farmers are well to do, and are not in the habit of troubling the *rice-lender*—an almost universal but ruinous custom up our way. If once a man gets into the clutches of such a usurer, he very seldom can liberate himself. There are the ruins of a number of houses near; and it is stated that when the people who had settled on the land saw the preparations that were being made to dig a canal, and the putting down of telegraph posts, they decamped from fear. The people almost everywhere are disposed to be distrustful when any thing *new* is about to be commenced.

On my return home, on the 31st, waiting for my breakfast under some trees, I was surprised by a considerable number of strange-looking pilgrims passing—strange both in appearance and dress. On inquiry they told me they were from Nepal. They had been on pilgrimage to Pooree, and were now on their way back *via* Chandballi to Calcutta, and thence by rail. The prime minister of Nepal had gone on pilgrimage by steamer to Pooree, and doubtless others in the country had been induced to go too. Our language being strange to each other, but little could be said on either side. A *wanderer* from our orphanage, with her husband and little girl, were passing by as I sat. They were now on their way to Calcutta to seek service. I gave them the best advice I could, and a trifle to help them on the way. But what surprised me most was the *immense number* of vessels of toddy carried for consumption in Cuttack. This is juice taken from the date tree; and it is no sooner exposed to the heat of the sun than it begins to ferment, and becomes intoxicating. A good deal of it is used instead of yeast to leaven bread; but I should fear that the much greater quantity is used as drink by the lower classes, who cannot afford anything stronger; and doubtless often leads to the committal of crime, and a lodgment in gaol. When taken from the tree it is sweet; and in Bengal a good deal of sugar is manufactured from it; but it does not crystalize, and has much the appearance of flour. That which was taken past me had begun to ferment, and was frothing over the side of the vessels. But for its being intoxicating, one would think that the smell alone would be quite sufficient to deter any man from drinking it.

With our united kindest love to all,

I am, yours as ever,

WM. BROOKS.

Notes and gleanings.

THE REV. T. BAILEY, with his three young motherless children and ayah, or native Christian nurse, arrived safely in London on May 14th, per S.S. *Navarino*.

BAPTISMS IN ORISSA.—March 6, three were baptized at *Cuttack* by Shem, after a sermon by Bala Krishnoo from Jude 20, 21. April 3rd, eight were baptized at *Cuttack* by Ghanushyam, after a sermon by Shem Sahu from 1 Kings xx. 11—“Tell him, let not him that girdeth on his harness boast himself as he that putteth it off.” At *Choga* six were baptized Jan 9th, three on Feb. 27th, and six on March 27th.—The Rev. J. L. Phillips, of Midnapore, reports two baptisms at *Dantoon*; also the baptism of a brahmin family of five persons at *Purna*, whose enlightenment he traces to a copy of the “Peep of Day,” which was translated into Oriya by Mr. Stubbins, and printed at the *Cuttack* press.

THE FREE BAPTIST WOMAN’S MISSIONARY SOCIETY of America is about to send to Orissa its first female medical missionary in the person of Miss Nellie, daughter of the late Dr. Phillips, who has recently graduated from the medical course which she has been pursuing at Cleveland, Ohio. Would that the General Baptist women of England could enjoy a similar privilege and honour.

CHRISTIAN DENOMINATIONS IN ENGLAND AND WALES.—A table of general religious statistics for England and Wales states that there are 170 different denominations, which have 45,000 places of worship, with upwards of 14,000,000 sittings. There are 36,000 stated ministers, of whom 23,000 are clergy in the Church of England. The communicants number about 3,000,000, and the average Sunday attendance at church is 10,000,000.

IN INDIA, with a population nearly eight times as large as that of Great Britain and Ireland, there are only about 500 European and American Protestant Missionaries, or one to every 400,000 persons. In Great Britain there is an ordained minister to every 840 persons.

MISSIONS IN 1800 AND 1880.—At a missionary meeting in America the following comparison was made of the results of missionary work which have been attained up to the present time, with those which had been realized at the beginning of the century:—

	1800.	1880.
Number of Translations of the Bible	50	250
” Missionary Societies	7	70
” Missionaries	170	2,500
Amount of Contributions	£50,000	£1,250,000
Number of Bibles circulated	5,000,000	150,000,000
” Converts	50,000	1,800,000
” Schools	70	12,000

INDIA’S WANT.—A young Hindoo at Ahmednugger recently embraced Christianity. “What was wanting in our house,” asked his mother, “that you left us?” “A God and a religion,” was the young man’s answer. Many young men are in the same state. This answer expresses the want of India.

FORGIVENESS HUMAN AND DIVINE.—We have lately received several copies of a sermon preached by the Bishop of Peterborough before the University of Oxford, and which has been reprinted at the expense of several friends at the Cuttack press. A prefatory note says:—

The following sermon was preached by Dr. Magee, the Bishop of Peterborough, before the University of Oxford, on Sunday, Oct. 24th, 1880; and is extracted from the *Baptist Magazine* of January, 1881, in which it is stated that it is a somewhat abbreviated report of the Bishop's sermon. It is reprinted in the hope that its powerful arguments may be useful to those who, while admitting the perfect excellence of the example of Christ, and admiring much of his teaching, professedly see no necessity for that atonement which He made on the cross for the sins of the world. To all such we commend its thoughtful perusal; and pray that the Father of lights may lead them to see, that in the propitiatory offering of Christ the holiness and righteousness of God, as well as His mercy, are seen in justifying those who believe.

The London *Spectator* has, it seems, received a copy of this discourse, and in an article upon it which appears in that paper of May 16th, says, that it was "published, not by the Bishop himself, but by a Baptist Mission in India, which had got hold of the sermon, under the strong impression that it might help to remove rationalistic objections to the doctrine of the Atonement, and has just re-bounded to this country." Copies of the sermon have also been forwarded to the Bishop.

Mission Services

Have been held, since the publication of the last list, as follows:—

DATE.	PLACE.	DEPUTATION.
Feb. 6, 7	Sawley	W. Hill.
" 13, 14	Derby—United Services	W. Hill and Town Ministers.
" 13, 16	Castle Donington and Weston	E. Stevenson, W. Hill.
" 13, 16	Kirkby and East Kirkby	W. Stone, B. Noble.
" 20, 21	Leicester—United Services	J. Fletcher, J. Maden
" 20, 21	Hugglescote and Coleorton	W. Hill.
" 27, 28	Nottingham—United	{ W. Hill, W. Turner, W. H. Tetley, & Town Ministers.
March 6, 7	Wisbech	W. Hill.
" 13, 15	Louth—United	J. Fletcher.
" 13, 15	Boston and Coningsby	Dr. Underwood, W. Hill.
" 13, 15	Measham and Netherseal	W. Hill.
" 20, 21	Birmingham (Lombard Street)	W. Hill.
" 20, 22	Longford (Salem)	W. Hill and Local Ministers.
" 27, 29	March and Chatteris	Local Ministers.
" 27, 29	Ibstock	W. Hill.
April 3, . . .	Loughborough (Baxter Gate)	W. Hill.
" 10, 11	Lincoln	W. Hill.
" 10, 11	Peterborough	J. H. Atkinson, G. H. Bennett
" 17 . . .	London (Commercial Road)	W. Hill.
" 24, 27	London—United	{ W. Hill, G. Hester, and London Ministers.

Contributions

Received on account of the General Baptist Missionary Society from April 16th, to May 15th, 1881.

	£	s.	d.		£	s.	d.
Berkhampstead	14	3	3	London (Watford Hall)	1	0	0
Boston	26	13	9	Long Sutton	10	7	2
Dewsbury	24	9	2	Manchester—T. Horsfield, Esq.	1	0	0
Fleet	7	0	6	March	27	8	9
Griensby	1	17	5	Nantwich	5	7	6
Hathern	4	10	2	Peterborough	105	14	10
Leeds (Wintom Street)	5	0	0	Spalding	19	15	1
Leicester (Victoria Road)	3	3	0	Woodhouse Faves	1	8	9

Subscriptions and Donations in aid of the General Baptist Missionary Society will be thankfully received by W. B. BEMBRIDGE, Esq., Ripley, Derby, Treasurer; and by the Rev. W. HILL, Secretary, Crompton Street, Derby, from whom also Missionary Boxes, Collecting Books and Cards may be obtained.

The Norwich Association.*

I. THE CHAIRMAN'S ADDRESS.

THE Rev. Dawson Burns having stated that he would take as the topic of his Inaugural Address, "A Century's Progress, with special reference to the Nation's Religious Life and General Baptist Principles," he proceeded to sketch the condition of England in the year 1781. The description was necessarily brief, but comprehended allusions to its political, industrial, commercial, and moral state. Comparing the facts on these points with the present condition of the country, it was made clear that a great advance had been secured, and that the course of the last century had been more signalized by important reforms than any century preceding.

In considering the Religious Aspects of the case it was laid down that the General Baptists bore, denominationally, several marks: being (1) Evangelical; (2) Evangelistical; (3) Biblical; (4) Congregational; (5) Associational. It having been shown that these marks, or "notes," were specially applicable to the General Baptists, the progress of the New Connexion was rapidly illustrated and traced; and it was made clear by a comparison of the two periods—1781 and 1881—that, in regard to each of these distinguishing points, the change in the religious life of England had been immensely for the better, and not for the worse. If, therefore, the General Baptists, as a distinct body, had not grown into large proportions, they could rejoice, and would rejoice, in the evidences afforded, that principles which they held dearer than any sectarian triumphs, had been acquiring an ascendancy never before attained. England, to-day, was beyond all question pervaded, as it had never before been, with the evangelical element; it was putting forth evangelistic efforts hardly dreamt of a century ago; its faith in the Bible as God's Word, in the deepest sense, was never so firm and steadfast; its adoption of the congregational system for the diffusion of religious truth was never so general among churches of every name; and at no period in the history of Christendom had the spirit of unity and co-operation—cherished by the fathers of our Connexion—been applied with so much energy to the high objects so dear to the hearts of all who are "one in Christ Jesus."

The President's Address closed with the following words:—"Our Annual Association is a moveable feast; and this year it is held, for the first time, in the city of Norwich, the capital of East Anglia, and taking no mean place among the ancient and famous cities of the kingdom. To us, as the friends of civil and religious freedom, Norwich has a peculiar interest, as the spot to which, when driven by persecution from their homes beyond the German Sea, many resorted for a refuge, bringing with them the industries and arts by which they maintained themselves, and enriched the country of their adoption. And of many others who have lived and laboured here in more recent times, the

* Papers read at the 112th Association of General Baptists, held at St. Clement's Chapel, Norwich, June 20 to 24, 1881.

memory is fragrant and precious. They were themselves those embodied evidences of Christianity which no sophistry can turn aside, and no prejudice gainsay. Is the spirit of Christianity one of tenderness, devotion, purity, and peace? Who would doubt it that had beheld these virtues in the pastoral career of Joseph Kinghorn? Is Christianity sanctified common sense; and is it adapted to all the wants of our common human nature? Who could question it that had heard the practical, sagacious, strong-minded William Brock? Is Christianity the animating principle of the purest and wisest beneficence, the mother of all good works, and the friend of liberty, temperance, and humanity? Let the irresistible answer come from the life of Joseph John Gurney, the philanthropist, and defender of evangelical truth. Is Christianity the essence and bond of a holy brotherhood, recognizing One alone as Master and Lord? Let the affirmative demonstration be offered by the catholic-hearted Joseph Hall and Edward Stanley, once State Bishops of this diocese, who were lovers of all good men, and who were right truly, though not ritually, in the direct line of Apostolical Succession!

“And now, being assembled with one accord in one place, and invoking the Spirit of all wisdom and grace, let us proceed, with diligence, prayerfulness, and brotherly affection, to consider the important interests which have brought us together, relating to the kingdom of our Lord and Saviour Jesus Christ!”

II. THE ANNUAL LETTER, ON “THE ADAPTATION OF OUR CHURCH ORGANIZATION TO THE WANTS OF THE TIMES.”

BY THE REV. E. W. CANTRELL.

IF proof is needed that this subject demands consideration, it may be found in the fact that a book has recently been published on “The Decay of Churches,” in which the author contends that the mission of churches has already been accomplished, and that their existence, as organized bodies, is rapidly coming to an end. The boldness of such a conclusion is startling. That it should be possible for any one to arrive at it is a circumstance fitted to suggest to us that we need to look around and see where we are, and whither we are drifting. Some of the premises from which the writer of that book argues may be correct, but his conclusion is not a necessary one; for if the position which he admits churches have occupied usefully in the past has now become untenable, it only necessitates such changes in them as will bring them into harmony with changed circumstances.

These “signs of the times” are significant. There is a disposition which seems to be growing among some of the more intelligent classes to desert our places of worship. Many, too, who attend our services, prefer not to attach themselves to our churches. And while large numbers of the lowest classes are now reached by such agencies as the “Salvation Army,” comparatively few of them have been reached by our regular churches. These facts make it imperative that we should consider whether changes are not necessary in our public services, in the terms of church membership, the declared purpose of church association, and in the working machinery of the churches.

PUBLIC WORSHIP.

In public worship, which has been greatly improved in some of its parts, the sermon still holds a regal position; and if we are to take hold upon and retain the more intelligent, the teaching given from the pulpit must be in harmony with the times. That this may be the case, our ministers must be well acquainted with the literature which is moulding the thought of the nation, and with the results of the best criticism and research. Moreover we must look at our creed and our practice in the light of modern discoveries in the realms of science, history, and sacred literature; and while we do not court what is new simply because it possesses the charm of freshness, neither should we treat it with a blind and dogged hostility; but as honest, truth-loving, God-fearing men, be prepared to accept such changes as are shown to be necessary.

CHURCH MEMBERSHIP.

If those who are now unattached, some of whom are among the best people about us, are to be brought into fellowship with us, we must reconsider the conditions of entrance into our churches, and the purpose placed before them as the one sought by church association.

Open communion is now almost universal, and a few churches have advanced another step—a step which is the logical sequence of open communion—and admit to the full privileges of membership all who have a sincere faith in Christ, without making the observance of a rite an indispensable condition. And the time has come when the churches generally may, with advantage, reconsider their practises. If we cease to make baptism a test of membership, while we continue to urge it as a duty and privilege, we shall shift it to higher ground, making it an act of loyalty, not to the church, but to the Lord. When membership is demanded by the views and the spirit which are current, and it is especially needed in small towns and villages, where, owing to the scantiness of the population, division involves deplorable weakness, and ought, whenever possible, to be avoided.

The relation of the church, as an aggregate body, to its individual members, and the purpose aimed at by church association, need to be reconsidered. We are not sacerdotalists. We do not recognize a human priesthood. Still the impression is not extinct that the church stands between God and men; that it has authority over the minds and consciences of its members; and that those who become united to it secure, by that union, a title to the kingdom of heaven; and so long as that view is taken of the place of the church and the purpose of church membership, many thoughtful men will remain unattached. The true place of both the pastor and the church is indicated in Paul's words, "Not that we have dominion over your faith, but are helpers of your joy." The work of the pastor is not to dominate over, but to help those around him; and the purpose of church association is mutual help in the struggle to attain to a Christ-like purity and goodness.

THE CHURCH AND THE PEOPLE.

If the people are to be reached by our churches, there must be a larger employment of evangelistic agency. In apostolic times there were evangelists as well as pastors and teachers. We need to revive

apostolic methods, and, as far as possible, have an evangelist employed in connection with each of our churches. We cannot expect, especially in these days, that one man can do the double work of a pastor and an evangelist. To say nothing of the extraordinary strain put upon the ministers of the churches by the intellectual restlessness of the age, the two kinds of work require such dissimilar gifts, that those gifts can rarely be found blended in one man. In the future the stated ministers of the churches must be, in the fullest sense, their pastors and teachers, and evangelistic work must be done by agents specially employed in it.

Further, the churches have a social mission to accomplish. While they use means to induce men to become the followers of Jesus Christ, they should also help them in their every-day struggles and difficulties, and thus make use of an agency which will have a powerful influence over the masses. Their forces should be organized, and their gifts utilized, so that they may minister to the necessities of men, relieve their poverty, encourage in them habits of thrift, render to them the help of willing hands and loving hearts in their times of sorrow and suffering, and improve, elevate, and brighten the conditions under which they live, by giving them instruction in social and domestic economy, and by providing for them facilities for healthful recreation, where they will be safe from injurious surroundings.

If we are to adapt our organization to the wants of the times, our one aim must be to make it helpful in all its parts. Our public services must be helpful to those, among others, whose faith in Christ is in danger of being extinguished by the uncertainty, the doubt, and the infidelity, which are rampant about them. Our churches must be made homes of Christian nurture and training. Our gifts and our money must be employed in teaching the Gospel of love to men, and in those ministries to all classes, especially the poor, which, inasmuch as they present the spirit of the Gospel before them in practical form, will produce in them a favourable attitude toward it, and a fitness for its reception. If this be the spirit that pervades our churches and controls their works, discouraging though some of the "signs of the times" may be, the church will yet have a glorious future. The author of the book on the "Decay of Churches" says there is a good element in the churches as well as an evil element, and he seems to think that the evil element will abide in them, while the good element will seek other forms of development. The contrary may, with certainty, be predicted. Truth is stronger than error. Good is mightier than evil. There is not a man, however bad, but the little good in him may, under the influence of Christ's recreating and purifying Spirit, be expanded and developed until it thrust out the evil. And, with the help of the same Spirit, the good in our churches will expel the imperfect and evil, and reign supremely. We must seek more of the spirit of wisdom, that we may understand the wants of those around us; and more of the spirit of love which will conquer our native inertness and selfishness, and prompt us to meet those wants at any cost of personal sacrifice. If we are filled with the spirit of our Lord, and try to copy His noble devotion to God and to the interests of humanity, the day will prove to be not far distant when the various classes of society, and the various realms of thought and life and activity, will be permeated, purified, and beautified by a true and practical godliness.

III. THE WORK OF THE CHURCH AMONGST THE YOUNG.*

BY MR. S. D. RICKARDS.

IN these days of School Boards, when education for the mind is regarded not as a luxury for the well-to-do, but a prime necessity for man as man, whether he be rich or poor; and when further it is conceded on all hands that, to be effective, training must begin with the child, there need be no apology for introducing continually into our consultative Christian assemblies the subject of the *spiritual* education of the young. The highest authority on spiritual things warns us that if we want the old man to keep in God's way of life, he must while young be educated to walk in it—trained up as a child in the way he should go. And it is, therefore, worth our while to recur again and again to the question, "Are we doing our very best to foster within the children of our homes and congregations those desires and purposes which shall result in their early dedication of themselves to God, and a consequent progress in whatever things are true and lovely and of good report?"

For this, I take it, is, or ought to be, the real end and aim of all our effort; not only giving them information concerning spiritual things—not merely supplying them with the great facts which must form the foundation of even a divine philosophy—facts respecting God our Father and his Son Jesus Christ, and our absolute need of His grace and help in order to turn from sin and follow after holiness—although this is all needful,—but so putting the Lord Jesus before them as to induce them to lay hold of Him as their ever-present Friend and Teacher and Guide, as well as their Saviour and King. In short, our work is first to make our little ones consciously Christ's little ones, and then to follow this up by thoughtful and earnest efforts to develop in them the Christian life.

And this is to be the work of the *church*—of the pastor and the parent and the teacher and the friend—of all who in any Christian community have the opportunity of speaking kindly, earnest words to the young. Not only of the Sunday school, and certainly not of that organization as separated from the church. Nothing is so mistaken or injurious as to speak of what is done by the Sunday school teachers in the conversion of the young on the one hand, and what is *not* done by the pastor or the parent on the other; just as if it were not patent that the teachers *are* the church working through some of its members; and just as if also the impulse to the teacher, and often the secret of his power, did not come from the preaching and personal influence of his minister; and still more often as if the reason of the teacher's success did not spring from the preparation the child had received from the training and instruction at home. These attempts to weigh spiritual results with mechanical accuracy, and apportion so much to this agency and nothing to the other, are quite unworthy of the Christian spirit, and totally opposed to the principle the Master lays down of one sowing and another reaping, of one labouring and another entering into his labours, just (amongst other reasons) to rebuke selfishness, and produce harmony among workers in His great spiritual harvest-field.

And this is to be a work, a *real* work—not a pastime—not an undertaking entered into to soothe a conscience that would be troubled

* Paper read at the Sunday School Conference.

if we did nothing for the young people—or one of so little importance that it can safely be left to the weakest and most immature amongst us,—but as we would go to an occupation in this life on which the temporal welfare of our children depended, where we must work or they will starve, do, or they will die; where the approbation of our Master, the approval of our own conscience, and the manifest success of our efforts shall be the goal we are determined to attain, and with nothing short of which dare we be satisfied.

At present our main organization for effecting this great purpose, and, in most instances, probably the only one, is the Sunday school, with its ordinary classes for the younger, and Bible classes for the elder scholars. And every one who has had anything to do with the experience of Christian people, ministers, missionaries, and others, will most gratefully acknowledge and rejoice in the wonderful power for God this agency has been in the world; yes, and will rejoice still more in its ever-growing usefulness, and in the fact plain to us all that there never was a time in the history of the church when the Sunday school teachers were so numerous or efficient or successful as they are to-day. But are we satisfied with present results? Is it not the fact that a very much greater number of those who attend our Sunday school classes pass out from them into the world instead of into the church? Is it not true that, owing to some cause or causes at work amongst us, our failures to win the young to God and to righteousness and to usefulness vastly exceed our successes? And if our answer to these queries must be, as we probably all will admit, a mournful affirmative, does it not behove us to enquire whether we cannot improve our workers or our methods, or both; so that the habit and rule of our efforts shall be to help the children to a better life, and only the exception to fail in this ever to be desired result?

Leaving the question of improvement in the mechanical arrangements of our various schools with the remark that everything which makes the teacher's task of speaking, and the children's effort of listening, easier,—such as improved buildings and furniture; everything that tends to concentration rather than dissipation of the attention of the learner—such as separate class-rooms; everything that imparts knowledge of a healthful kind, and so increases the power to think—such as a large and well-selected library, *must be beneficial*, and should, if possible, be adopted,—let us turn to the more important matters in which, perhaps, an advance in usefulness may be made.

Would not this work be prosecuted with much more hope of success if the pastors of our churches took more interest in, and made more direct efforts for, the conversion of the young, and their subsequent growth as disciples of the Lord Jesus? It surely will not be considered a libel on our ministers, as a body, to affirm that their ordinary addresses from the pulpit are not cast into such moulds of thought and expressed in such language as to fit into a child's little world of thought and feeling. But our children ought not to be deprived of help from those who represent the best spiritual culture in the church. Why should they be left out of the teaching and preaching preparation of those who, in the full apostolic succession, are required to feed the lambs and the young sheep as well as the older ones? The pastor should be the man of the greatest heart power as well as brain power in any church. Why

should these be devoted almost exclusively to the wants of their adult hearers, and nothing left for the little ones? If, however, it is impracticable to do much for the children in the ordinary services of the Sabbath-day (although some ministers find it a joy to themselves, and a help to the young lives round about them, to devote a portion of each service for their instruction), is it not possible to find special opportunities for meeting them on week-days, so that they may hear, *in their own language*, the wonderful works of God, and the wonderful words of Jesus Christ, His Son? Is it not worth consideration for our ministerial brethren whether they would not find it better to leave some of the routine and committee work more to the control of their helpers round about them, and devote themselves more to the work amongst the young—the most paying, it may safely be affirmed, of all the service rendered for man on God's behalf? Some little things might go wrong, but the kingdom of heaven might gain; a little money might be lost, but many more precious souls might be won to God, to goodness, and to heaven.

But is it not a common thing to be said by our ministers of themselves, that they do not know how to talk to children—that they have no talent that way, etc., etc.? But does not this point to another defect in our arrangements? Why are not the students in our colleges trained to adapt their teaching to the many young people in all our congregations? There seems to be a sort of impression abroad that it takes four years to prepare a man to preach to *men*, but that the power to speak so as to attract *children* drops down upon him from the skies! But surely this is flat contradiction to common sense. The same powers of imagination, simplicity, earnestness, directness, and affection which are required to interest men need only to be applied to the circumstances of children in order to interest them too. And this can only be done by work; and during the college time this work can surely best be done. It appears somewhat unnatural that young men should be forced up through a curriculum of all the "ologies" into a position to instruct and lead men and women much older than themselves, and nothing be done to show them how to appeal to those who are younger, and to whom, therefore, their words would naturally come with authority and power. Some years ago the principal of a training college for ministers, hearing the writer speak in some such strain as this from the pulpit, introduced himself afterwards, and expressed his concurrence in what he was pleased to speak of as the wise words uttered on this point, and frankly confessing that he did not himself know how to teach his students the way to speak to the young, asked the preacher to pay them a visit for that purpose. The visit was paid, and appreciated; and very shortly afterwards the welcome news came from two of the students that they had put the suggestions into practice, and found real success had attended the effort.

Thus far had been written, and much questioning had arisen in the writer's mind as to the reception the suggestion would meet with—whether or not he would be charged with red republicanism, or some other evil principle, in thus proposing so violent a change in the practice of our great training centres—when, in the *Baptist* of the 13th May, he met with the following announcement:—"Mr. Errington Ridley, of Hexham, has left £500 to the Regent's Park College, as encouragement

to the students to learn how to speak to the young ;” and the writer adds, “ We understand that the Committee of the College have accepted the gift, and intend to apply it for the purpose stated.” Is it enthusiasm or common sense which regards this as probably the most promising legacy of modern times ; biggest in its promise of success to the church of Christ and of blessing to men. Mr. Ridley was for many years Secretary of the North of England Sunday School Union, and knew the needs of the children, and how little ability there was to supply them on the part of those who came forth from our colleges to preach the gospel, and so he left an inducement behind him that they might be better taught in the days to come. May the principle thus enunciated by him in so practical a manner, and thus accepted by the Committee of the Regent’s Park College, become a leading one in all the training grounds of the sons of the prophets in all denominations of Christians.

But in addition to the increased interest of a specially prepared pastorate, is it not desirable that in order to win *all* the young to the Lord Jesus, those belonging to the school, and those who do not attend school, and some on the fringe of all congregations who seldom attend regularly any means of grace, special efforts should occasionally be made, in the shape of evangelistic services, on their behalf. Only occasionally, of course ; special efforts from the nature of the case should be rarely made. Those who have engaged in this work for some years past have been surprised at the success that has attended it, not only in the numbers who profess to receive good at the services, but in the very large proportion of those whose future history proved the reality of the good accomplished. Cannot also a regular weekly service for the young be established in connection with each church, conducted by the Superintendent or Secretary of the school, or some other worker who has sympathy with young life, in which opportunities of learning the circumstances and needs of the children will arise, and means taken to give help accordingly. And will not a Union, called by any name thought desirable, of all those who in early days profess discipleship to the Lord Jesus, so long as the members are treated as young Christians, and helped forward in the divine life, be a wonderful help to our other organizations in their behalf ? All these have been tried, and are now in operation in different parts of the country, and their success fully warrants the adoption of the same principle all round our churches.

The question is often debated why the children in Christian homes and congregations and schools do not manifest faith in Christ, and do not, therefore, join our churches ? Many reasons have been adduced—such as imperfect home training, wrong views as to what conversion is, discouragement from older Christians, the competition of an imposing ritual in the Churches of the Establishment, etc.—but a pretty wide experience convinces the writer that while all the above influences do act injuriously, by far the most potent reason why the children do not trust in the Lord Jesus is that *they don’t know how*. And it is the duty of the parent and the pastor and the teacher to show them how.

And this brings us to another principle, the general adoption of which would confer incalculable blessing on our efforts in their behalf, and that is, *personal and separate conversation with each child*, so that the difficulties of each may first be understood and then removed.

In a child's mind there are often yearnings after God, desires to be Christians, struggles against evil; but these are vague and floating, and require to be *fixed*. They hear of coming to Jesus, and of the necessity of believing in Jesus; but these terms convey no distinct idea to their natures. They should be brought to realize the thought of an ever-present personal Saviour—One who has made them promises which He is ready *now* and *always* to keep. They should be induced to believe that if they are ready to give up their own way and accept His will as the law of their life (and this is, and always has been, what is called conversion), He is willing to cleanse them through His sacrifice, and start them as His children in the heavenly road; and they should be assured that if they will only believe in the truth of His character and the certainty of His promise, they may at once trust their souls into His keeping and be at peace. And they should be encouraged, in prayer with their teacher, to offer themselves to Him to accept His pardon, and do His will in the future. And thus, starting with a conscious grip upon the Lord Jesus Christ, it will be very rare, and then under unfavourable circumstances, that they will ever let go their hold again.

To conclude: what is the great want of the church to-day? Not money, not more chapels, so much as *men*, real men, Christ filled men, men of spiritual culture and force, to fill our colleges, and become our ministers and missionaries, to occupy our preaching stations at home, to speak in the open-air so that the careless may be attracted rather than disgusted with the gospel, as well as to superintend our schools and our young Christian Bands and teach in our senior classes. And how do we propose to get them? Only by raising spiritual *boys*;* only by securing them for Christ at a time to allow spiritual culture to begin early, so that their Christian life may be vigorous and strong when we want them to go forth to work for the Master. Occasionally this happens now, and this is how we gain our best ministers and workers. But why should this be the exception? why should not this early dedication to God and early culture of the spiritual life be the rule in our Christian churches? It will be so when, with one heart and soul, Christian men plan for it, work for it, pray for it, and expect it.

Friend of Mine.

FRIEND of mine, whose lot was cast
 With me in the distant past,
 Where, like shadows flitting fast,
 Fact and fancy, thought and theme,
 Word and look, begin to seem
 Like a half-remembered dream,
 For the calm thy kindness lent
 To a path of discontent,
 Rough with trial and dissent;

Gentle words, where such were few,
 Softening blame, where blame was true,
 Praising, where small praise was due.
 For a working dream made good,
 For an ideal understood,
 For thy Christian womanhood;
 For thy marvellous gift to cull
 From our common life and dull
 Whatso'er is beautiful;

Still for these I owe my debt,
 Memory with her eyelids wet,
 Fain would thank thee ever yet.—J. G. WHITTIER.

* Girls are not here mentioned mainly because most of the prominent positions referred to are filled by men; and also because, as a rule, they do, under our present system, decide for God earlier than boys. Still all the suggestions made would, of course, help in the spiritual improvement of both sexes.

The Revised Version of the New Testament.

Two millions of copies of "the Revised Version of the New Testament" were sold within a few days of its being made available to the public on Tuesday, May 17th. So momentous a fact is significant. Despite all the criticism and scepticism of the age there is a profounder interest in the New Testament Scriptures than in any other literature under the sun. Whether Christianity has or has not a fascination, it is certain that the records of the life of its Author and Founder are still essential to literature. We do not wish to infer too much from such an event; but it is fair to say that it is indicative of a real interest in what Goëthe called "the book of popular education, *par excellence*;" and is prophetic of a steadfast adherence on the part of the Anglo-Saxon race to essential Christianity amid all the oscillations of theological opinion, and the changes of form in "organized" religion.

I. ARE THE CHANGES GREAT?

According to Bishop Ellicott, the changes "form an average for the *Gospels* of between eight and nine for every five verses—nearly two in each verse, and of those nearly three changes in every ten verses are changes of importance. In the *Epistles* there have been about fifteen changes in every ten verses; but of these only three in every ten are changes of importance." All the versions given in the text (and this is a matter of importance) "were positively preferred by the majority, and those in the margins are those preferred only by the minority."

Numerically this is a prodigious alteration. It affects every chapter, and every paragraph of the New Testament, and leaves comparatively few sentences untouched. But whether the changes are of grave importance, and likely to affect our doctrinal conceptions and ecclesiastical policies, will only be found out by close examination and prolonged study. Of course there are men who can pronounce judgment on anything in existence, or not in existence, celestial or terrestrial, material and spiritual. They are always on the bench. They are critics, or they are nothing; and they have not hesitated to condemn, with wholesale and withering severity, the work of forty-four of the ripest and most accomplished scholars of Britain and the States, spread over more than ten years, in which they have held four hundred and seven conferences. The British press would have done itself more honour if it had been pervaded with the spirit of VERAX, who says, "I feel grateful to the revisers. They have abolished chapter and verse, and thrown the sacred writings into proper literary form. They have brought the writers nearer to us, and made the early annals of the church readable. They have done much towards redressing the wrongs from which the Bible has long suffered, and presenting it to us as at once the divinest and the most human book within the compass of literature."

II. SPECIMENS OF THE REVISION.

It would be easy to cite instances in which we disagree with the work of the Revisers; but it is certainly more Christian (to refer to no other reasons) to note the gains placed within our reach by the labours of these scholarly men.

(1.) And, first, we have a **SURER TEXT**. The Revised Version approximates more closely to the *originals* than any version ever before in the hands of Englishmen. The accumulated critical wealth of the ages is embodied in the *text* which is here translated. The scholarship of two hemispheres has wrought to give us the words actually spoken by Paul in his Roman prison, or recorded by Luke on his travels. The truths themselves have been tested by experience on the largest scale; and now the reported words of historians and letter-writers have been subjected to the severest scrutiny. This will give a sense of security in reading the Revised Version which is invaluable.*

(2.) There is also an increased **EASE AND FACILITY IN APPREHENDING DIVINE IDEAS** effected by this Revision. God's thought is nearer to us than it was before. We can be more sure of it. Something we may have lost in some passages, "the music of its (the R. V.'s) cadences, and the felicities of its rhythm;" yet the supreme worth of the Bible is not in its classical prose, but in its *truths*. Hence the cardinal law is, "truth before everything else." Keep the masculine and musical English if you can as the vehicle of the truth, but seek first the truth. In obedience to this canon the Revisers have found much treasure; and, whilst grateful for all they give, we cannot but think that a more thoroughgoing obedience to this law would have brushed off dust still clinging to some of these verbal lenses, and have focussed others more accurately.

(a.) Gains in *impressiveness* and *power* receive several illustrations in that most pictorial of gospels, the one by MARK. In the 23rd verse of the ix. chapter Christ gives back again to the distressed and anxious man the words he has just used—"if thou canst;" and reminds him that the question of ability rests with himself, and not with the Omnipotent Healer. By one touch of the gifted artist's touch the sad *heart* of the rich young man is opened to us; as Mark says—"But *his countenance fell* at that saying." We see his dejected face, and catch a glimpse of the deep disappointment that has fallen on his eager spirit.†

(b.) Gains in *freshness* and *force of phraseology* are very numerous and most valuable. The word "conversation," in its old English sense, gives way to "all manner of living" in 1 Peter i. 15; and "behaviour" takes its place in the direction to wives contained in the third chapter and first verse. In the same chapter, too, at verse six, we no longer read of wives being "afraid with any amazement," but of that strong self-control which is "not put in fear by any terror." "Did point unto" is a much better description of the work of the prophets than "signify" (*ibid* vii). The "vile body" disappears in Philip. iii. 21, and we read of "the body of our humiliation." We shall have to go to the Authorized Version "to fetch a compass," for the Revised Version speaks of making "a circuit;" and instead of that singularly vague statement "we had much work to come by the boat," we read of their "being able, with much difficulty, to secure the boat."

This is a nineteenth century New Testament, and speaks the living language of our own day.

* Cf. the Version for those changes in 1 John v. 7, 8; Matt. xx. parts of 22, 23; xxiii. 14; Mark ix. 44, 46; xvi. 9, 20; John v. 3, 4; John vii. 53 with viii. 11; Romans viii. 1.

† Mark x. 2; cf. vii. 20, the italics; Matt. xxiii. 24; Acts xxvi. 24-29; xxvii. 7, 16; xxviii. 13; 2 Cor. v. 8.

The gains in THEOLOGICAL CLEARNESS are very abundant. The omission of the words "dammed" and "damnation" will be welcome on all grounds, and most persons will be sorry that the word "hell" has not kept them company in their departure. The description of a continuing *process* rather than a finished and irreversible result in 1 Cor. i. 18, is an alteration as valuable as it is true. "For the word of the cross is to them that *are perishing* foolishness; but unto us which *are being saved* it is the power of God."* A change akin to this in its theological import is found in the fifth chapter of the Romans.

But lest it should be imagined that we are afflicted with a doctrinal provincialism, and detect significance in changes according to our theological traditions rather than by the test of substantial criticism, we cite the opinion of the Rev. Daniel Moore on the treatment of the Greek article by the revisers in a passage of considerable gravity. Men with a slender acquaintance with Greek know well enough that the seventeenth century revisers were in comparative ignorance as to the principles of grammar, and handled the Greek article as though it were under no law. For example, they translated "What think ye of Christ?" and so suggested the idea that Jesus of Nazareth was asking a question about Himself, whereas He enquired, "What think ye of *the* Christ?" the Messiah of God and of prophecy, the long expected prophet of the Highest. "Nor," says the author referred to above, "are instances wanting of graver mistakes, as liable to grow out of this negligent use or omission of the Greek article. In Romans v. 19 we read, at present, 'For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous;' the definite article being, in both members of the sentence, left out. In the Revised Edition you will find the article faithfully restored; and the passage is rendered, 'For as through the one man's disobedience the many were made sinners, even so through the obedience of the one shall the many be made righteous.' What is the difference, doctrinally, between the two readings? Why, that the present version gives an apparent countenance to a much-controverted Calvinistic dogma, in reference to the limited scope and application of Christ's sacrifice; the restoration of the article, as in the Revised Edition, makes the benefit of Christ's salvation the potential and accessible prerogative of all mankind."†

III. SHALL IT BE USED IN PUBLIC?

The question has been raised, not only in the Anglican Establishment, but also in the councils of the Free Churches; and though opinion seems as little uniform and decided in the latter as in the former, yet there are ministers in both Churches who have read the Revised Version publicly. Ought we to do this? The *Times* said "no," but unwisely gave a reason for it, affirming that the scriptures are read for edification and not for minute study. Surely we are more likely to build men up in the *truth* by reading the truth in their hearing, than by reading that which is admittedly less true. But, says another, you lose the power of venerable associations! No doubt, and we ought not

* This would form a good topic for a brief paper. Cf. Acts ii. 47; 2 Thess. ii. 10; 2 Cor. ii. 15.

† Other changes bearing on theological questions are in Romans vi. 2, 3, 4, 6, 8; 2 Cor. v. 14; 1 Tim. iii. 16; Acts xix. 2.

to sacrifice that force without full consideration of what we are doing. Should we not also remember that we are forming new "associations," and in the question of associations the young are not less deserving of thought and attention than the old. To me it seems that all the arguments are in favour of a speedy introduction of the Revised Version into family worship, Sunday schools, and our public services. Thereby we create associations on the part of the young which will live with them all their years; we aid in weakening that confidence in the Authorised Version, which has been the support of manifold errors, and bring the minds of men nearer to a living and actual appropriation of the truth as it is in Jesus.

Thackeray said he felt inclined to say grace every time he went into the British Museum; it is in that grateful mind we receive and use the Revised Version of the New Testament of 1881. JOHN CLIFFORD.

The New Testament: Who Wrote it?

WHEN Sir Walter Scott was dying he said to Lockhart, his son-in-law, "Read to me." "What book shall I read to you?" asked he. "There is but one, Lockhart," replied Scott, and he bade him read a chapter in the gospel of John. "There never was," says Carlyle, "any book like the Bible, and there never will be such another." "In this little book," said the great Orientalist, Heinrich Ewald, holding in his hand a Greek Testament to Dean Stanley, "is contained the wisdom of the world."

These men spake truly. The Bible is, as its name indicates, *the* book—the book of books—the king of books. It is unique in character and exceptional in position. There is no book so widely revered; there is no book so worthy of reverence. Other books are narrow and circumscribed, adapted only to certain classes of mind; but this book is adapted to all the varying individuality of mankind. "I see," wrote Hallam, "that the Bible fits into every fold and crevice of the human heart." There is no relation, or duty, or trial of life, to which this book has not an application. It has words of guidance for the parent and the child, for the husband and the wife, for the master and the servant, for the buyer and seller, for the borrower and lender, for the king and the subject, for the magistrate and the citizen. There is no book that has been so woven into the life of all that is best and noblest in English history; and there is no book that has been so worked into all that is purest and grandest of human literature. To this book went Dante and Petrarch, and Shakespeare and Bacon, and Milton and Barrow, and Hooker and Macaulay and Carlyle, for their inspiration and illustration and imagery. It was all the Bible the Immortal Dreamer ever knew. As Dr. Grosart has shewn, Jeremy Taylor learned here the secret of his Holy Living. John Howe hewed hence the stones of his Living Temple. Richard Baxter found here his Saints Everlasting Rest. Charles Wesley drew from it his Songs of Zion. John Wesley his evangelical gospel; and George Whitfield his burning appeals. It has inspired our noblest prose, it has permeated our divinest poetry, it has furnished themes for our choicest paintings, it has given a tongue

to our grandest music, it has been the beating heart of our sweetest hymns, it has been the soul of our greatest sermons, it has given imperishable watchwords in the fight for civil and religious freedom, and it has sustained patience in the darkest days, piercing the thickest gloom with its light of immortal hope.

Now, seeing this book is so honoured and so influential, *Whence came it? Who wrote it?* Is it from God? or is it from men? Is it the fruit of the Holy Spirit, or of a lying tongue? In taking heed to its precepts have we been hearkening to the voice of God, or have we been following cunningly devised fables? These are important questions, and questions for which Bible Christians should have a clear, ready, and certain answer. They are questions, moreover, which acquire an additional interest and force from the fact that within the past few weeks we have received the Revised Version of the New Testament portion of the Bible. The long continued and prayerful work of a well selected company of the most eminent biblical scholars of the larger sections of the Christian church, both in this country and in America. The books of this New Testament are ascribed to certain apostles and evangelists who lived in the time of Christ, some of whom companied with him. How do we know that they were written by these men? What reasons have we for thinking them to be authentic? It is sometimes declared by Secularist lecturers that the New Testament is merely a collection of myths with the apostles names appended to them by some lying monks of the fourth century. Is the New Testament a fact or a forgery? Hundreds of thousands of Christians throughout the world believe it to be a genuine book. They believe that it was written at various times, and in various places, but written by the men whose names it bears. *Why* they think so, is the object of this paper to show.

Of course if the very manuscript in which Matthew wrote his memoirs, or John his gospel, or Paul one of his epistles, could be produced and proved to be genuine, we should need nothing more; but as a matter of fact these first manuscripts of all the books of Scripture have long since perished. The oldest copies we now possess are copies subsequently made. Of these the most ancient and most valuable is the *SINAITIC* manuscript. It was discovered by Tischendorf at the monastery of St. Catherine, on Mount Sinai, in 1844 and 1859. The romantic story of this discovery is well known. The manuscript is written in *Uncial*, or as we might call them, capital letters. This alone is an evidence of its high antiquity. The first portion, containing parts of the Old Testament, is in the library of the University at Leipsic; the latter, containing the whole of the New Testament, with other matter, is in the Imperial Library at St. Petersburg. It was written at some time in the fourth century. Tischendorf believed that it was one of the fifty copies of the Bible which, in the year 331, the Emperor Constantine ordered to be written for the use of the churches at Constantinople. I have referred to this manuscript because, in our historical inquiry, we need some fixed point of time from which to take our departure. We want to know if there is any period of antiquity in which undeniably this book was in existence, and received as genuine by Christian churches; and we are able to point to this ancient manuscript and say—Here is a copy of the New Testament which was actually used by Christian societies early in the fourth

century, and they who used it believed it to be genuine. But can we go further back still? for some men knowing the character of the Emperor Constantine have asserted that he and his counsellors *made* the Bible to serve their own political ends. A most extraordinary piece of business this, which, if true, would be a greater miracle than any recorded in the scriptures. But we have abundant evidence that the New Testament was in existence long before the time of Constantine.

At the end of the third century the Dioclesian persecution raged, and one of the edicts of this emperor was that the Christian churches were to be destroyed, and *all their scriptures consumed with fire*. Now suppose that edict had been carried out to the letter, and every copy of the New Testament scriptures had been burned, would it have been possible to have recovered it again from the quotations made from it in the works of Christian writers of the preceding centuries? A question similar to this was once put to a number of Christian scholars; and two months afterwards one of them, Sir David Dalrymple, declared that he had searched through the writings in his possession of the fathers of the second and third centuries, and up to that time he had found the entire New Testament *all but eleven verses!* Here is a fact of immense importance. The New Testament scriptures were in existence long before the Dioclesian persecution, and is this proved by the numerous quotations from it in the extant works of early Christian writers?

Take again the testimony of three of the most eminent of these fathers—men who were living in the last part of the *second* century. I refer to Tertullian, Irenæus, and Clement of Alexandria. They testify that the principal books of the New Testament, the four Gospels, the Acts, the thirteen Epistles by Paul, the first Epistle of Peter, and the first of John, were in general use in the church as early as the second century, and acknowledged to be apostolic and inspired by the spirit of Christ; and the other books were familiarly known, though only partially accepted as authoritative.

Irenæus was a disciple of Polycarp, and bishop of the church at Lyons in the last quarter of the second century. He was a voluminous writer. His great work "against Heresies" has come down to us. In this book he says, "Matthew issued a written gospel among the Hebrews in their own dialect while Peter and Paul were preaching at Rome, and laying the foundations of the church. After their departure Mark, the disciple and interpreter of Peter, did also hand down to us in writing what had been preached by Peter. Luke also, the companion of Paul, recorded in a book the gospel preached by him. Afterwards John, the disciple of the Lord, who also had leaned upon His breast, did himself publish a gospel during his residence at Ephesus, in Asia."

Before passing away from the testimony of early Christian writers, we may turn aside to consider another kind of evidence—the testimony of the *early enemies* of Christianity—an evidence of a most valuable nature. It is an undeniable fact that in the close of the second century, *Celsus*, an Epicurean philosopher, wrote a work against Christianity, in which he quotes passages from the New Testament, and so many of them that, from the fragments of his work which remain, we could gather all the facts of the birth, teaching, miracles, death and resurrection of Jesus Christ, if the New Testament should be lost. Now if a man

to-day writes a book to confute another book, it is self-evident that such a book is in existence, and is exerting some influence. So Celsus' attempt to reply to the Gospels, and his quotations from them, are conclusive proofs that these books were circulated and believed, and held to be of authority, at the time he wrote.

But we may go back a step further and consider the testimony of another enemy who was two generations older than Celsus. The celebrated heretic *Marcion* lived in the beginning of the second century. He was one of the most earnest teachers of Gnosticism. He acknowledges the existence of the gospels and epistles. Some of them he accepts, and some he abridges or mutilates, to suit his ideas. But this one thing is clear, both he and Celsus not only acknowledge that the books of the New Testament were in existence, but generally received as apostolical and authoritative by Christians at the beginning of the second century, or within twenty years of the last of the apostles. There is no hint at this date that the New Testament was a forgery, or that anyone believed it to be such.

I have quoted the testimony of Irenæus, who in early life was a friend of Polycarp. Polycarp was the friend and companion of the apostle John. Irenæus declares that he had heard from Polycarp what John, and others who had seen the Lord, had told of the mighty works and teaching in all things harmonious with the Scriptures. But Polycarp himself bears testimony to the authority of the Gospels and Epistles. In the short epistle which he himself wrote there are many clear references to the writings of the New Testament—especially to some of Paul's epistles. Still no hint that these narratives and letters were forgeries. Here, then, we have the man who stands as the connecting link between the apostolic and after ages, giving evidence of a firm faith in the genuineness of these New Testament writings. If they were forgeries they must have been made in his day; and would he not have detected them, instructed as he had been by John, the companion of the Lord?

We have now come down to the times of the apostles. The earliest written of the New Testament Scriptures were undoubtedly the Epistles of Paul; and the apostle himself gave one simple test by which men might know whether any letters which might purport to come from him were genuine or not. He closes one of his first letters to the churches—his second to the Thessalonians—with these words, "*The salutation of me Paul with mine own hand, which is the token in every epistle: so I write. The grace of our Lord Jesus Christ be with you all.*" He gives his name and his benediction in his own handwriting; and with that signature, and those two or three lines of his writing, the apostle intimates that it would be easy for them to know whether any document was genuine which was said to bear his name, or to be written by him. And so, in a similar way, it was easy for the churches to be assured of the genuineness of the epistles and gospels. Theophilus was familiar with the writing of Luke, and would at once know whether the two treatises ascribed to the good physician were written by him. In the same way the church of Rome could attest, not only the Epistle of Paul written to them, but the Gospel of Mark, written for them. So the church of Ephesus could attest the epistle to them, and the Gospel and

the letters and the Revelation of John written there. And so on of all the other churches. And there can be no doubt that the apostolic gospels and letters were preserved by the churches to which they were sent for many years; for Tertullian, writing at the close of the second century, refers to their existence. He says—"If you be willing to exercise your curiosity profitably in the business of your salvation, visit the apostolical churches in which the very chairs of the apostles still preside, in which their authentic letters themselves are recited, and sounding forth the voice and representing the countenance of each one of them. Is Achaia near you, you have Corinth. If you are not far from Macédonia, you have Philippi, you have Thessalonica. If you can go to Asia, you have Ephesus: but if you are near to Italy you have Rome." Whenever, then, there was any doubt in the minds of these apostolic fathers, or in the minds of the Christians of the first two or three centuries, concerning any copies of New Testament writings, an appeal could be made to the veritable manuscripts themselves. And, doubtless, such an appeal was made again and again.

This, then, is some of the evidence we have of the genuineness of these writings. We have the testimony of ancient manuscripts—of manuscripts of the fourth century. We have the testimony of Christian writers of the first three centuries, and the assent of heretics of the first two centuries; and the fact that the churches to which the writings were sent could not be deceived with forgeries for apostolic works. The churches that treasured these books, as well as the Christians of the first centuries, knew them to be the words of the men whose names they bear.

Into the question of the inspiration of these writings it is not the purpose of this paper to enter. The *writers believed* the things they wrote. Of this we have evidence enough in the fact that they suffered and died willingly and cheerfully for their testimony. Men die for what they believe to be the truth; they do not die for what they know to be a lie. Men may write lies to please men; but you do not find men cheerfully dying for the lies they have written. It is for truth they are ready to die. And it was because these men knew their testimony was true that they were willing to seal it with their blood.

In taking heed, then, to the statements of this book, we may say with the apostle Peter, "We have not followed cunningly devised fables."

Leicester.

J. H. ATKINSON.

UNTHOUGHT-OF SINS.

It is much easier to persuade men that God cares for certain observances, than that He cares for simple honesty, and truth, and gentleness and loving-kindness. The man who would shudder at the idea of a rough word of the description commonly called swearing, will not even have a twinge of conscience after a whole morning of ill-tempered sullenness, capricious scolding, villainously unfair animadversion, or surly cross-grained treatment generally of a wife and children! Such a man will omit neither family worship nor a sneer at his neighbour. He will neither milk his cow on the first day of the week without a Sabbath mask on his face, nor remove it while he waters the milk for his customers. Yet he may not be an absolute hypocrite. What can be done for him, however, hell itself may have to determine.

MACDONALD.

Bible Study in Relation to Church Life.

BY E. C. PIKE, B.A., BIRMINGHAM.

WE are rightly accustomed to attach great importance to prayer for nourishing, purifying, and energizing the life of our churches. Preliminary to prayer in natural order, and not second to it in any respect, is the privilege of studying the Bible. If it be well to speak to God, it must also be well to listen to God. Our words to Him will be better chosen if we are well acquainted with His words to us. Nothing can be more necessary to the healthy growth, the safety, and the glory of "the church of the living God" than a thorough knowledge of His revealed will. The written word is at once the medium of the church's sanctification, and the weapon for the waging of her holy war.

"God who . . . spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by His Son." Whether regard be had to the earlier or the later revelation of Divine truth, plainly every word God has spoken to man must demand his earnest and devout heed. The Israelites in olden time were charged by their great leader, when his days were drawing to a close, thus—"And these words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates." (Dent. vi. 6-9.) In the days when the Psalms were written, and when the book of God was somewhat larger than as Moses left it, the passionate attachment of the devout soul to it found expression in a wealth of phrases and metaphors which many of our church members now could not supply without hypocrisy. The theme of the longest Psalm is the excellence of the law of the Lord. Good for all time is Isaiah's exhortation in respect to the standard of truth. "To the law and to the testimony: if they speak not according to this word it is because there is no light in them." (Isaiah viii. 20.) Well for all people would it be to imitate the Bereans who were highly commended because "they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so." (Acts xvii. 11.)

Is it too much to affirm that a very considerable proportion of professing Christians have an exceedingly slender acquaintance with the Bible? They would be terrified at the thought of losing it; they would be indignant at any aspersion cast upon its contents. Yet they seldom read it. In their minds there are a few miscellaneous Bible facts and doctrines. In their hearts there is the reception of the gospel message in its simplest form. To give a reason, however, for the hope that they cherish would sorely perplex them. Their faith is far from robust. Some are interested in any science rather than in the queen of the sciences, theology. Others are fond of history, but leave out of their reading the most striking history of all, the record of the divine interposition for redemptive purposes in the affairs of the world. Others

again delight in poetry, but the sublimest poetry in human language is missed because the book of books is not studied. And many deem acquaintance with the light literature of the hour essential, but ignorance of the oracles of God raises no blush of shame. Under this condemnation one fears that not a few of the members of our churches must fall. And if this be so, no wonder that weakness and lukewarmness should abound. The strong tides of worldliness will sap the foundation of a religion which is built upon mere sentiment. The keen blasts of scepticism will wither, if they do not destroy, the faith which has no rational account to give of its existence. The troubles and trials of our earthly lot will make short work of that man's peace whose mind is not well stored with the promises of God. "I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day." (2 Tim. i. 12.) This is the language of one who has drunk deeply at the fountain of inspiration himself, and who regards "every scripture inspired by God" as "profitable for doctrine, for reproof, for correction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." (2 Tim. iii. 16, 17.)

In these days, when so much scepticism is in the air, probably the best defence of the Bible is the faithful exposition of its teaching. And no one can have any right to sneer at the scripture claim to authority, or any reason to be down-hearted respecting the issue of the struggle with unbelief, who has not patiently studied the Bible himself. But many arrogant sceptics and many timid disciples know very little of what the book contains.

In these days, too, of sensationalism, when with many the superficial is preferred to the real—when what is cheap is chosen, no matter how nasty it may be—when even religion must be made amusing—when grown people go mad over ecclesiastical playthings in one direction, and over poor nursery rhymes in another—when "gates ajar," "ringing the bells of heaven," "holding forts," and "sweeping through the gates," form the stock religious expressions of not a few,—it is high time a determined stand was made for a more thoroughly instructed church.

If we are God's servants we are bound to study God's word. As individuals we must make it in a special sense our book, or rather our library. The three-volume novel, which in a few weeks time will scarcely fetch second-hand a tithe of its published price, surely should be no rival to the imperishable word. And better books than those which form the stock of circulating libraries may well bide their time in presence of the message of the Supreme.

Probably the stiff sectarianism which goes by the name of Brethrenism would have little power to injure our churches if the members were better Bible students. The Brethren are to be admired for the importance they attach to the study of scripture, though their method of study is mischievous. As things now are pious people wake up suddenly to the fact that the word of God is neglected in the company to which they belong. They see others who appear to care more for it, and are beguiled into joining them under the mistaken impression that the church system is to blame for what is really to be laid at the door of poor forgetful human nature itself.

There is room for great improvement in our arrangements for the systematic study of the scriptures. We have the Bible-class, but it is difficult to secure the attendance of any large proportion of church members, and the least instructed are hardest to persuade to come. Of those who form the class, sadly too few can be prevailed upon to take a lively interest in its proceedings. How to make the Bible-class more effective is a subject deserving the attention of those who wish to see the church strong and vigorous.

Might not social meetings be held also, in which some important truth should be chosen as the theme of conversation, instead of the state of the weather, or the gossip of the neighbourhood? The weather need not be banished from conversation in this variable climate, only it should not have a monopoly of it. A little harmless gossip may serve occasionally as an agreeable tonic; but we should remember there are better things to occupy our thoughts, and let more serious social meetings have a turn.

The question of family worship is one which deserves more attention than it receives from the members of the churches. It is only mentioned now, however, in view of an objection sometimes urged by those whose duty and privilege it should be to conduct it. The vocal prayer is the difficulty. Now the reading of the scriptures might be a custom without the addition of audible prayer. A few moments might be spent in silence after the reading of the word, during which each might mentally present thanksgiving and petition, holding no less real communion with God because no sound was heard. Silent prayer, as it is called, is much better than many of the prayers we listen to, and seems much more in accordance with the spiritual nature of our religion than the use of a form of words prepared beforehand by a stranger. If the Society of Friends have a good custom we are free enough to adopt it. Anyway, to neglect hearing what God has to say to us, because we have difficulty in ordering our speech before Him, is by no means wise or right.

Of course to the pulpit the church has a right to look for the most substantial assistance towards the knowledge of the scriptures. Would it not be well for the minister to accustom himself to select a book out of this unique library which we call the Bible, and go steadily through with the exposition of it at one of the services on the Lord's-day. He might discourse on one or more paragraphs at a time, or choose short texts containing important themes, touching more lightly upon the intervening verses as he passed along; but contriving in either case to impart to his audience a general acquaintance with the character and scope of the book as a whole. This suggestion is not made with a view of lightening the preacher's labour. It is not easier, probably it is harder, than the course more ordinarily pursued. If it should seem easier to anyone who tries it, the presumption is that it is not properly done. There is in some quarters a prejudice against expository preaching, which may be largely due to the superficial and slipshod way in which the work has been done. The plan adopted by some expositors is, as I remember to have heard a minister describe it, that when they are persecuted in one verse they flee into another. Such a course inevitably brings exposition into contempt. If a man only lounges

about amongst the mines of divine truth, picking up here and there a loose stone, but never digging beneath the surface, he is not likely either to interest or instruct his people. Although expository preaching is no easing of the burden of pulpit preparation, it has some subordinate advantages for the minister. For instance, it is a saving of time to have a list of subjects ready to hand, or at least to know in what direction the text is to be found for the next Sunday. Subjects, also, that need to be treated, and for which it is difficult to choose the time when to treat them, come into places of themselves. Everyone knows that there are some subjects which ought to be preached about; and yet if the preacher takes one of them, wonder is excited why he chose *that* subject *then*, and it is supposed some particular individuals in the congregation were aimed at. Preachers should expect and welcome criticism; yet it is as well to avoid giving opportunity for undeserved animadversions. But the great advantage for preacher and hearers in the adoption of a plan of expository discourse is the better acquaintance with the scriptures thereby obtained—and this should outweigh all considerations of ease. The work is difficult, but it is profitable.

In one way or another it is important that the minds of the members of our churches should be more thoroughly imbued with scripture truth.

In studying the scriptures it will often be found that a single sentence contains food for prolonged meditation, and after that the conviction is forced upon the mind that the stock of interest and instruction is by no means exhausted. Subsequent recurrence to the theme will confirm that conviction. It is well, therefore, to give much thought to even a short text. At the same time the sentence must be studied with a steady regard to the connection in which it stands, or the student is liable to have a complete misapprehension of its meaning. The context is always important for the elucidation of the text. A disregard of this fact may often make scripture seem to teach the very opposite of what it does teach; and few things have been more fruitful sources of obscurity and error. While, however, a special passage may serve for lengthened consideration, it is well at times to read the whole book through which contains it, either at a single sitting or at short intervals of time. An impression is produced upon the mind in this way by the work which is not otherwise obtained. We are not satisfied with mere scraps of other books—why should we be satisfied with them in respect to the books of holy scripture? Then it should be remembered that the whole of the particular book is only part of a larger and more comprehensive work. The Bible is made up of many books, and yet it is one book also. Its contents are as diversified in form as well can be. The men who wrote the several parts were widely different in gifts and condition of life. The period of its composition was spread over, perhaps, twenty centuries of time. Yet there is a wonderful unity of design pervading the entire substance. Regard should be had to the various stages of the work, as well as to its completed forms. The chronological order of the parts should be borne in mind when they are being read and considered. Thus it is desirable there should be the minute examination of a text—the careful consideration of the connection in which it stands—the contemplation of each book as a whole,

with due regard to its position in the one great fabric which we call the Bible.

And here let me call attention to a rule, the observance of which is of the highest importance, but which those whose interest in Bible study is newly awakened are very prone to neglect. Begin by a careful study of the plainer statements of scripture, and not with its more obscure passages. The temptation is to plunge into the mysteries, for there is a fascination about the study of them. But if he yield to the fascination the investigator soon loses his way, and the worst thing about it is that he does not know that he has lost it. He forms theories of his own, or hastily adopts those of other people, and then he tries to make plainer words and statements square with those theories. A thorough grounding in the more direct and explicit doctrinal teaching of scripture is essential as part of the preparation for entering upon the consideration of difficult texts and mysterious prophecies. A man should have a good firm step on even ground before he ventures to climb lofty heights or to descend into abysmal depths.

In conclusion. If we are to know our Bible we must be *intent* on knowing it, sparing time for the study, and using any available critical helps, of which in these days there are so many. Beyond this we must cherish a humble child-like spirit. No might of intellect can force the lock which guards the mysteries of the kingdom. Only as He who "openeth, and no man shutteth; and shutteth, and no man openeth," gives the key, can we understand. Earnestness, patience, humility, a profound reliance upon the Divine Spirit—these are what we want for the study of the word. And when the word is thus studied by Christians generally there will be a marvellous increase of spiritual health and strength. "He that hath an ear, let him hear what the Spirit saith unto the churches."

Signals for Preachers from St. Stephen's.

THE LAWYER IN THE PULPIT is not so often seen in England, and yet there are preachers who might take warning from this criticism of the *Daily News* upon the Chancellor of the late Tory Administration:—

"No one can make a more complete and exhaustive statement of a difficult and complicated case than Lord Cairns. But he is sometimes too complete. He says so much that he suggests too little. He leaves nothing to his hearers. He does not know how to omit. The old doctrine of French literary art that to exhaust the subject is also to exhaust the reader, applies to Lord Cairns's speeches and their hearers. Almost everything is treated as if it were of equal importance with everything else. The more minute the point the more Lord Cairns seems to be delighted with having discovered it, and the greater is the elaboration which he gives to it. He is so lucid that everything is light in the pictures which he draws, and there are none of those shades and half-lights which the oratorical as well as the pictorial artist knows to be essential to the highest effect. There is no perspective or proportion. The lawyer's habit of insisting upon everything which can make theoretically for his case overpowers the statesman's instinct of dwelling only upon those topics which will sway the judgment of practical men. A schoolman's barren triumph of ingenuity, the instinct of mere disputation, and the disposition to leave an antagonist not a leg to stand upon, are more apparent in Lord Cairns's speeches than the judgment of a statesman anxious to bring matters to a practical issue."

Mother's Half-hour with the Children.

"COME, children," said Mrs. Ware, "get your Bibles and seats, and we will have our pleasant little Sunday evening talk before it is time to put the little ones to bed. Father and brother and sister have gone to chapel, and while they are hearing God's word, and singing and joining in prayer, we will have our little service."

Very soon a happy group gathered round mother's chair; and five pairs of bright eyes looking up into her face said as plainly as words could, that this was one of the brightest spots in the whole week. "Tell us a story, mother," said one. "About Daniel and the lions," said another. "Bout liunths," echoed little three-years-old, who sat perched on his mother's knee—the king of the household, whom all delighted to honour and obey.

"No," said the mother; "father told you a story after dinner, and I want to-night to talk about Jesus and little children. You have often heard about His love for the little ones, and I want to tell you how you may be quite sure that He not only loved those who saw Him, and upon whose head He put His hands, but that He loves all children. I want each one of you to be able to say, 'I know that Jesus loves ME.'"

"But how can we be quite sure that He loves *us*?" asked one little questioner.

"Just as you can be sure that your father and I love you," was the reply. "One way by which we can tell if people love little children or not is by the way in which they talk about them. I fear that sometimes people do not always say what they think, or mean what they say, when speaking of children. Sometimes, just to please a mother, people will say, 'What a beautiful baby!' and then when they get away they say, 'What a nasty ill-tempered ugly child that was!' This, you know, is very wrong; but when you have reason to believe that people say what they mean, then you may be certain whether they love children or not. I once heard a man who owned some houses boast that the yard at the back was so quiet and nice, because *there was not a child in the whole row*; and I was quite sure, by the very way in which he spoke, that he did not love children."

"He was a nasty man," broke in one of the listeners.

"My pet must not say so. Mother was sorry to hear him speak as he did, but we must not call him hard names."

"Was he ever a baby, mother?" said another of the group.

"Of course he was," said wise little Harry; "everybody was a baby once."

"Except Adam and Eve," put in another.

"Of course he was a little child once," added the mother, smiling, "but I am afraid he had forgotten how much he had been loved, or he would not have spoken as he did. But I have heard other people speak about children in a way which made me certain that they did not love them. Some people speak of all children, and specially of very little ones, as an *incumbrance*."

"What ever is that, mother?" asked one.

"Why, child, it means a very heavy burden—something which hinders people from getting on in life."

"Is I tumbrance?" said toddlekins.

"No, bless him," was the reply; and the hug and kiss which he received showed that mother meant what she said. "I do not mean," continued Mrs. Ware, "that all the people who call children by that ugly name do not love children at all, but I am sure they do not love them as they ought, and I have known some people who were wicked enough to say that they *hated* children. But now let us see what Jesus said about them. Turn to Matt. xviii., and read from the first to the sixth verse. Each of you who can, read a verse. Now," said the mother, "you see that Jesus said whoever is most like a little child—that is, whoever trusts Jesus as a little child trusts father and mother, and forgets an injury as quickly, and is as free from pride—such people are the greatest in His kingdom. They are the best fitted to serve Him here or in the beautiful home beyond the grave. It is as if He had said that only little children, and older people who are like little children, ever go to heaven. He says also that if anybody is kind to a little child, He will be as pleased as if the kindness were done to Him. Would you not have been pleased to have nursed Jesus when He was a baby if you had known who he was? and you would have been as gentle and kind to Him as you possibly could be, would you not?"

"Yes, that we should," said all at once.

"Well, then, He says that it will be just the same to Him if you are kind and gentle to any baby, because you want to please Him. Now listen to the tenth verse. 'Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven.'"

"What did He mean, mother?" eagerly asked the eldest.

"They are very wonderful words, dears," said Mrs. W., and I will try and make you understand them. You know that the people who are oftenest in the company of our Queen, and go with her wherever she goes, are her special favourites, and by having them near her she confers upon them the greatest possible honour. Well, among the angels there are some whom God specially honours. Their place in heaven is close to Him; but He loves little children so much that He sends these angels to take care of them. We cannot tell how these angels take care of children, nor how any of the angels can help anybody here; but the good book tells us that they are 'all ministering spirits,' and Jesus here says that they whose position in heaven is most exalted and honourable have the care of little children. But I see my baby boy is getting sleepy, and it is time the other little ones were getting ready for bed, so we will leave off now; and next Sunday, if we live, I will tell you of one or two other things which will help you to be quite sure that Jesus loves all children, and therefore loves you. Now what shall we sing?"

"I think, when I read," said one.

"'Lord, a little band,'" said another.

"Sing both," said a third; and so they did, and then mother prayed the tender Shepherd to take care of her darlings, and they went to bed to dream about the great and good angels whom God sends to take care of little children.

W. EVANS.

(To be continued.)

Opening of Haven Green Chapel, Ealing.

WEDNESDAY, May 25th, saw the completion and opening of this, the fifteenth chapel in connection with the London Baptist Association. The work has been done in eight months, and well done too, and the building is universally admired. Our friends will find in the *Magazine* for 1880* an account of the stone-laying, and other references to our work now accomplished, not without signs of gladness, earnest hope, firm faith, and self-sacrificing effort.

The proceedings on the day of opening were characterized by considerable spirit. A prayer-meeting held in the lecture hall at 11.0, was followed by service in the chapel at 12.0. A large number of friends from the neighbourhood, and a number from Praed Street and Westbourne Park, moderately filled the building. Rev. J. P. Chown, of Bloomsbury, conducted the introductory devotions, and the Rev. H. S. Brown, of Liverpool, preached from Hebrews xii. 18-24. The new organ referred to in the *May Magazine* was used for the first time. It is about twenty-four feet high and twenty-five feet wide, consists of two manuals and separate pedal organ, and contains about twenty-five sounding stops of beautiful delicate tone and combination of power with sweetness.

At 2.0 p.m. about two hundred sat down to a cold collation served in a tent; John Barran, Esq., M.P., presiding, and supported by ministers and friends from far and near. After luncheon John Clifford made a statement of the history of the work, and showed the growing need for a new chapel in the west of London. Mr. Barran followed with general observations concerning "aggressive Christian work" in the suburbs, and spoke of the sacrifices our forefathers had made for the benefit of those who were to follow them. Rev. T. V. Tymms (President of the London Baptist Association, 1881) and Mr. W. Olney expressed their hearty sympathy with the movement, and then a list of subscriptions and promises was read out, and found to amount to about £650.

Revs. H. S. Brown, W. Sampson, W. G. Lewis, and J. Fletcher spoke on the general character of the undertaking; and the proceedings in the afternoon concluded with votes of thanks to the architect (J. Wallis Chapman, Esq.), the builder (Thos. Nye, Ealing), to J. Clifford, as inaugurator of the movement; and last, but not least, the Rev. H. S. Brown, for coming up from Liverpool to preach the sermons.

Tea was provided at 5.0, and a large number sat down. At 7.0 the chapel was crowded for the evening service. Rev. J. Byles (Ealing Congregational church) conducted the introductory devotions; the Rev. H. S. Brown again preached from Proverbs i. 20 to the end. The Rev. G. Carlyle, M.A. (Presbyterian) offered concluding prayer. A large choir assembled for the occasion, and gave Handel's "Hallelujah" Chorus at the close. The anthem was, "I was glad when they said unto me, Let us go into the house of the Lord."

The sum total, with collections, etc., amounted to nearly £750.

On Sunday, May 29th, J. Clifford and Dr. Landels preached to good congregations. The opening services have included a lecture from Rev. J. Jackson Wray, on "John Wycliffe," and sermons from Dr.

* General Baptist Magazine (1880), pp. 241 and 526.

Stanford, Dr. Fraser, and Revs. T. V. Tymms, W. Brock, W. J. Avery, J. F. Jones, and T. Goadby, B.A., of Chilwell College.

The *Freeman* for May 30th says:—"Haven Green Chapel, the London Baptist Association chapel for 1879, the year of the Rev. J. Clifford's presidency, was opened for public worship on May 25th. The cost of land, building, organ, and furnishing, is nearly £8,000. The site is admirable. It is at the corner of the green, opposite the railway station. The appearance, both external and internal, is decidedly novel and pleasing. The architect, Mr. J. W. Chapman, told me that the style is a modification of that of the thirteenth century, adapted to the requirements of Nonconformist worship. The objects sought to be attained are that all the congregation shall see and hear the preacher. With this aim the seats have been arranged on an incline, the pulpit platform has been kept at a low level, and the galleries have been pitched to an incline sufficient for this purpose. The exits and staircase are commodious. Towering above the pulpit, and projecting over, is the fine organ, suggesting the appearance of a Swiss villa. It cost £500."

Our work so far has been very prosperous; and the opening has strengthened our faith, animated our zeal, confirmed our hope, and stimulated our courage. Truly "the Lord hath been mindful of us," and we confidently add "He will bless us." Yet our work has only just begun; for as yet we have not formed a church, or found a minister, or organized a Sunday school, or set in motion any of the many agencies of the Christian church. We start with a root which we trust will grow and develop into many branches of usefulness and Christian service. "Brethren, pray for us" that we may in due time make fit choice of a pastor and leader—a man of God's own appointment, ready to do His work and will. "Pray for us" that the church may be formed of living men, and become a centre of usefulness in the neighbourhood around, and that all the agencies may be carried on with marked success. "Pray for us" that the Spirit of Christ Jesus may always be with us, may animate all our energies, and guide, direct, and support us in every time of perplexity and doubt, and so make the church a living power in the world.

ALFRED H. MOORE.

Life and Divisiveness amongst the Jews.

THE San Francisco *Hebrew Observer*, speaking of an article in the *London Jewish World* on Transatlantic Rabbinism, says, with reference to Dr. Kohler and "the go-a-head Judaism of America,"—"It is truly a pitiful sight to behold—in America more than anywhere else—diverse pulpits representing diverse modes of Judaism; each according to the individual conception of its occupant; so that many American congregations are regaled by their respective Rabbis with all sorts of *isms* except with Judaism, pure and simple, as it has been for thousands of years taught and practised in Israel everywhere. Beholding this sorrowful state of Judaism in our country, we may indeed exclaim: 'As the number of thy teachers, so is the number of thy gods, O Judah!'"

So that Judaism is not escaping the influence of the Spirit of the Age. It is full of movement; and though some of it is antagonistic to dogmatic Christianity, yet signs are not wanting that there is a growing approximation to that spirit of life which has its highest exhibition in the Nazarene.

Scraps from the Editor's Waste-Basket.

I. HOW TO BRING CHRISTIANS INTO THE FELLOWSHIP OF THE CHURCH.—A Baptist Layman in one of our country churches writes in reference to a topic that urges itself to the front incessantly:—"Speaking from a Layman's point of view I always think that, as a denomination, we are too exclusive, and expect and assume more than we have a right to of those who are accepted as candidates for church membership. I have been pained to hear good brethren give in their reports on candidates they had been appointed to visit, by reason of the unnecessary dwelling on the positive circumstances of the way in which they 'found Christ,' and pardon. A young person who can pass through such an ordeal, and then undergo a public baptism, often before a crowd, proves his or her nerve and resolution more than anything else. A good friend, brought up a Baptist, and who has done a great deal more than he has said for the 'cause,' but who at length became a Congregational church member, remarked that 'baptism, if done at all, ought to be done in private.' If we demand that to be good Baptist Christians we must have a definite experience, public baptism as the door of admission to membership, and participation in prayer meetings, I am quiet sure that many of the best will be outside. I have often thought that we should show more wisdom by assembling together our young people in a kind of bible class, and catechising them in a discerning sensible way, and making their admission and adhesion more the rule than the exception; and afterwards the good influences of the Church should be expected to develop them. I am not sure that outside of 'religious' circles, so called, there is not a higher standard of intelligent duty than in some of them. The world will never be converted on these lines. Let us try a broader gauge, and a more inclusive, social, and liberal policy."

II. THE GROWTH OF LONDON.—The growth of London has been proceeding on a scale of magnitude which is exciting wonder not unmixed with dread. The figures of the recent census, though not yet revised, may be taken as substantially correct, and they reveal the fact that in the ten years, 1871-81, the population of a first-class city (560,371) has been added to the previous unparalleled population of the British metropolis. The inhabitants of London now exceed those of the king-

dom of Scotland, and are nearly three times as numerous as those of Wales. Since the first census of the century, in 1801, the population of London has received the addition of nearly three million souls—a circumstance unprecedented in the history of any city; and the rate of increase has been about four-fold. The figures are as follow:—

Year.	Population.
1801	958,863
1811	1,138,815
1821	1,378,947
1831	1,654,994
1841	1,948,417
1851	2,362,236
1861	2,803,989
1871	3,254,260
1881	3,814,571

The districts north of the Thames now have a population of 2,548,993, the number in 1871 having been 2,286,568. The increase is therefore 262,425, and the decennial rate of increase nearly 12 per cent. London, south of the Thames, now has a population of 1,265,578, against 967,692 in 1871, hence the increase of population is 297,886, and the decennial rate nearly 31 per cent., which is not far from three times as high as that for North London. D. B.

III. THE NEEDS OF COUNTRY PASTORS.—A ministers's son says, "If 'Q in a Corner's' plan is to succeed the members of the church must take it up;" and offers at once ten shillings per annum, and hopes to give more as the years roll on. This is a practical response. Who will follow?

IV. TORYISM AND FALSEHOOD.—Are we to conclude that there is an inseparable bond between Tory tactics and falsehood? Is it inevitable that Tory advocacy leads to "Salisbury's"? It is to be hoped not. But hear Lord Bury. He declared that "Mr Gladstone had driven the Irish into rebellion," and to prove this he stated that when Mr. Gladstone came into power, fourteen months ago, "Ireland was contented and quiet." Now what did Lord Beaconsfield, in his letter to the Duke of Marlborough, announcing the Dissolution, say?—"A danger in its ultimate results scarcely less disastrous than pestilence and famine, and which now engages your Excellency's anxious attention, distracts that country (Ireland)." Are these persistent Tory assertions merely mistakes? We are trying all we can to stretch our charity so as to embrace this conclusion; but confess that we feel the strain acutely.

Reviews.

LIGHT AND REST: OR, THE CONFESSIONS OF A SOUL SEEKING AND FINDING. A Book for Thoughtful Enquirers. S. W. Partridge & Co.

Few acts appear to us more grave in their responsibility, or more momentous in their issues, than that of commending books as "guides" to "anxious enquirers," or "counsels" for those seeking stimulating light and rest. So many souls are filled with confusion and darkness by their teachers; and so many more have been turned aside from the "narrow way" by the false representations of "sin," "salvation," "Christ," and "God," that no work seems more perilous, or requiring greater skill than that of "Evangelist" who meets Christian on his way from the City of Destruction. It is not then lightly, or after scant examination, that we give a most hearty welcome to these "Confessions." They reveal, in the experience of a living soul, actual not theoretical, difficulties; actual not imagined, mistakes; actual not speculative, spiritual assistance. Of many books written for this purpose we certainly think this the best, and commend it not only to thoughtful enquirers, but to pastors, elders, and Christians generally seeking to act an Andrew's part to a Simon Peter.

THE LATEST OF QUESTIONS ANSWERED IN THE EARLIEST OF BOOKS. By Rev. W. Anderson, M.A. E. Stock.

"WHAT was the origin of the world?" "What is the origin and destiny of man?" "What is the nature of the struggle with evil?" "What will be the issue of the struggle between man and evil?" are some of the most critical questions a man can raise. In these five sermons they are answered from the scriptures in a brief and simple way. The answer is not, and could not be in so small a compass, of an exhaustive or largely satisfactory character; but it contains hints likely to help those whose minds are agitated by these profound questions.

THE DIVINE IDEAL OF THE CHURCH. By an Elder. Elliot Stock.

A CLASSIFICATION of the Biblical ideas upon the most important society ever instituted, the divine society of Christians, if made on true exegetical principles and with large insight, would be most in-

structive. It would show at a glance the principles on which the society is founded, its grand aims, its methods of action, its brilliant prospects, its inspiring hopes, and its counsels for special difficulties. But there are manifold dangers incident to such a task. A strenuous endeavour is requisite to avoid the inclusion of passages which ought, in all fairness and truth, to be omitted. Verbal resemblances tempt the classifier to ignore the spirit of the divine word. These, and kindred errors, our author has not avoided; and though his compilation will be useful to some church members, it is likely to mislead others.

IDEALS FOR YOUNG MEN. By Henry Walker, F.G.S. Griffiths & Co., Portchester Road, London. Price 6d.

THIS is the inaugural address delivered at Westbourne Park Institute last January by one of its Vice-Presidents, and ought to have been noticed long since. It sketches with skill and felicity the "evolution" of intellectual and moral ideas in the average student of our times, states his limitations and difficulties, and offers most salutary advice for those who are resolved to toil with increasing devotion towards the realization of the cherished ideal of life. The spirit of the address is free, genial, and refreshing. It will be tonic and nutrition at once to those who receive it.

LIFE MORE ABUNDANT; and other Addresses. By Theodore Monod. Morgan & Scott. Price 1s.

THERE is nothing clearer than Monod's English, more musical than the rhythm of his simple sentences, more spiritual than his tone, or more refreshing to devout minds than his addresses. They glow with fervour and pant with the highest aims, and yet their exegesis is sound, and their common sense and practicality strong and supreme. It is a charming volume, welcome and life-enriching as the balm-filled air of dawning spring.

VIA, VERITAS, VITA. By a Presbyter. Elliot Stock.

"PRESBYTER" is an observant and thoughtful writer, and puts into his "discursive notes on preaching and on

some types of the Christian life" ideas that are worthy of serious consideration. Preachers of the word, and Christians generally, will find acute penetration, sound philosophy, timely rebuke, and salutary counsel in these notes.

and their material is rich, manifold, pertinent, and helpful. The scriptures are ably expounded, and their practical truths enforced with much persuasiveness and beauty.

THE NEW NAME, AND OTHER SERMONS.

By Rev. David Davies. *Yates & Alexander.*

THE "other sermons" amount to twenty-eight, and the volume consists of 288 pages of matter, printed on good paper in clear type, and is strongly bound. The style is clear and flowing, and though not remarkable for strength or pungency, exceedingly pleasant. The structure of the sermons is simple, lucid, and effective;

LIGHT AND COMFORT FROM THE NEW TESTAMENT. By Joseph Clarke. *Pasmore & Alabaster.*

THIS little hook consists of a series of short sentences or verses of the scriptures, from Matthew, the Acts of the Apostles, the Galatians, Ephesians, and Hebrews. Sometimes the statements are a repetition of the exact words of the scriptures, and at other times their meaning is condensed into a short and suggestive phrase.

Church Register.

Information should be sent by the 16th of the month to 51, Porchester Road, Westbourne Park, London, W.

CONFERENCES.

THE LANCASHIRE AND YORKSHIRE CONFERENCE met at Clayton, on Wednesday, June 8, 1881.

Morning service at eleven. Rev. W. J. Staynes read and prayed, and Rev. W. March preached from 1 Kings xix. 11, 12. Afternoon service at two. Mr. J. Binns introduced Rev. J. Lawton, the new President; and Mr. G. White gave place to Mr. J. Lister, the incoming Vice-President.

The President delivered his inaugural address—the subject being, "The Christian Conscience in its bearing on Individual Life and Church Relationships;" and after a brief discussion, Mr. Lawton was thanked for the address, and requested to send it to the *Magazine*.

Cordial thanks were voted to Messrs. Binns and White for their past services; and the reports of the churches were read—and all reported, which is a noteworthy fact. 144 had been baptized, and there were 29 candidates.

The following is a brief statement of the business:—

After reading and confirming the late minutes, it was reported that the Home Mission Committee had sent Rev. J. H. SMITH to PRESTON for one year, and that the case of Wintoun Street, LEEDS, had been so explained, that the Conference might now sanction its union with the

Yorkshire Association without severing itself from us.

A very hearty welcome was given to Rev. W. Stone, of Leeds; Rev. C. Rushby, of Stalybridge; and to Rev. W. Hambly, of Clayton.

A resolution of sympathy, and good wishes for the future, was passed in reference to Rev. S. Skingle's removal to Retford, a copy of which was forwarded to Mr. Skingle.

The Arbitration Committee for the next three years consists of Revs. B. Wood and W. Sharman, and Messrs. Binns, Bramley, White, Horsfall, and J. A. Mitchell.

The "Board of Ministerial Settlement" scheme was discussed, and generally approved, with a suggestion that it should be made as representative as possible.

Rev. J. Parkinson was put on the "Home Mission," and Rev. J. Bentley on the "Foreign Mission" Committee.

A plan was presented for the rotation of the Conferences from 1882 to 1889 inclusive, and it was approved and passed.

The Treasurer read his cash statement, which was passed, and the Treasurer thanked.

Next Conference to be at Dewsbury, on the 14th of Sept. Rev. W. J. Staynes to read a paper in the morning; and the evening meeting to be addressed by Revs. James Parkinson, Chas. Rushby, and Wendon Hambly. W. GRAY, Sec.

MIDLAND.—The Whitsuntide Conference was held at Melbourne, June 8th. The Rev. J. R. Godfrey preached in the morning. At the afternoon meeting the Rev. G. Needham, chairman for the year, presided. The Revs. Isaac Wrigley, of Long Eaton, J. Watmough, of Ibstock, R. B. Wallace, of Melbourne, E. Carrington, of Swadlincote, and G. Alway, of Lenton, were introduced by the chairman on their settlement as ministers of churches in the Conference, and earnest wishes were expressed for their success.

The Revs. R. F. Griffiths, J. H. Atkinson, and W. H. Tetley were appointed as representatives of the Conference on the Home Missionary Committee. The Revs. J. Alcorn, W. Evans, and J. J. Fitch were appointed to represent the Conference on the Foreign Missionary Committee.

The scheme for appointing a Board of Reference for facilitating ministerial settlements having been read to the Conference, the following resolution was adopted:—"That we approve of the appointment of a Committee of Reference for both pastors and churches, believing that if such a Committee, composed of representative men from the various Conferences who would really and earnestly act together, were appointed by the Association, all advantages of council outside the churches would be secured."

An excellent paper was read by the Rev. W. Chapman, "On the importance of the cultivation of a devotional spirit," for which he was cordially thanked.

The next Conference will be held at Baxter Gate, Loughborough, on Tuesday, October 18th. The Rev. R. Silby to preach. The Rev. T. Goadby, B.A., was requested to prepare a paper to be read at the afternoon session "On the principles of our denominational cohesion."

In the evening the Rev. J. H. Atkinson preached. The Conference was well attended, and much interest was shown in all the services.

J. SALISBURY, *Sec.*

WARWICKSHIRE.—Was held at Nether-ton, April 11th.

1. A devotional service was conducted by the Rev. A. H. Lee.

2. The President, Rev. W. Millington, delivered a vigorous inaugural. Subject—"The Church, Past and Present." Hearty thanks were unanimously accorded.

3. Reports showed a net gain of 41.

4. The Revs. E. C. Pike and A. H. Lee were appointed to represent the Conference on the Foreign Mission Committee. The Revs. W. Lees and E. W. Cantrell to

represent the Conference on the Home Mission Committee.

5. *In re* "Ministerial Settlement Board," it was resolved, "That we are not prepared to request all the churches in need of pastors to enter into communication with a Board established by the Association, but that we think the Establishment of a Board known to be capable of giving trustworthy information on the subject would be of great advantage."

6. Difficulties in connection with the G. B. church at Coventry having, by mutual consent, been referred to a Sub-Committee appointed at the morning sitting of the Conference, it was, on the recommendation of the Sub-Committee, resolved, "That inasmuch as it is admitted that about thirty-five members of the connected with the G. B. Church at Gosford Street, Coventry, desire a church meeting to be summoned, this Conference deems it indispensable that this desire should be complied with; and, further, proffers its kindly services in the way of arbitration." The suggestion having been accepted on behalf of all the Coventry friends, the Revs. E. C. Pike and E. W. Cantrell were appointed Chairman and Vice-Chairman respectively of the special church meeting shortly to be held.

7. The Rev. W. Lees, who looked all the better for his American trip, read a valuable paper on "the Prayer-meeting in relation to Church Life." Mr. Lees was warmly thanked.

8. The next Conference to be held the first or second Monday in Oct., at Union Place, Longford. Paper—Subject: "The Work of the Holy Spirit." Writer: Rev. A. H. Lee. Preacher: Rev. W. Lees.

9. Richly merited thanks were unanimously offered to the friends at Nether-ton for their attention to the comfort of the members of the Conference.

In the evening the Secretary preached.

LL. HOWARD PARSONS, *Sec.*

CHAPELS.

HALIFAX, *North Parade*—*Flower Service*.—On Whit-Sunday Mr. Councillor Binns conducted a service, and gave an address on "Flowers and their Teachings." The pulpit was surrounded with plants in bloom, and the table below spread with hothouse flowers in glass stands, the front of the desk was picked out with daisies and buttercups. All attending brought nosegays, which were sent to the Hospital and Infirmary. At the latter they were personally distributed to the inmates; a most pleasing duty, and being unexpected, more acceptable,

the little sufferers being intensely delighted. A few kind words were spoken to each, and many grateful expressions given. The flowers were contributed by gentlemen of the neighbourhood on appeal to them by letter.

HALIFAX, North Parade—Presentation.—On May 31, Mr. Royal Greenwood was presented by the choir with a framed group of their likenesses, and the church and congregation presented a beautiful marble timepiece and plated teapot as a little acknowledgment of his voluntary services as choir master during seventeen years, which he has resigned. Mr. Breward presented the former, and Mr. Councillor Worsick the latter.

WILLOUGHBY.—May 29, a funeral sermon for the Rev. Thomas Hoe, of Wymeswold, was preached by Mr. Yates, of Newthorpe. Brethren Hoe and Yates were fellow students at Loughborough fifty years ago, and have been "kindly affectioned one to another" ever since.

SCHOOL ANNIVERSARIES.

BIRCHLEFFE.—June 5, by Rev. J. H. Atkinson. Collections, £71 3s.

CLOW BRIDGE, near Burnley.—May 29, by the Rev. J. Alcorn, of Old Basford, Nottingham. Collections, £32 1s.

HEPTONSTALL SLACK.—May 15, by Rev. E. H. Jackson. Collections, £49.

HITCHIN.—June 12, by Rev. J. H. Blake, of Luton. The Secretary, Mr. Ewen, reports 234 scholars, 30 teachers; average attendance, in the morning 134, afternoon 167. The Mission, Clothing Club, Library, Magazine Departments, Band of Hope, and Benevolent Fund, all in active operation. The school during the fourteen years has had over 800 scholars connected with it.

HUGLESCOTE—Sunday & Day Schools.—Preacher, Rev. J. Maden. Colls., £70 5s.

LINEHOLME.—June 9, by Rev. W. Wood. Collections, £42 5s. In advance of last year.

LONGTON.—May 29. Preacher, Rev. W. R. Stevenson, M.A. Collections and donations, £40 15s.; upwards of £15 more than last year. School increased 172 during the year.

SAWLEY.—June 12, by Rev. W. H. Tetley. Collections, £25, being in advance of any previous year.

MINISTERIAL.

REVS. ROBERT SILBY AND SAMUEL SKINGLE.—*Presentation at the Baptist Church, West Retford.*—A very interesting ceremony took place at the Baptist Church, West Retford, on Whit-Tuesday

evening, the occasion being of a dual character, namely, the giving of a cordial welcome to the newly-appointed pastor, the Rev. S. Skingle, late of Mossley, and the presentation of a very beautiful marble clock, inlaid with malachite and gilt, to the Rev. R. Silby, who has lately removed to the pastorate of the church at Hyson Green, Nottingham, as a recognition of his past services, and as an expression of regret at his departure. A large number of friends sat down to a first-rate tea in the school-room. The public meeting in the chapel followed. The Mayor (Ald. Jenkinson), who had been expected to preside, telegraphed from Paris that he would be unable to arrive home in time; and in his absence the chair was taken by Mr. Ostick. Mr. Downie made a statement as to the steps taken to secure Mr. Skingle's services. The Rev. R. Silby alluded to Mr. Skingle as an old friend and schoolfellow of his, whom he had known for a period of twenty years, and bore eloquent testimony to his general character and worth. Revs. T. Morgan, C. T. Coulbeck, and Messrs. T. Smith, Councillor Willey, and J. Hayes gave addresses on behalf of the church and congregation, referring to the former relationship existing between them and Mr. Silby, alluding in laudatory terms to his ministry among them, and their regret at his removal to another sphere of labour. The timepiece (supplied by Mr. J. B. Jenkinson, of Retford), was inscribed thus:—"Presented to the Rev. R. Silby by the Baptist Church and congregation, West Retford, as a token of regard after three and a half years' faithful ministry." Mr. Silby referred to the kindness he had received, and said that this was a crowning act of generosity towards him, for which he was exceedingly grateful. The Rev. S. Skingle explained the grounds of his acceptance of the invitation, and his purposes in his pastoral work.

Rev. ROBERT SILBY'S recognition services as pastor of the church at HYSON GREEN, NOTTINGHAM, took place June 16. Mr. C. Forth presided. The questions were asked by Rev. W. Chapman, Mr. Walker answering on behalf of the church. The new pastor stated his reasons for accepting the pastorate to be—the prospect of greater usefulness, the vigour and energy of the church, the rapid growth of the neighbourhood in which the church is located, and the hope that they might succeed in a forward denominational movement. Dr. Underwood spoke on the relations of pastor and church. Rev. T. Goadby, B.A., spoke of the church's duties to the pastor. This

was followed by a tea and public meeting, Mr. Arnold Goodliffe presiding at the latter. "The proceedings," according to the *Nottingham Guardian*, "were cheering and encouraging in the extreme."

SWADLINCOTE.—The ordination services of Rev. ELIJAH CARRINGTON, of Chilwell College, took place May 31, 1881—having commenced his ministry with us at the beginning of the year. In the afternoon Rev. S. S. Allsop, of Burton, in true apostolic fashion presided, and gave a most excellent introductory address. Mr. Henry Cooper, senior deacon, gave the reasons which led the church to invite Mr. Carrington to the pastorate. The chairman having asked the newly-elected pastor the usual questions, which being briefly but clearly answered, the Rev. Professor Clarke, B.A., of Chilwell College, offered the ordination prayer. The Rev. T. Goadby, B.A., President of Chilwell College, gave the charge to the pastor, founded on 2 Tim. ii. 15. The charge to the church was given by J. Clifford, M.A., LL.B., from Phil. iv. 8. After tea the chair was again taken by the Rev. S. S. Allsop, when earnest and practical addresses were given by the Revs. C. Clarke, J. Clifford, T. Goadby, J. Elson, and C. W. Vick. It was indeed a red letter day with us, and, we trust, a bright future is in store for Swadlincote.

MR. G. H. JAMES, of Regent's Park College, has accepted the invitation to the pastorate of the church at WOODBOROUGH ROAD, NOTTINGHAM, and is expected to commence his ministry the first Sunday in August.

WRIGLEY, REV. J., of Rawdon College, was recognised as the pastor of the Church at LONG EATON, May 31st. Rev. L. J. Shackleford read Eph. iv., and offered prayer. The Rev. E. Stevenson presided. Mr. Woolley, sen., one of the deacons, stated the circumstances under which Mr. Wrigley had been invited to the pastorate. This was followed by the pastor's account of his conversion, his choice of the ministry, and his reasons for accepting his appointed sphere of labour. The Rev. J. J. Fitch offered the prayer. The Rev. T. G. Rooke, B.A., gave the charge to the new minister. At seven o'clock a public meeting, presided over by the Rev. E. Stevenson. The Rev. G. W. Roughton spoke of the importance of regular and punctual attendance upon the means of grace. The Rev. W. H. Tetley urged the church to expect great things from the union between themselves and the new pastor, whom he had known at

college, and in whose Christian worth he had great confidence. The Rev. J. J. Fitch gave an address to the church on the privileges, responsibilities, and duties of its new relationship. The Rev. J. Parker, M.A., of Halifax, Mr. Wrigley's former pastor, commended him to the prayerful sympathy of the church as one whom he had known and loved from boyhood, and as the son of a devoted and sainted mother. The Revs. R. Stapleton, T. W. Davies, and F. Todd also took part in the services.

MARRIAGES.

ASHMELL—STANFORTH.—June 20, at the Baptist Chapel, Crowle, Lincolnshire, by Rev. J. Stutterd, Mr. John Ashmell, late of Epworth (now of Manchester), guard on the Midland Railway, to Miss Ophelia Stanforth, a teacher in our Sabbath school, and both members of the church.

BENNETT—MUMFORD.—May 26, at the Moravian Chapel, Priors Marston, Warwickshire, by the Rev. J. Mellowes, William Parkinson Bennett, of Sawley, Derbyshire, to Susan Plevy, third daughter of John Mumford, The Grange, Priors Marston.

CHANDLER—BOTHAMLEY.—At the Osmaston Road Baptist church, Derby, by Rev. W. H. Tetley, Jeffrey W. Chandler, to Mary S., eldest daughter of Mr. P. Bothamley, formerly of Boston.

KEEN—SCANNETT.—May 15, at the Baptist Chapel, Longton, by the Rev. C. T. Johnson, Henry Keen, of Hanley, to Charlotte Scannett, of Sandford Hill, Longton.

WRAGG—PRIME.—June 7, at Cemetery Road Baptist Church, Sheffield, by the Rev. J. Maden, Mr. Frederick Wragg, to Miss Mary Agnes Prime, both of Sheffield.

BAPTISMS.

ASHBY-DE-LA-ZOUCH.—June 9, nine, by C. Clarke. Two the eldest sons of the pastor.

CLAYTON.—Thirteen, by W. Hambly.

EASTWOOD.—Two, by J. T. Gillott.

FLEET.—May 29, six, by C. Barker.

HALIFAX, North Parade.—May 29, two; *Lee Mount*, nine, by W. Dyson.

HEPTONSTALL SLACK.—May 29, nineteen, by W. Lawton.

HUGGLESCOTE.—Seven, by J. Salisbury.

LEICESTER, Archdeacon Lane.—May 26, five, by W. Bishop.

LEICESTER, Dover St.—Three, by W. Evans.

LONDON, Nutford Hall.—May 29, six, by J. P. Chapman.

LONDON, Praed St., &c.—Seven, by W. J. Avery.

LONGTON.—Three, by C. T. Johnson.

LOUTH, Eastgate.—Two, by C. Payne.

MANCHESTER, Bridge Street, Ardwick.—May 29, six, by W. Petie.

MORCOTT.—May 25, three, by S. Peacock.

NOTTINGHAM, New Basford.—June 1, three, by W. R. Stevenson, M.A.

NOTTINGHAM, Woodborough Road.—Three.

NORWICH.—May 29, four.

PETERBORO.—May 29, seven, by T. Barrass.

RIPLEY.—June 9, three.

TODMORDEN.—May 25, five, by W. March.

NEWTHORPE.—Three.

THE
MISSIONARY OBSERVER.

JULY, 1881.

Abstract of the Sixty-Fourth Annual Report.

SKETCH OF THE MISSION.

SIXTY YEARS AGO* your first missionaries, William Bampton and James Peggs, with their wives, having embarked in the *Abberton* at Gravesend, May 28th, 1821, were on their way to India. They had, as fellow-passenger, Mr. Ward, of Serampore; and after a protracted though not unpleasant voyage, they arrived in Calcutta Nov. 14th. The next day they proceeded to Serampore, where they received a most cordial welcome from Messrs. Carey, Marshman, and Ward, whose hospitality and brotherly love they greatly enjoyed.

In accordance with the instructions of the Committee your missionaries consulted, soon after they arrived at Serampore, Messrs. Carey, Marshman, and Ward, whose unanimous opinion was that, as a sphere of labour, ORISSA appeared the most suitable—an opinion in which Messrs. Bampton and Peggs concurred. They therefore determined to make that country the scene of their operations.

INTRODUCTION OF THE GOSPEL TO ORISSA.

Orissa, at that time, was estimated to contain a population of five or six millions of people. It was, moreover, the Holy Land of the Hindoos; the head quarters of Juggernath idolatry; and the resort of vast numbers of pilgrims from all parts of India. In simple justice to the Serampore missionaries it ought to be stated that Orissa had long engaged their prayerful solicitude. As early as 1804, Mr. Carey began to translate the Scriptures into the Oriya language, and in 1809 the missionaries reported that the New Testament had been translated and

* The Society was formed June 26th, 1816, at the Annual Association, held that year at Boston, Lincolnshire; its chief originator being the Rev. J. G. Pike, author of "Persuasive to Early Piety," and other valuable works. About 1812 Mr. Pike applied to the Rev. Andrew Fuller, Secretary of the Baptist Missionary Society, to know if their Society would employ as a missionary a person who might be a member of a General Baptist church. His answer amounted to a negative. In 1814 or 1815, Mr. Fuller was again inquired of respecting the formation of an Auxiliary Baptist Missionary Society, which should include both sections of Baptists—General and Particular. It was thought this might be supported by churches of the former description, and being a mere auxiliary would not interfere with the management of the Baptist Mission. His answer to this proposition was decidedly unfavourable. These overtures not being successful, it now remained for the friends of the heathen among the General Baptists to endeavour to form a Society in their own Connexion. The subject was accordingly taken up by the churches and conferences, and a Society was formed as above stated. Mr. Pike, of Derby, was appointed Secretary—an office which he held, and the duties of which he efficiently discharged, until his death in 1854.

printed. In 1815 the entire Scriptures were published in four vols.—the Oriya being the second of the languages of India into which the whole Word of God was translated by the Serampore brethren. They had also made endeavours to diffuse its holy light among the people of Orissa. In 1808 two native Christians were sent into the province for the purpose of distributing scriptures and tracts, one of these brethren being Krishna Pal, the first fruits of the Baptist Mission, and the author of the favourite hymn, translated by Mr. Ward :—

“O thou, my soul, forget no more
The Friend who all thy misery bore,” &c.

In 1810 Mr. John Peter (who was born in Bengal, and whose parents were Armenians) and a native convert were sent to Orissa, and settled at Balasore. After three years the latter returned to Bengal, but Mr. Peter remained until 1817. Two natives are reported as having been baptized; one of whom left immediately after his baptism for Guzerat, his native country; and the other turned out to be not of a sound mind. Mr. Peter's chief work and success appear to have been among the English soldiers then stationed at Balasore. In less than four months a John Slater was baptized; afterwards a William Smith, the drum-major. The latter, along with others, was removed to Cuttack, where he often spoke to his comrades about Jesus. In December, 1811, Cuttack was visited by Mr. Peter, and while there he baptized two soldiers, the first fruits of the drum-major's labours, and probably *the first believers ever baptized in Cuttack*. The drum-major, it may be added, was subsequently accepted by the Serampore brethren as a missionary, and was engaged in the work of the Lord, in Benares, for more than thirty years.

In the early days of the Mission, before proceeding to Orissa, or residing there, it was requisite to obtain the permission of the British Government in Calcutta. This permission having been granted by the Governor General, who at that time was the Marquis of Hastings, Messrs. Bampton and Peggs hired a country vessel, named *Cyclops*, to convey them and their baggage to Orissa. On January 22nd a special prayer-meeting was held on their behalf at Serampore; and after having been affectionately commended to God by Messrs. Carey, Marshman, and Ward, they departed, and reached Cuttack, the capital of the province, February 12th, 1822: “A day,” observes Mr. Peggs, “ever to be remembered in the history of the Orissa Mission.”

MORAL CONDITION OF ORISSA.

When these brethren commenced their labours one dark night of sin and sorrow, cruelty and misery, overspread the land. The rites of infanticide, of suttee, of meriah sacrifices, were observed, and other barbarous practices prevailed amongst the people. Amid all the gods, the true God was unknown; amid all the temples, not one was devoted to the living God; amid all the books, not one made known the way of salvation; and amid all the myriads of pilgrims, not one was a pilgrim to Zion. Idolatry and obscenity everywhere met the eye, and assailed the ear, and grieved the heart. To the dark picture there was no relief—no God, no Christ, no Bible, no Sabbath, no sanctuary, no hope. Thus it had been from remotest ages, and thus it still continued. The

whole land was emphatically the region and shadow of death, without any morning, and where the light was as darkness.

FIRST FRUITS TO CHRIST.

In faith and prayer, however, your brethren entered upon their work, and in less than two years Mr. Bampton removed to Pooree, and fixed his abode within sight of Juggernath's temple. In 1823 and 1824 these brethren were joined by Messrs. Lacey and Sutton. Mr. Peggs, however, after four years' service, worn down in body and mind, returned to his native land; and after seven years of unremitting toil, Mr. Bampton finished his course at Pooree. The former never had the joy of seeing a native confess Christ, but the latter had the pleasure of baptizing Erun, a Telegoo, the first native baptized in connection with the Orissa Mission. In a few months afterwards Mr. Lacey had the happiness of baptizing Gunga Dhor, a high caste brahmin, and the first Oriya convert of the Mission. This interesting event took place in the Mahanuddi river, March 23rd, 1828.

ORISSA IN 1881 AND IN 1821.

In contrasting Orissa in 1881 with Orissa in 1821, it will be seen that marvellous changes have taken place; for not only have infanticide, suttees, human sacrifices, and other barbarous religious rites been abolished, but considerable progress has been made in preparing the way of the Lord. Caste, the stronghold of Hindooism, and prejudice, the barrier to Christianity, have lost no small amount of their ancient strength. By degrees the word of God is taking its position among the sacred books of the people; Jesus is being admitted to a place among the gods to be worshipped and adored; and the "*Christian caste*," which admits *all* castes, and threatens to *absorb* all, is becoming recognized as one of the legitimate classes to which the natives may belong.

LIST OF ENGLISH MISSIONARIES TO ORISSA.

The following is a list of all the missionaries sent out from England, with the year of their embarkation, &c. (*Vide Report.*)

From the foregoing list it will be seen that there were sent out in the

First twenty years, 1821 to 1841	...	...	27
Second twenty years, 1841 to 1861	...	...	17
Third twenty years, 1861 to 1881	...	...	12
Total	...		56*

BAPTISMS IN ORISSA.

The following list shows the number of believers that have been baptized in each twenty years since the commencement of the Mission:—

In the first twenty years, 1821 to 1841	...	...	123
„ second twenty years, 1841 to 1861	...	...	604
„ third twenty years, 1861 to 1881	...	...	1068
Total	...		1795*

* The Statistics of the American Free Baptist Mission in Northern Orissa are not included in these figures.

MISSION PRESS.

The Orissa Mission Press (which for many years was the only press in the Province) was established in 1838. Before that time all Oriya Scriptures and Tracts were printed at Serampore, One edition of the Old Testament and two editions of the New (of 1000 copies each) were issued from the Serampore press.

The total issues of the Oriya Scriptures have been as follows :—

Old Testament (editions)	3
New " " " " " " " " " " " "	9
Separate, or several, portions of Scripture...	66
Separate pages	9,473
Number of copies	201,650
Total number of pages	35,663,000

In addition to the above, school books and general literature by tens of thousands, and tracts by hundreds of thousands, have been issued from the Cuttack press.

REPORT OF THE YEAR.

In submitting the Report of the Mission for the past year, the Committee feel that, both in Orissa and Rome, there is great cause to thank God and take courage.

ORISSA.

In Orissa all the English brethren and sisters have been mercifully spared to continue their work for the Master. They have lost, though it is hoped only for a brief season, the co-operation of Mr. Thomas Bailey, who has been under the necessity of bringing his three motherless children to England. On the other hand they have been cheered by the return, in renewed health, of Mr. and Mrs. Miller with their two daughters. Another circumstance calling for special notice is the fact that, on the 17th of this month (June) three members of the Mission circle at Cuttack, Mr. and Mrs. Brooks and Mrs. Buckley, would complete *forty years* since leaving England to devote their lives to the benefit of Orissa. The completion of forty years of faithful service in India is a rare occurrence; and it is still rarer for *three* members of a Mission in the same place to fulfil so lengthened a course.

Mr. Percival Edwin Heberlet having completed the appointed probation of two years, was warmly and unanimously recommended to the Committee by the Orissa Conference, as suitable to be one of the missionaries of the Society. Mr. Heberlet has been therefore cordially and unanimously accepted by the Committee, with the earnest prayer that he may prove a devoted and efficient labourer in Orissa.

STATISTICS.

For seven weary years the first Orissa missionaries laboured on, before they were privileged to admit by baptism a single native into the Church of Christ. Since that time *eighteen hundred* persons have, on a profession of their faith, been "buried with Christ in baptism;" and now, in the various churches in connection with the Mission, there are one thousand and seventy-three members, or communicants.

ABSTRACT OF SIXTY-FOURTH ANNUAL REPORT. 277

The Statistics for the year 1880-81, are as follows:—

Increase: by baptism, 105; by reception, 71; by restoration, 8. Total increase, 184.

Decrease: by dismissal, 74; by exclusion, 11; by death, 19. Total decrease, 104. Nett increase, 80.

The General Statistics are as follows:—English Missionaries (male and female) 17; Native Ministers, 20; Ministerial Students, 5; Mission Chapels, 13; Stations, 14; Churches, 9; Church Members, 1073; Total Native Christian Community, 2882.

CONTRIBUTIONS IN INDIA.

Sometimes persons, who know nothing and care nothing about Missionary operations, return to England and say that Missions in India are a failure, and missionaries' reports not to be trusted. Now it so happens that the largest contributors to the Orissa Mission are Europeans, not in England, but in India, who know the missionaries and their work: a circumstance which should strengthen the confidence and stimulate the liberality of friends at home.

By a reference to the subscription lists, it will be seen that the contributions in India are on a much larger scale than in England. For instance, reckoning the rupee at two shillings, it will be observed that one friend has contributed £12; another, £15; a third, £90; and a fourth, £133 10s. Moreover, since the above lists were received, information has come to hand that the gentleman last referred to has offered to give five thousand rupees, or £500, towards the erection of a Sunday and day school-room in Cuttack.

REPORTS OF THE STATIONS.

Then follow Reports of the various Mission Stations: Berhampore, Piplee, Cuttack, and Sumbulpore: including the Churches, College, Press, Orphanages, Preaching Tours, etc.

ROME.

The past year will be very memorable in the annals of our Mission in Rome. Its record is one of hard work, of much fighting against adverse circumstances, of triumphs already achieved, and also of the promise and pledge of greater success in time to come.

During the greater part of the year Mr. and Mrs. Shaw and family have suffered from fever in some of its forms. But God has mercifully preserved their lives and enabled them to carry on their work.

On the Lord's-day morning a public service has been commenced, and is conducted by Mr. Shaw—Signor Grassi conducting the service in the evening. Mr. Shaw has also commenced a Sunday School, a Catechumens class, and a prayer-meeting; while Mrs. Shaw has commenced a meeting for singing, a women's class, and a sewing meeting.

On Lord's-day, April 10th, the *first baptismal service* was conducted in the Mission chapel, which is described as a time of solemn joy, brightened by the cheering presence of dear friends from England.

"On Good Friday," writes Mr. Shaw, "we had another season of rich enjoyment. In the presence of our English visitors, and a few other friends, eighteen persons were solemnly united in church fellowship, afterwards partaking together of the Supper of the Lord. After

the singing of a hymn, and the reading of certain selections of scripture by Signor Grassi, the bond about to be entered into was explained, and then Mr. Wall gave an address to the persons thus uniting, after which we all joined hands, while Dr. Taylor, of the American Baptist Mission, suitably commended us to God. At the Lord's Supper, which followed, the Rev. W. Bishop and Mr. Cook assisted.

Thus was constituted our first Church in Rome, and 'may the little one become a thousand, and the small one a strong nation.' Ere this report reaches England, in all probability, two more members will have been added to our roll, and there are others enquiring for the truth and receiving the necessary instruction."

In concluding his most interesting report, Mr. Shaw, having referred to several departments of Christian labour, in which he desires to engage, adds:—*vide Report.*

"Besides Mr. Rylands, Mr. Cook and others who have established a claim to our gratitude, the Rev. J. Howard Gill, M.A., has kindly forwarded to me Lire 100, as an offering from his (Church of England) Sunday School, at Whalley Range, Manchester. Also a friend, who forbids me to mention his name, has sent from England £10 as a thank-offering for spiritual benefits, which the Lord has granted to his children, leaving me to devote it as I thought well. It has been spent in providing baptismal dresses, &c. To these and all other donors we present our thanks.

Perhaps some friend would now like to present our new Church with a neat and respectable 'COMMUNION SERVICE,' which we much need?"

RECEIPTS AND DISBURSEMENTS.

The Total Receipts for the year, including the balance in the bank, May 31st, 1880, have amounted to £7,966 8s. 7d. Of this sum £4,286 11s. 7d. has been received in England, £3,629 12s. 4d. in India, and £50 4s. 8d. in Rome.

The Total Disbursements have been £8,518 10s. 5d., showing a balance due to the bank of £522 1s. 10d. Thus, during the year, a balance of £189 1s. 4d. has been turned into a deficit of £552 1s. 10d., or a difference of £741 3s. 4d.—a large and serious sum. This is partly accounted for by a falling off in the contributions and legacies, and partly in the large expenditure for passages to and from India. The real fact is, however, that the ordinary income of the Society is not sufficient to meet its expenditure. It is quite evident therefore, that, in order to maintain the present operations in Orissa and Rome, to say nothing of their increase, the income of the Society must be augmented. Nor would there be any difficulty whatever in accomplishing this object, if the churches generally, large and small, would prayerfully, earnestly, and systematically take the matter in hand. From the present Report it will be seen, however, that *forty churches, or nearly one-fourth of the whole send no contributions whatever towards the funds of the Society*, and that nearly the same number send sums under £5 each. The different and disproportionate amounts, contributed by the churches to the funds of the Mission, are also very remarkable. For instance, in one town there are two churches, containing about the same number of members. During the past five years

one church has contributed £364 13s. 11d., or an annual average of about £73; and the other, £16 11s. 5d., or an average of £3 6s. 3d. per annum. In another town there are two churches, with an aggregate membership of five hundred and fifty, whose united contributions to the Mission for the past five years amount to £108, or a little over fourpence per member per annum, or *one penny per quarter*. Then, again, there is a church which reports a membership of about one hundred and fifty, which, during the past five years, has raised £4 5s. 6d.; and another, with a membership of one hundred and seventy, which, during the same period, has raised £2 10s., or 10s. per year. "Only think of that," to quote Dr. Landels—"That, for men whom Christ has redeemed! That, for the great work on which He has set His heart—the work of saving the world for which He died."

CONCLUSION.

In concluding the present Report, your Committee might properly plead that immediate help should be sent to your solitary Missionary in Rome, but they forbear at present. They do, however, plead most earnestly on behalf of Orissa. Sixty years ago your first Missionaries, in Christ's name, and on your behalf, took possession of the Province—a Province as large and populous as Scotland and Ireland combined. From that day to this no other missionaries but your own, and the Free Baptists of America, have entered that field. From that day to this the millions of Oriyas who have lived, and died, and gone into eternity, have had none but your representatives to point them to the only Saviour of sinners. And now, the majority of these, though not tired of the work, have grown old and feeble in it. Before they pass away, they desire to see others preparing to take up the work which they must so shortly lay down. They desire also to see that work extend, until—throughout the *twenty thousand* villages of Orissa, which at present have no Sanctuary, no Sunday School, no minister, and no teacher—the story of redeeming love and saving grace shall be proclaimed and received; until Christ shall be given to Orissa, and Orissa be given to Christ.

With the earnest and eloquent words which concluded the Report of sixty years ago, your Committee conclude the Report for the present year. Mr. Pike, the Secretary, then remarked:—

"The first missionaries to Britain planted an acorn, they watched its progress, but when they died it was little more than an acorn—it is now an oak that spreads its branches for the shelter of the nations. They opened a spring, but when they died, it was still an insignificantly narrow stream—it is now a river, and is swelling to an ocean. Already are myriads in heaven, who would never have reached that abode of peace if missionaries had not visited Britain; and notwithstanding abounding impenitence and profligacy, even now are myriads travelling to glory who would have been without God and without hope, if Jesus had not said, 'Go preach the gospel to every creature.'

"Permit us again to remind you that what has been done for us, it is our duty and happiness to do for others. We are labouring for time and eternity too. Our object is to gladden, with all the joys of salvation, some heathens in the present age, and more in the next, and multitudes in future generations, which, though now unborn, will, when they enter

on this transitory stage, have hearts as susceptible of spiritual comfort, and souls as immortal, as our own. We labour to be fellow-workers with God, in helping immortal multitudes to the glories of eternity. With this object in view, distance and time should be forgotten. They were so in the Saviour's view when he left heaven for earth, and offered a sacrifice, whose influence he designed should redeem the last inhabitants of this world to the last age of time. The heathen fifteen thousand miles off is our perishing brother, and the inhabitants of the world five hundred years hence, those whom we pity, and for whom we labour; as those who lived fifteen hundred years ago have contributed to our eternal welfare, by sending that gospel which is our chief joy and richest portion.

"While such is our object, never can your Committee press upon you too earnestly the vast importance of fervent prayer. The hard earth will not bear fruit without fertilizing showers—the desert will not blossom, nor the wilderness rejoice, without the blessing from on high—nor will the harder heart of man be softened without the influence from above—nor the heathen wilderness blossom as the rose without the outpouring of that Spirit that was poured out on the memorable day of Pentecost. Brethren, pray for your missionaries, pray for that blessing which shall gladden their hearts and yours, and give increase where they sow and water."

Contributions

Received on account of the General Baptist Missionary Society from May 16th, to Audit, 1881.

	£	s.	d.
Legacy of Miss Mortimer, late of Bourne, by W. H. Wherry, Esq. ...	4	4	6
Alleghany Valley dividend ...	35	14	7
Atlantic and St. Lawrence dividend ...	14	12	6
New Zealand dividend ...	6	2	5
A Widow Friend ...	0	5	1
A Friend ...	0	2	0
A Friend—for W. and O. ...	0	1	0
Ashby (balance) ...	12	18	0
Barton ...	10	12	0
Bedworth ...	4	14	9
Birmingham, Longmore Street ...	6	19	8
" Lombard Street ...	0	15	0
Boston—Collected by Mrs Ward, for Rome ...	0	14	6
Bourne ...	50	7	3
Bradford, Tetley Street ...	15	7	7
Burnley Lane ...	2	2	0
Castle Donington ...	17	17	8
Chellaston ...	8	2	1
Chesham ...	58	5	6
Coningsby ...	8	11	3
Derby, St. Mary's Gate ...	47	19	3
" Osmaston Road ...	48	0	2
" Junction Street ...	2	4	7
" Watson Street ...	1	1	0
Duffield ...	4	14	2
Earl Shilton ...	3	4	0
Ford ...	15	6	6
Gambleside—for W. and O. ...	0	7	0
Grimby ...	1	1	0
Hullfax ...	38	1	6
Heptonstall Slack ...	23	19	7
Hitchin ...	24	6	0
Hugglescote ...	21	17	7
Ileham ...	3	0	0
Kilburne ...	0	11	1
Leicester, Friar Lane—for W. and O. ...	2	10	0
Leeds, North Street ...	24	8	0
Lincoln ...	23	12	0
London ...	0	15	0
" Borough Road ...	7	6	11
" Church Street ...	30	19	8
" Commercial Road ...	44	5	0
" Finchley ...	4	14	5
" Praed St. & Westbourne Pk. ...	109	17	5
Loughborough, Baxter Gate ...	29	8	0
" Wood Gate ...	46	10	0
Louth, North Gate ...	13	1	10
Lyndhurst—Collected by Miss E. Short ...	1	13	0
Maltby ...	14	7	8
Measham ...	13	0	3
Melbourne ...	36	8	1
Norwich ...	31	1	7
Nuneaton—for W. and O. ...	0	5	0
Pinchbeck ...	3	10	0
Quorndon ...	6	1	7
Radford, Prospect Place ...	12	0	6
Ramsgate ...	0	10	0
Retford ...	12	17	9
Sawley ...	10	11	2
Sheffield ...	19	6	0
Smalley ...	6	19	7
Spalding ...	12	17	0
Suttonton ...	6	7	10
Wendover ...	4	11	9
Whittlesea ...	2	11	3
Windley ...	3	11	6
Wisbech ...	40	6	0

Subscriptions and Donations in aid of the General Baptist Missionary Society will be thankfully received by W. B. BEMBRIDGE, Esq., Ripley, Derby, Treasurer; and by the Rev. W. HILL, Secretary, Crompton Street, Derby, from whom also Missionary Boxes, Collecting Books and Cards may be obtained.

Our Home Mission Work in 1881.

SECRETARY'S STATEMENT.

It is not too early to assert that the Census of the British population, which has recently been taken, is a strong and eloquent witness that the change in our HOME MISSION policy, which was accomplished in 1877, was not undertaken a moment too soon. It is undoubted that the drift of population sets with the force of an irresistible tide towards the large manufacturing towns and cities. The rural districts of England are sitting solitary. Every year diminishes their occupants; whilst Nottingham and Leicester, Birmingham and Liverpool, Manchester and London, are gathering prodigious crowds. The metropolitan figures are only a little under four millions; the great Central City of the world having a larger population than Vienna and Paris, Berlin and New York, put together. These facts vindicate the change we have advocated for years, and warrant the utmost enthusiasm and self-sacrifice in the continuance of the policy of consolidated evangelistic effort in the direction of the growing centres of the British population.

Not that we needed any such vindication. The results of three years' work given in our last Report were justification enough; but it is helpful to be assured that we are moving with the currents of the time, presenting the living gospel of the living and loving Christ where it is wanted *most*, and wanted by the most, and doing our wisest and best to discharge our debt, as Christian patriots, to our own generation.

CHRISTIANITY IN GREAT CITIES.

For Christianity is not afraid of these large aggregations of the people. Afraid indeed! It seeks them as a mother her lost child, as growing flowers seek the sun; and has always sought them since the day the ascending Lord and Chief said to His first messengers, "Begin at *Jerusalem!*" Its manifold and exhaustless energies are most at home in the active and eager, impetuous and energetic, full and throbbing life of the world. Its delight is with the sons of men; and its free, catholic, and world-saving spirit marches with proud and exultant step in the high places of the earth. Never did it know craven fear, or shrink from the fiercest heat of human contests. Where the emergency is most severe, and the need most deep; where crime finds food and escapes detection, affluence benefits the lawless, and gain allures the bold; where wealth and poverty dwell next door to each other and never speak, and culture and barbarism live in the same street and never meet; where intellect utters its most searching questions, and reason hurls its gay defiance at the approach of faith, there Christianity, like its Founder and Source, who came "not to call the righteous, but sinners to repentance;" there, at the very centre of difficulty, Christianity pants to be; seizing every social difficulty with a firm hand, piercing every social sophism with its keen spiritual blade, guiding every perplexed soul with its clear word, soothing and healing every bruised spirit with its infinite consolations, regenerating and saving all by its infinite love. Not a throb of fear need we have for the Chris-

tianity of Christ Jesus: the Christianity that conquered the Rome of Julius Cæsar and Augustus, of Seneca and Pliny; that created a broad, strong, and pure church in the Syrian Antioch; and established communities of the sanctified in the Isthmian Corinth, in the Asiatic Ephesus, and the European Philippi. Undeniably we are on the right "lines." We are working where Christ, the Lord of Providence bids. The 1881 Census shows that men are going to the towns. We must go after them with the gospel of Christ, without any misgiving that it is not only the salvation of the *individual* man, but also the unique remedial and directive energy for our civic and municipal life. The course is clear. No danger signal is in sight. Our work is due at this moment. We ought to put on full steam and "go ahead."

SMALL EFFORTS FOR SUBLIME ENDS.

I fear I may not say this latter is exactly what we are doing: but I can say we are honestly attempting it, with a right method and some success, much faith and a brightening hope. Let no one despise our day of small things; of small efforts of small societies for sublime objects. Richter says, very beautifully, "Let no one marvel at finding an Idyl-kingdom and pastoral world in a little hamlet and parsonage. In the smallest bed you can raise a tulip-tree, which shall extend its flowery boughs over all the garden; and the life breath of joy can be inhaled as well through a window as in the open wood and sky. Nay, is not man's spirit (with all its infinite celestial spaces) walled in within a six feet body, with integuments and malphigian mucuses and capillary tubes; and his only five straight world-windows, of senses, to open for the boundless round-eyed, round-sunned All;—and yet it discerns and reproduces an All!" We have raised our tulip trees, which send their boughs over the garden, and their bloom is beautiful to behold. We have opened some windows through which the fresh air of heaven has wafted into the wearied souls of men and refreshed them with the assurances of the Father's love, and we toil on, in our work of faith and labour of love, with the patience of hope, remembering we are successors, at once, to the weakness and to the strength of the few, feeble, and oft discouraged men to whom a divine voice said, with strength-giving inspirations, "Fear not, it is your Father's good pleasure to give you the kingdom."

In the *Cheshire* district our tulip trees are planted in unpropitious soil, and their growth is slow, but their shade is pleasant, and their bloom cheering. Being heavily weighted with the effects of the agricultural depression, the churches at AUDLEM, NANTWICH, and CONGLETON, have had difficulty in making advances, but they have marched forward, and a gratifying increase is reported.

Mr. CARRINGTON, the senior Student of Chilwell College, having accepted the pastorate of the Church at SWADLINCOTE, near Burton-on-Trent, began his work in January of the present year, and has prosecuted it with wisdom, enthusiasm, patient energy, and cheering spiritual results. That Home Mission Church has given nearly £50 to our denominational institutions this year! Think of that fact! From us it has received, according to our balance sheet, £7 10s., and the College and the Foreign Mission get little less than £50 in return! Can any of

you spend your money better than that? I dare you to the test! I suppose, altogether, that church has, since its origin, cost our Society about £300; and we have already given to our *other* denominational societies over £500 for that aid, and we hereby offer them at least £50 per annum for ever and ever. If that is not putting your talent out to usury, what is! Indeed there is no bank where you can get so much for your money as the Home Mission Bank! If we were denominationally wise we should bring our largest deposits of effort and gift into this treasury forthwith.

The church at LONGTON will, we expect, in the language of its Report, "declare off" the Home Mission Fund after this year. Steady, continuous progress, growing congregations, well attended week-night meetings, increasing Sunday schools, are inspiring items in the Longton return; and the thoroughgoing evangelistic spirit and cordial unity of the church, are auguries of much coming good.

PRESTON, the elect of the Lancashire and Yorkshire churches, has just undergone a thorough regeneration; and, as with all of us, not before it was needed. Fifteen have been baptized within the last three months. The school has increased forty per cent. Classes for young men and women are established. Temperance work is inaugurated, and the new pastor, the Rev. J. H. Smith, is doing his utmost to master the difficulties he has attacked, not without many pleasing signs of final victory.

The effort at WALSALL, initiated at the suggestion of the Midland Conference, enters upon a new and advanced stage. Conscious of its strength, though only an infant, it desires, whilst cherishing deep affection for its Nurses, to bid an affectionate farewell to one of them, and, under the direction of Mr. Hampden Lee, to become a self-directing church, anticipating that this forward movement will develop *esprit de corps*, a keen sense of responsibility, and enlarged usefulness. The Nurse at *Stafford Street* has done her work kindly, wisely, and helpfully; and the Rev. W. Lees has, by his beautiful unselfishness and charming zeal to establish this church, set us all an example of the way in which we are to overtake the increasing populations of the great towns of England.

THE TYPICAL METHOD.

This is the typical method of extending the gospel of Christ. I claim for it all the honour of apostolicity. It is the Pauline plan of going into the regions beyond, with a store of faith-begotten force for the salvation of men. And it is as scientific as scriptural. Havn't you read lately of that remarkable advance in electrical science by which a million foot pounds of electrical energy were stored in a box in Paris, carried to Glasgow, without diminution of power, and used by Sir William Thomson and Professor George Buchanan in alleviating human disease, and promoting human well-being! That is what our existing town churches must do; store divine and remedial energy in living men and women, God's saints, and transport them into the new neighbourhoods growing up beyond them, and so put Christ's saving power where it is most wanted to soothe human sorrow, mitigate human misery, and brighten and gladden human lives.

All truth that is to win its conquering way amongst men must become incarnate in some one man, or set of men, and derive from him, or them, that living momentum of loving enthusiasm which subdues opposition, compels attention, and attracts allegiance. Mere ideas do not influence us much. They are "poor ghosts," which "our sun-filled eyes cannot discern," thin vapour which cannot make itself felt. They must be "made flesh;" breathe upon us with warm breath; touch us with soft responsive hands, and look upon us with sincere, earnest eyes, and speak to us in living tones. Then their presence is power, and their action victory.

What was the use of the "idea" of the emancipation of the slaves till it became incarnate in the statesmanship of Clarkson and Wilberforce, and the active passion of Burchell and Knibb? Who was the better for the impalpable *idea* of "Missions to the heathen?" Not a soul. It was necessary it should be made flesh in William Carey in order to illumine India, and send its benediction to the ends of the earth. So the "ideas" of Christianity have to be made incarnate in Christian men and women, and through their quivering speech, lovingly generous deed, and grace-filled life, to penetrate other lives with their regenerating power. This is the divine method; and every effort to save the world that ignores it will fail. By man came sin; and by men redeemed through the man Christ Jesus must come its total abolition, and the establishment of the reign of righteousness and peace.

OUR WORK IN LONDON.

In the Home Mission report for the year 1867 you will find it stated that the London General Baptist Churches had joined with other Baptist churches in forming the London Baptist Association, entering therein on *perfectly equal terms*, without any questions being raised as to theology, and expressly for the prosecution of chapel-building work. In that Association our churches have honestly and happily worked from the beginning, fifteen years ago, contributing to its funds, and sharing in its responsibilities and toil. This year we see the result in the beautiful, commodious, and well-placed chapel at HAVEN GREEN, EALING. It is on a freehold site, which has cost £1,500, and the building itself will not be finished and furnished for less than £6,000. This chapel was opened on Wednesday, May 25; and it is essentially and truly a part of our Home Mission work, representing not only the activity of the London churches prior to and since the adoption of the Unification Scheme, and the sympathy of the church at Præd Street and Westbourne Park, but also that of many friends all over our denomination who have taken, and still take, a special interest in that important metropolitan movement.

What we are doing at Market Harborough, and other places, and what we are about to do at Wintoun Street, Leeds, I may leave, simply remarking, as to the past, that the FINANCES of the year, as represented by Conferences, show that the *Midland* is stationary, the *Southern* progressing rapidly, and all the rest, *Lancashire*, *Eastern*, *Warwickshire*, and *Cheshire*, improved. It is cheering to report an advance all along the line (excepting in the Midland district), and this notwithstanding our audit is made a little earlier than formerly. Slowly, but surely, the

conviction is deepening that this work of ours is fundamental to the well being of our entire organization in all its various departments, and lies at the basis of every denominational advance. To aid in this work is the *first* duty. Seek first the prosperity of the Home Mission, and all other denominational things shall be added unto you (that is a Revised Version); money for work in Rome and Orissa, men for your College, and churches in which they shall exercise their educated gifts. Neglect this, and though our Foreign Missions are strong to-day, they will wither and shrivel to-morrow, and the day after they will perish; though your College be full of men, you will lack the places in which you may fix them. That is my creed: and I mean to preach till it is yours. That is my text and sermon, and I will go on declaring it till I see text and sermon both embodied in a Home Missionary Institution not second in force and serviceableness to any other society belonging to the G. B. Federation.

PASTORS LEADING THE WAY.

And, first, I should like to preach to our pastors. Bear with me. You have the education of the conscience and heart of the churches, and if I can only enlist your convictions and sympathies, I have not a solitary misgiving about our future. A great moralist once suggested that it might be well if ministers would *occasionally* preach to the men of *this* century. Carlyle said he fain would preach a sermon to the poets on the duty of "staying at home" and leaving heroic ages and heroic climates alone. So I should like to get our ministers, heart and soul, conscience and tongue, into this Home Mission enterprise, and I am sure we should carry this movement to the very front rank, and clear out the stain which has so long defaced the beauty of the Baptist name in this respect. It is owing to you that we have more than doubled our financial returns within the last four years. It is owing to you, largely, that we have stepped forward as a solid phalanx against the ignorance and vice of our land. Let us have a little more daring, a little more heroic venture in our works for God, and in our education of our people in the claims of Christ and of souls upon their love and their money, and we shall see a prosperity in the future far exceeding all that we have witnessed in the past. That brave Christian soldier, Hedley Vicars, beheld the stealthy march of the grey line of Russians under cover of a thick fog to attack his regiment. Instantly he leaped the works, crying, "This way 97th, this way," and at once, by his bravery, sheathed a bayonet in his heart. Brother comrades, that is the spirit in which we would fain lead our forces forth in the attack upon the enemies of the peace and purity of men, assured that our Great General will delight in our heroism, and greet us with His own gracious and all-rewarding Well-done.

The churches cannot fail to respond to such brave and self-denying leadership. They must, and will, come up to the help of the Lord, to the help of the Lord against the mighty. Pressensé says, with touching pathos and incisive truth, "A church which does not love those who are hurrying downwards to ruin, which cannot weep over human misery, whose only care is for itself and its privileges, is not a church; for it resembles its Head in nothing but the name, and it bears His

name only to dishonour it." But we are persuaded far better things of our churches. We have the right gospel: broad, free, and full; a gospel for every man, and for all the evils of every man. Of that we have no doubt. We have the right method: the establishment of Christian churches in the midst of the people, at their very doors, and close to their troubled hearts and darkened lives. Of its divineness we dare not doubt. Our one want is power, the power of living, heart-swaying convictions of duty to the Lord Jesus and to the souls of men. Moved by these we should each do what we could to give to our countrymen the unspeakable blessing of a knowledge of the saving gospel of Jesus Christ.

We cannot all be heroes,
And thrill a hemisphere
With some great, daring venture,
Some deed that mocks at fear;
But we can fill a lifetime
With kindly acts and true.
There's always noble service
For noble souls to do.

We cannot all be preachers,
And sway with voice and pen,
As strong winds sway the forest,
The minds and hearts of men;

But we can be evangels
To souls within our reach.
There's always Love's own Gospel
For loving hearts to preach.

We cannot all be martyrs,
And win a deathless name
By some divine baptism,
Some ministry of flame;
But we can live for Truth's sake,
Can do for her and dare.
There's always faithful witness
For faithful lives to bear.

JOHN CLIFFORD.

The Home Missionary Meeting at Norwich.

THOSE who were present at the Annual Public Meeting held in the handsome building called the Unthank's Road Baptist Church will have a sufficiently vivid recollection of the character of that meeting. But to those who, through no fault of their own, were unable to be present, an epitome of what took place may prove acceptable.

The Treasurer, Mr. T. H. HARRISON, was able to make the cheering announcement that the subscriptions and collections were decidedly in advance of last year. This, and other signs of the times, warranted the suggestion made by the Secretary, that a forward movement should be made to secure the erection of another Home Mission Chapel.

The Chairman, Mr. J. H. TILLET, M.P., in the course of a remarkable speech, delivered with great force, expressed his sense of relief in coming away from the excited debates of the House of Commons to preside at that meeting. Glancing briefly at the political situation of the country, particularly with regard to Ireland, he then turned to the consideration of the church and its duty in the world. He advocated greater earnestness on the part of Christian workers, and pointed out how very little had been done to elevate the ignorant and depraved population living in the courts and alleys of our towns and cities. They had among them a large number of ministers and missionaries, and that inestimable agency, the Sunday school. There had been hundreds and thousands of Bibles and tracts circulated in this country, and what results had been achieved? He considered that they

were not at all commensurate with the efforts that had been made. He attributed this to the lack of enthusiasm on the part of the Christian teachers of the present day, and because they did not sufficiently set forth the Christianity revealed in the life and character of Jesus Christ. The other day he took up the three volumes of "Tancred," a book written by an able man now no more. On turning it over he came across a very interesting passage in the second volume, where Tancred is near the city of Jerusalem. He comes into the presence of a beautiful Jewess, and asks whether she had read the sacred books of the Christian. She replied that she had, and had been struck by the fact that they were written by Jews. "Your Redeemer belongs to our royal house," she adds, and then she goes on to make this remark—"The Christianity which I draw from your book does not agree with the Christianity which you practice. I presume, therefore, my notions must be heretical." Tancred replies—"You must be guided by the Christian church." "Which church?" she asks. This remark throws Tancred into confusion. He would fix the attention of his reverend brethren on the fact to which he had referred, and urge them to preach with the same fidelity and earnestness which characterised the early preachers, and the lower strata of the population would not remain untouched. In his opinion nine-tenths of the working classes of the country were uninfluenced by the teachings of Christianity. This was not a safe condition for our country. The future of the nation will be in the hands of the people. No power on earth can resist the advance of popular liberty. It will be a good thing for England if it do not come into power before they are fit for it. The great danger of England at this moment was, not in American competition, not in agricultural depression, but in the fact that the masses of the people, in whom is the power of government, are untouched by the influences of Christianity. If this is not remedied, the ascendancy of our country will be lost. He was anxious that the churches of the land should awaken to a sense of their responsibility, and he would urge them to rise to a knowledge of the greatness of humanity, and to carry to the world Christianity in all its simplicity.

The Rev. D. MCCALLUM, of Chesham, in speaking of the "world-wide aspects of Christianity," pointed out that whilst the classes spoken of by the Chairman were in great want of the gospel, there was also pressing need for carrying the saving truths of Christianity to the merchant, the doctor, the artist, the lawyer, and the well-to-do classes generally. Many of these he believed were drifting farther and farther away from the good old-fashioned feeling of reverence for Christ and the Bible. To win these, concentration must be the word. The secret of our failure in the past and the danger of the present is isolation. Isolation means dissipation. Concentration is almost certain to ensure success. Let our churches concentrate their resources, and their sanctified energies upon one point at a time—erect here and there, in our large centres of population inviting sanctuaries. Let these sanctuaries be presided over by cultured piety; let the services be attractive, intelligent, spirited, and depend upon it they will attract and win the people.

The Rev. G. S. BARRET, B.A., in a telling speech, windowed by anecdote, said that although he had no desire to be called a pessimist in religious matters, he thought there were serious symptoms

in the church at the present day. There was, for instance, the portentous tendency to Ritualism in the Church of England. The Nonconformists had not yet recognised the gravity of this question; and he was afraid that it was an omen of the greatest import for the future of our country that there was not that intense abhorrence of Romanism there was formerly. Another fact of equal magnitude was the slow but sure growth of a desolating unbelief in certain classes in this country. He considered they had only touched the fringe of the storm. The vagaries of scientific men did not trouble him, but the frightful prevalence of materialistic philosophy was what disturbed him. What was the meaning of the philosophy of which Herbert Spencer and Professor Huxley were the principal exponents? Its effect was to make men throw off responsibility for their actions. To counteract the influence of this false philosophy they must preach Christianity in all its purity and beauty. He was afraid Nonconformists had forgotten the church in preaching to the individual. Ministers, office-bearers, and members, must awake to the fact that it was no use telling England that there was greater purity in the Nonconformist churches than in the Established churches, unless they exhibited it in the conduct of their church affairs. They wanted to show that they were beautiful with the spirit of Christ. In conclusion, he urged them as Dissenters, as Evangelical Nonconformists, not to be content with asserting their principles as a protest against establishment, but let each one of them go back to their churches determined to exhibit to the world the true ideal of members of the family of God.

The Rev. J. J. FITCH, of Nottingham, referred to the squalor, ignorance, and immorality in which vast masses of the people were plunged. Drunkenness was prevalent, which wasted sufficient money to speedily discharge the National Debt; and pauperism drained £7,000,000 a year from England's resources. These were the spots in our feasts of charity, and blots on our English life. He believed that the Board schools were accomplishing a great work in educating the youth of the country, and the colporteurs were effecting great good among the lower classes: but what they wanted was that Christians should become more active politicians, and use all legitimate effort to put down vice and temptation. Christianity meant the purification of politics; and no Christian could afford to be heedless of the moral consequences that arose from the laws he helped to make. The masses of the country were without the influence of Christianity; and the great necessity of the present day was that the church should be more in earnest.

A hearty vote of thanks to the Chairman evoked an eloquent response, and brought the meeting to a pleasant termination.

J. FLETCHER.

THE STRONG ARGUMENT for the truth of Christianity is the true Christian—the man filled with the Spirit of Christ. The best proof of Christ's resurrection is a living church, which itself is walking in a new life, and drawing life from Him who overcame death. Before such arguments ancient Rome herself, the mightiest empire of the world, the most hostile to Christianity, could not stand.—*Christlieb.*

Sixty Years' Work in Orissa, and its Lessons.*

In the year 1692 there died in this fine old city Thomas Grantham, an honoured servant of God, a minister and messenger of the baptized churches of Lincolnshire. He was buried in St. Stephen's Church, in the middle aisle of the church, and the vicar of that day, the Rev. John Connould, read the burial service over the grave, bearing testimony to the eminence and worth of his friend, and declaring that in his death a great man had fallen in Israel. I have this morning read the record of the burial of Thomas Grantham in the parish register in the vestry of St. Stephen's Church; though I could find nowhere in the church a monument to his memory, nor even a stone to mark his grave, or that of his friend the vicar, the Rev. John Connould.

In those days there were no missionary societies for the propagation of the gospel among the heathen, and there were no missionaries at work—at least who had gone forth from the midst of English Protestants. England had other questions agitating her life, and a great contest was going on about the divine right of kings, and the religious and civil liberties of the people—subjects always full of interest to Englishmen, and not yet altogether and finally settled. But Thomas Grantham, who had suffered severely in the pressure of those times, looked forth from their midst with the spirit of the seer. In his chief work, which exists to-day in dusky quarto, he discourses upon “Primitive Christianity.” Now he who writes on Primitive Christianity is sure to hit upon great truths and inspiring creative ideas if only he be true to his text. Thomas Grantham closes his volume with “earnest motives” for the propagation of Christianity among all the nations of the earth. He declares it is not impossible; God wills it; it is a nobler venture than any commercial venture; it is grander work than winning battles and securing perishable earthly crowns. “Glorious and worthy actions,” he says “do excite great spirits to undertake them. How have men undertaken to subdue nations, yea, the whole world to themselves? How much better to endeavour the subjection thereof to God, that souls may be saved and the kingdom of Satan subverted? A necessity was laid upon Paul to preach the gospel; it is strange no man should be under a necessity now. The darkness of many nations is as great now as then.” Then, citing motive after motive, he gives this as the last, “The certainty of being highly favoured of God in the work,” when done in faithful endeavour, for “small beginnings often prove excellent,” and according to ability and opportunity we shall find our reward. “May these motives,” he adds, “be some way useful to further the sincere reformation of religion where it is wanting, and the propagation of it *where it is not known*, to the glory of God, I have my end.” These are the last words of “Primitive Christianity.” This conclusion is the conclusion he who studies Christianity in the pristine purity of it must ever reach. A necessity is laid upon us to preach Christ to the nations, to propagate the gospel *where it is not known*. It is possible; God wills it; it is a noble venture, a heroic and glorious service; and the wealth and honours

* An Address delivered by the Rev. T. Goadby, B.A., in the Prince's Street Congregational Church, Norwich, at the Annual Meeting of the General Baptist Foreign Missionary Society, June 22, 1881.

of the world are poor and meagre in comparison with success in winning men to Christ, and receiving the crown of heavenly and imperishable splendour.

The voice of Thomas Grantham was a voice crying in the wilderness. Exactly a century must pass away after he died before the modern Protestant missionary movement was inaugurated by the formation of the Baptist Missionary Society at Kettering, and nearly a century-and-a-half before the denominational descendants of Thomas Grantham should take part in the great missionary enterprise which, after the revival of religion in England, struggled into birth. But the day came. The *necessity* was felt; and to preach the gospel *where it was not known* was the key-word which opened Orissa to Bampton and Peggs.

The Secretary has briefly sketched the labour of sixty years. Thomas Grantham's words have been fulfilled. "The Lord has given favour to us in the work, done with faithful earnest endeavour. Small beginnings have proved excellent; and according to ability and opportunity we have found our reward in propagating the Christian faith *where it was not known.*"

Now it is the success of mission work, under the limitations of ability and opportunity, and notwithstanding great difficulties, that Thomas Grantham predicts. This is just the kind of work our Mission has done, and just the kind of success it has attained. I would call attention to *one or two points of interest in the history of this mission upon which, it seems to me, we may with advantage reflect, and from which lessons of encouragement may be drawn.*

The first thing that strikes one is the *provincial character of the Mission*. It was from a small village in Leicestershire that the question of Foreign Missions was first mooted among us, and by the midland churches that it was first seriously entertained. The first missionary was ordained at Loughborough, the second at Wisbeach. The headquarters of the Society were at Derby, where they are now; and the chief supporters of it were in the churches of villages and towns in the midlands, in the north, the south, and the east. All along the Society has had a provincial character. Its officers, its treasurers and secretaries, and its missionaries, have been provincial men. It has never held one single meeting in Exeter Hall; and amidst the great religious anniversaries in London its name never appears. It has ventured to appeal to the churches and the public only from its provincial centre; and modestly provokes no comparison and undertakes no friendly rivalry with the great historical societies in London. Now what can such an organization expect to do? What can it hope to accomplish, having its centre of operation so far from the metropolis of the land? It may, perhaps, *first of all, find a fit and suitable sphere of labour.* So it has done, as by a remarkable Providence. The favour of the Lord is herein certainly shown. Orissa, to which its first missionaries were directed, has emphatically a *provincial character*. Its historian speaks of the people as a homestead-loving people, clinging to village life, forming large towns as much like villages as possible; developing no tendency towards city life; carrying with them, when forced to betake themselves into towns, all the habits of the country. "At Balasore, in spite of its

mercantile character, village life goes on in the heart of the town just as it does in the remotest homestead. The cows are driven forth in the morning, and straggle back to the sound of the conch-shell at sunset. In harvest-time the hot breath of the bullocks treading out the grain blows into the face of the passer-by along the streets; and busy citizens pile up the old-fashioned Oriya rice-stacks within sight of the Market Place." About Cuttack is every condition which should lead to the growth of a city, yet the population since 1825 is but little increased. The great bulk of the inhabitants of Orissa live in villages and small towns, and city-life is avoided rather than sought. Here are clearly a provincial people, in tastes and habits and usages, perhaps as well as distance, far enough away from Calcutta, Madras, and Bombay; and it is in accordance with the fitness and propriety of things that a provincial Society in England should seek their evangelisation. But this puts our work under limitation and difficulty. *Provincial people are slow to change*; conservative in thought and custom; not readily accessible to new and strange ideas; often held by superstitious and traditional usages in hard and willing bondage. Christianity was accepted and recognised in the great cities of the Roman Empire when the provincial population, as the very names import, were "heathen" and "pagan." Moreover the limitation and difficulty are felt at home too. For, as a provincial Society, it is not probable that large and abounding resources will ever be available; and possibly no great world-famous names will adorn its annals. As a matter of fact the resources of this Mission have always been extremely limited; and the marvel is that so much has been accomplished with such slender means. But in the provinces economy and thrift are perhaps better known than in some metropolitan circles. With respect to great world-famous names, I shall not, I am sure, be supposed to undervalue our excellent and devoted missionaries, or to do dishonour to our denominational history when I say that our missionary work has been done by men without what the world would call brilliant gifts, and the impressive originality of genius. There have been pioneer-men like the venerable John Gregory Pike at home, the founder of the Mission; and like Bampton and Peggs abroad, who were the first to enter Orissa as messengers and heralds of the Cross. There have been eloquent "vernacular" men, like Lacey and some of our living missionaries, who speak to the people in their own idioms—in their own tongue wherein they were born—the wonderful works of God. There have been men of literary gift, like Dr. Sutton, who first sketched for us Oriya History; and Dr. Buckley, who revised the whole Oriya Bible, and gave it to the province some years before our own Revised New Testament version has appeared. There have been practical business men, like the indefatigable Brooks, with his cast-iron missionary, the printing-press, scattering far and wide over the province a healthy Christian literature, as well as copies of the Word of God itself. There have been noble women whom Orissa will not easily forget, labouring in school and orphanage with tender and loving spirit, and a self-devotion at once heroic and sublime. There have been native preachers and workers conspicuous among their own countrymen for self-denying and earnest service. But who will ever speak of any of them apart from the circle of the Orissa Mission's supporters and friends? Their names are not sounded through the

trumpet of the world's fame. Their honour is not emblazoned on the page of the world's history. Their record is on high; and their worth and virtue may, perchance, shine out resplendent in another system of things than this, and when other names, now highly honoured, are forgotten—have, indeed, “melted into the infinite azure of the Past.”

In this limitation of resources and scantiness of fame there is a remarkable affinity with the province which is our seat of labour. Orissa is not superabounding in wealth. “It does not pay its share of interest in the public debt,” says Dr. Hunter; “it contributes scarcely anything to the general expense of Government. It is as much as it can do to defray the cost of its police and its own works of irrigation.” Its reputation, too, is as meagre as its wealth. “No splendid historical characters adorn its annals. Even in literature—the peculiar glory of the Indian race—the people of this province have won no conspicuous triumph. They have written no famous epic; they have struck out no separate school of philosophy, elaborated no new system of law;” and as to enterprise in the sphere of things physical they have “not even coped with the primary task of subduing the forces of nature to the control of man.” But much of the work of the kingdom of God must always be among such men, and must be done by those who bear no world-famous names. *God makes men great in His service rather than calls them to it because they are great*; and the message of the gospel is to the whole family of man, rich and poor, gentle and simple alike. Moreover what right have we imperatively to demand genius and rare endowments in the work of God, or reserve our sympathy and withhold our aid unless we find it? Are we any of us so wonderfully gifted ourselves? “It is the rather dull person,” says George Eliot, “who appears to be disgrusted with his contemporaries because they are not strikingly original:” and a greater than George Eliot has said, “Ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble are called; but God hath chosen the foolish things of the world to confound the wise, and God hath chosen the weak things of the world to confound the things that are mighty . . . that no flesh should glory in his presence.” The great names the world honours have but rarely much sympathy and interest in Missions among the heathen. Three distinguished personages in literature and statesmanship have passed away from our midst during the last few months, and not to one of them should we look for very much encouragement in preaching the gospel among the heathen. Thomas Carlyle, the noblest and greatest of the three—nay, not to be considered in such comparison—Thomas Carlyle, the historian of the French Revolution, the biographer of Cromwell, the gruff and implacable opponent of modern democracy, would probably look upon the question of Missions to the heathen as he did upon the question of the Emancipation of the Negro, or the reformation of the criminal class. “Evangelize Orissa!” one can imagine him saying, “Evangelize Orissa, with its black regiments of the Devil's own;—worshippers of Mumbo-jumbo of Pooree! Benevolent futility! Sugary disastrous jargon of philanthropy, universal syllabub of philanthropic twaddle! Put spade and hoe upon them; lead them out into cosmos to grapple with grim eternal facts of flood and famine, with mud-demons in dismal pestiferous swamp, to build an honest redoubtable rampart against the weltering

chaos, the primeval whirlpool and mud-ocean that afflicts the shores—holy water from the sacred pepper-box temple of Mumbo-jumbo proved ineffectual—so the province may become a veritable habitation of the gods, and Mumbo-jumbo vanish from the planet to the nethermost regions!"

Lord Beaconsfield, with his pride of race and passion for British ascendancy, would hardly regard with enthusiasm the work of Missions; and certainly his imperial aspirations, his scientific frontiers, his Afghan and Zulu wars, have had no tendency to help the work of Missions in India or Africa.

George Eliot, notwithstanding her large human sympathies, sees oblivion and eternal night as the fit issue and end of the common-place life of the crowd, and does not realise the intrinsic value of human nature. She speaks of the picturesque old castles of the Rhine as belonging to the grand historic life of humanity, thrilling one with a sense of poetry, akin as they are to the mountain and the pine, and recalling days of splendour and colour, and the stir of life. But the ruined cottage-homes on the banks of the Rhone, she says, awaken no poetic emotion, thrill with no sense of grandeur, for they are a sign of sordid life, of ugly common-place existence, of lives which are "part of the gross sum of vitality that will be swept into the same oblivion with the *generations of ants and beavers.*"

This may be the case to the artistic mind and from the point of view of the Comtist—for George Eliot, like Harriet Martineau, had abjured the Christian faith, had "snapped the last link that bound her to an effete superstition, and become a free rover on the breezy common of the universe;"—but from the high moral point of view Christianity gives those old robbers of the Rhine with their strongholds, whither, spider-like, they retired after devastating the earth with their wretched ambitions and quarrels, are rather sordid, vulgar, melodramatic, common-place. But the simple cottagers on the banks of the Rhone, if they had hopes and aspirations reaching out to infinity, may have lost the commonness of life, and entered into fellowship with the Eternal God! All depends upon your point of view. I saw a sunset once from the top of the Brocken, which was a magnificent dissolving view of intolerable splendour and glory, such a scene as one never could hope to behold this side Heaven; but down below, to the dwellers on the plains, the angle of vision being changed, only dull heavy clouds were visible, whose gloomy blackness was hardly fringed with the common-place radiance of an every-day sunset. In like manner, much that is dull and common-place in our life vanishes if we can only get up to that elevation of thought and view which the grace of God and the gospel of Christ give—if we can see the upper and heavenly, instead of the lower and earthly side of things. Instead of "sinking into oblivion with ants and beavers," we walk among the shining ones in the land Beulah.

Our work in Orissa, as all true real Christian Mission work everywhere, has been all in this direction. To take the commonness out of life, to lift man up above the "generations of ants and beavers;" to give him new ideas of himself as made in the Divine image, and capable of Divine character; to give new ideas of the universe, of God, of life,

of duty, of time and eternity; to pour the radiance of a heavenly sunshine about a dull, weary, common-place existence.

The work in Orissa has succeeded. God's favour and blessing are upon it. From idolatry and degradation men and women have been rescued. The great Christian ideas have struck root; the regenerating grace of God has been effectual. And not only is there the enlightenment which pure literature gives, and schools help to diffuse and make useful, but the security of the perpetuity of this enlightenment is given in the planting of the Christian church,—the society of discipleship in Christ, the companionship and brotherhood of the grace and spirit of God. These churches are living churches, with native deacons and preachers, centres of new gracious influence and power, the first plants of grace that shall thrive and multiply and yet cover the land, and make the jungle and the swamp a very garden of the Lord. "Small beginnings," says Thomas Grantam, "often prove excellent." These "small beginnings" are for Orissa the millenium in embryo. The promise of the future is in them, for they are endowed with the power of eternal life. That box of electricity of mighty force, carried the other day from Paris to London without waste of power, is doubtless a new scientific wonder. What uses may come of such portable storing of electric energy we know not. But, in the Christian church, in the living body of the faithful, is a mightier energy, a stored-up accumulated force of life and power, an energy never to be exhausted and out-spent, because reproductive, progressive, ever-growing, perpetually supplied afresh from the immortal energy of God.

Our work in Orissa has had its limitations and difficulties, and is prosperous and successful nevertheless. But there is one limitation yet to be mentioned which we shall do well to ponder with thoughtfulness and care. Whatever success has been won by God's grace, has been but the *reproduction of our own life and spirituality*, the planting and growth of churches in Orissa, somewhat as already churches had been planted and had grown in the Midland counties, in the North, and elsewhere at home. The story of the rise and progress of the Barton Church, springing from seven members, and spreading in twenty-five years over four counties, is just the story of the church at Cuttack, flourishing and growing with young life, and throwing out branches, or planting new churches, all around. It seems, then, *that the good we do is the expression and reproduction of the good we have; that the life we diffuse is the copy and extension of the life that animates us.* It follows, then, that we need more vigorous life and work at home if we would expect them abroad—larger extension and success here, if larger extension and success yonder. There are no great cities to enter in Orissa—no Calcutta, Madras, or Bombay; but there are great centres of population at home—Manchester, Bristol, Liverpool. Our brave brother, Clifford, in London, is working nobly for church extension in the metropolis. We need the like work doing elsewhere. The resources of our Mission, in material and in men, would be largely increased, and the work could expand more readily, if, for this end, we could lay under tribute these great centres of industry and of wealth. *The energy and enterprise of city life, too, would get into our provincial churches, and react on our Mission churches,* if we were more closely connected with

urban populations, just as the pace of the Midland Railway was quickened all along the line when direct access to the Metropolis was obtained.

We cannot rest where we are; we must advance at home and abroad. Many motives unite their force to induce us to extend our operations in Orissa. The hill tribes are yet almost unvisited; and, with their high courage and vigorous character, they will play an important part in the future of India. The diffusion of English and Western ideas is producing great and rapid change in thought and feeling in India. Mother of Empires, as England is, she can hardly doubt that she is creating a new member of the family by her rule in the East. "I do not believe," says Dr. Hunter, "that a people who number one-sixth of the whole population of the globe, whose aspirations have been nourished from their earliest youth on the strong food of English liberty, can be permanently denied a voice in the government of their country. I do not believe that races among whom we raise a net revenue of thirty-four millions sterling, and into whom we have instilled the maxim of no taxation without representation as the fundamental right of a people, can be permanently excluded from a share in the management of their finance. I do not believe it practicable to curtail, for long, the right of the freest criticism on their rulers to two-hundred millions of British subjects, who have the speeches of Mr. Gladstone and Mr. Bright at this moment ringing in their ears." "Representative institutions will, before long, not only be possible, but necessary." But religious should precede civil liberty, that civil liberty may be well based and secure, and rightly used. The laws and institutions of the gospel of Christ will be the fittest preparation for the freedom and self-government England is teaching Hindostan. Liberty, without high religious character, is often license and moral anarchy.

But the great motive, that which will move the mind and heart most steadily and purely, that which was in Thomas Grantham's thought, is ever, that in this Mission work we rise up above what is local or denominational—above what is provincial and national, and take part in the *eternal work of God in the universe*. There is such a work. It has been going on from the beginning, in all history and life; it is going on now, and will go on until the consummation. The universe, time, history, are not created and formed in vain. God is in the midst of His own universe, controlling its forces, inspiring its life, shaping and directing its course and destiny. Man, created in God's image, capable of knowing Him, and having fellowship in His thought and life and blessedness, God is bringing, as His great eternal purpose, into harmony with Himself. In giving to men the knowledge of Christ and His salvation, in bearing the message of truth and grace and love round the whole world, we take part in God's eternal work: the commonness of life is gone; the degradation of being and thought is no more; character, spirit, our whole nature and experience, are elevated and ennobled; we make our lives, and the lives of others, nobler, grander, divine; we rise up to the lost divine ideal of humanity found now for ever in the Lord Jesus Christ; and participating in the thought and purpose of God, we share His life and character and blessedness; and stand ready for the grand eternal consummation of time's eventful history, when the curse shall be removed, the last enemy vanquished, Paradise return, and God be all and in all!

THOMAS GOADBY.

South African Notes.

LEAVING Southampton about two o'clock in the afternoon of April 1st, the *Anglian* S.S. sailed along the South coast of England, past the Isle of Wight, as far as Plymouth, arriving about three the next morning. Here we stayed until two p.m.; then, having received the mails, off we steamed, going right out to sea, through the Bay of Biscay into the broad Atlantic, not seeing land for four days, when the distant coast of Portugal, and the Rock of Gibraltar, at the entrance to the Mediterranean, came into view.

A week after leaving Southampton the beautiful island of

MADEIRA

gradually appears on the horizon, and the view, as we journey along its coast, is magnificent. The soil is of a dark red colour; and, contrasted with the dark-green of the vegetation, and the pure whiteness of the houses (which look like white stones thrown here and there), produces an effect unequalled for its loveliness and interest. Passing round one side of the island we arrive at Funchal, its principal port, where innumerable copper-coloured boys swarm round the ship, in small boats, having come out to try and earn a little money by exhibiting their powers of diving after coins thrown into the water by the passengers. When first we arrive the boys will not dive, shouting that they can't see the money; but when they know the ship is about to start their eyesight suddenly becomes better, and they dive for any coloured coins with surprising alacrity and success. Shortly after anchoring the Portuguese Custom-house officers come on board—permission is then soon given to go on shore. Rowed in boats by the natives, who pull hard for about ten minutes, we reach the beach, which is on a steep incline and composed of smooth stones. Our boat being too heavily laden, some of us change into another; and then, waiting for a big wave, several boatmen rush into the water and catch hold of the sides of the boat, whilst another puts a roller under her bow, and away we go just as easily as if we were being rowed to the side of an English boat-house, instead of being hauled up some dozen feet of stony beach.

Once landed, we find that our heads still swim with the motion of the vessel, and therefore think it best to engage the best looking guide in sight to take us over the pretty and romantic town. The streets are paved with stones placed on end, forming squares, triangles, and every other imaginable figure, and are very narrow and steep. The fruit-market is a great cheating-place; the dealers, with the usual foreign idea that Englishmen are made of money, charging double what they would charge the natives. As we walk through the town, and visit the churches and public buildings, we are solicited for alms by about every third person we meet, who is blind, lame, or deformed in some way. Then we get into a bullock-sledge and glide over the stones (much more easily and smoothly than if we were in the most perfect English carriage) to the landing place; settle with the guide in silver, as coppers are not so valuable here as at home, and jump into the same boat again; five or six men taking hold of the boat, wait for a large wave, give a good hard push, and off we go on the "briny deep" once more—wet-

through if your seat is in the bow of the boat, but dry and comfortable if in the stern, and able to laugh at your poor half-drowned companions.

We are on board just in time to see the last of the stores shipped; amongst which are bananas, vegetables, and some six or eight Madeira bullocks, of painful leanness. The bell rings, and the decks are cleared of all sorts of traders, one Portugese, hurrying away, crying like a girl because he has had a good thrashing for attempting to steal a passenger's coat, to which said passenger slightly objected, and expressed his objections by giving poor Portugese a specimen of English muscular force.

The next land we see, as we sail in beautiful weather, and on a calm and tranquil sea, is the snow-capped

PEAK OF TENERIFFE.

Passing between it and the Canary Isles we have some very good views. Innumerable birds are flying about; pink shell-fish float on the water, while in the distance a shoal of dolphins and one or two sharks give to the whole a most picturesque appearance. Then we see no more land until, after passing the Equator, the dim outline of Cape Verde, far in the distance, breaks on our sight.

TABLE BAY, SOUTH AFRICA,

is reached at 8.5 in the evening—twenty-six days after leaving Southampton. (Many steamers accomplish the voyage in twenty-one days.) We cast anchor for the night, knowing that there will be no opportunity of getting into dock before daylight. The first view we have of

CAPETOWN,

is, therefore, at night-time, and reminds us of an extensive railway goods-shed—the surrounding mountains standing out in the darkness, and the regularity of the gas-lamps completing the illusion. But the morning comes, and the whole scene is changed. The Devil's Peak, Table Mountain, and the Lion's Head and Rump, form a protecting semicircle to the town at their bases; and the broad Bay, some eight miles across, together with the forementioned mountains, makes a most interesting picture.

Slowly steaming into the Alfred Docks, which are indescribably filthy, and not half large enough for the quantity of shipping that comes here, we have our first view of the real "blacks;" the quays swarming with all tribes and colours, from the light copper-coloured Malay to the black woolly-headed Hottentot, with here and there an European face to relieve the monotony. After wearily waiting several hours for the luggage to be brought on deck, and passed by the Custom-house officers, we are *free* once again, and experience the refreshing sense of being able to go as far as we like and where we please. But life's limitations soon make themselves felt. Lodgings are a necessity. A room for the night is engaged in an hotel; the luggage is deposited; dinner and the "paper" are enjoyed at the same time, and away we go enquiring for the principal places of interest in the town. Starting from the Western Railway Station, we walk up Adderley Street (the "High" or chief street of the place), pass a large and commodious stone building called the Commercial Exchange, containing besides several *suites* of offices, a

lofty and convenient reading-room. Next we come upon the Dutch church, the old Post Office, and various other places of note. The houses are built in blocks; thus giving an extremely regular, but monotonous appearance to the place. The pavement is all heights—everyone having it laid to suit his own convenience—thereby compelling foot passengers in quest of comfort to walk (or if it is wet weather, to wade,) in the road.

At the top of Adderley Street is an avenue, three-quarters of a mile in extent, known as "The Avenue," on the right hand side of which are the Public Library and Museum, the Botanical Gardens, and the South African College; while on the left are the Government House and Gardens, and the new Houses of Parliament, now being erected at a great cost. A little to the left of the "Avenue" are the present Houses of Parliament and the Skating Rink.

Retracing our steps, we turn round by the Exchange into Darling Street, which skirts "The Parade," a piece of grass-covered ground used for reviews, auctions, sales, and anything else for which a large area is required. Taking the second turning to the right, we come into Plein Street, a very busy, low, Kaffir street, where Malay and Kaffir men, women and children, attired in the most gorgeous costumes, are singing and laughing, jumping and *smoking* (men and women both) like veritable maniacs.

A recent storm having committed sad havoc, we pay a visit to the scene of the disaster, where roofless cottages, broken trees, and bursted sewers—in one place a chasm more than twenty feet deep—bear witness to the tremendous energy of the rushing torrent. Just as we arrive a serpent, some six feet long, is being killed. It is the first that has been caught in the town for several years, and must have been brought down by the force of the water.

On the side of the Devil's Peak, and to the left of the town, is a *Waterfall*. The ascent, on a windy day, is somewhat dangerous, since the path in some places is only a foot wide; but the views are worth all the risk. On one side we have Capetown and Table Bay; and on the other Simon's Bay, pleasant vineyards, and various towns. The Waterfall alone well repays the journey by its surpassing loveliness. There is a narrow opening some 100 feet above you, gradually widening as it descends, jagged moss-covered rocks forming the ridge over which the water tumbles and rushes and leaps. The sides of the chasm are covered with moss and small bushes, whilst the water flows in silver streams and trickles all round with its merry music. The entrance to the rock on which we stand is almost concealed by hanging trees, and is the only part not covered with verdure. Beauty and grandeur blend together and produce a charming and impressive scene.

Another interesting climb is round the Lion's Head and Rump, on the opposite side of Capetown. There the scenery is of an entirely different character, and exceedingly varied; reminding one, in some parts, of the hills and dales of Yorkshire. In other directions you see nothing but the ocean as far as the eye can reach; and, while looking northward, numberless rows and hedges of tropical plants remind you that you are not in dear old England, but in South Africa.

JOHN HOWE CLIFFORD.

The One Hundred and Twelfth Association :

ITS SESSIONS, MEETINGS, AND SERVICES.

THE first Association held in Norwich was one that will live long, not only in pleasant reminiscence, but also in sober history. The business sessions were marked with diligent application, and the public meetings with practical enthusiasm. As a matter of course the "Assembly" was not so large as usual; but the journey eastward tested the devotion of our people, so that it might be said, we hope without offence, we had most of "the cream" of the denomination at our recent annual gathering.

MONDAY (JUNE 20TH)

AFTERNOON was occupied with meetings of the Home Mission, College, and Building Fund Committees; and in the EVENING a devotional service was conducted in St. Clement's chapel by Rev. G. Taylor. Several brethren prayed, and the chastened feeling which invariably characterizes this opening service, was manifestly present. This was followed by a service for young people, though "children of a larger growth" were vastly in the majority of the audience. Rev. R. P. Cook, of Nantwich, delivered a thoughtful address, and Rev. E. H. Jackson greatly interested the little ones with a sermonette on "My Jewels."

TUESDAY

was begun with a devotional service at 7.0 a.m. Rev. James Parkinson, of Queensbury, presided. Prayer was offered by Revs. C. Rushby, W. Stone, and T. A. Wheeler (Unthanks Road), and Mr. G. Cholerton, of Derby; and the present writer gave an address on "The Place of Prayer in our Modern Life." Our President, Rev. Dawson Burns, M.A., was introduced by his predecessor in the chair shortly after ten o'clock, and delivered as an Inaugural Address the admirable review of our country's general advance since 1781, and useful exposition of General Baptist principles, which has since been published under the title of "A Century's Progress."

Then followed the vote of welcome to ministers of other denominations, which was responded to by Rev. G. S. Barrett, B.A. (Congregationalist), who spoke with manly frankness of our sectional differences; and a cordial reception was given to the deputation from various Temperance Organizations in the city.

The Secretary's Statement was prepared with Mr. Fletcher's usual clearness and suggestiveness. It contains matter for thankfulness, though the apparent want of aggressiveness on the part of churches in our Midland centres is a subject for serious enquiry and speedy effort.

A considerable amount of business was transacted during the remainder of the morning, and in the afternoon the Foreign Mission Committee held its annual meeting in St. Mary's school-room.

The Home Mission meeting, with which the day was closed, is reported elsewhere.

WEDNESDAY

opened with the Local Preacher's Conference at 7.0 a.m., in St. Clement's chapel. Mr. Councillor Dakin took the chair, and Mr. W. R. Wherry, of Bourn, read a paper on "The Need of increased and better organized Local Preacher's Work in our Churches." The discussion was led off by Rev. R. F. Griffiths, and Revs. R. P. Cook, G. Towler, B. Wood, Messrs. Hobson, Atton, Sharman, Mallet, Ward, and Bembridge continued it. A resolution passed at this Conference gave rise to subsequent action on the part of the Association, in accordance with which our Local Preachers' Associations will henceforth be organized under the direction of the Conferences.

The Sunday School Conference, held in the lecture hall of the attractive and well-appointed school premises attached to Princes Street Congregational church, was as successful as ever. The paper read by Mr. S. D. Rickards, of London, on "The Work of the Church among the Young" was, without exception, pronounced "excellent;" and the discussion of the subject, continued by Messrs. J. Mallet, J. J. Anderson, and J. Neal, the Revs. E. H. Jackson, and J. C. Jones, M.A., left nothing to be desired but the thorough reform of our present system for the religious education of the young—so strongly insisted upon by all the speakers.

Worship was commenced at 11.0 a.m., by Rev. B. Wood, and for the First Association Sermon Rev. W. Bishop gave us a discourse upon Phil. ii. 5 to 8—beautiful equally for its clear diction, effective delivery, real pathos, and intense spirituality. It is satisfactory to know that, at the urgent request of the Association, Mr. Bishop is having the sermon printed.

At 3.0 p.m. the Lord's Supper was observed in St. Mary's Baptist chapel. Rev. George Gould presided, and Rev. J. H. Atkinson gave the address.

The Foreign Missionary Meeting, held in the evening, is described in the *Missionary Observer*.

THURSDAY

was "a busy day." At 7.0 a.m. Rev. W. Sharman preached the Second Association Sermon from I. Peter v. 10. At 9.30 Chilwell College business came on. The reports of Tutors and Examiners were extremely gratifying; whilst the message from the Committee led to such action on the part of the Association, that it is probable we may not have to write again of *Chilwell* College; for it was decided to utilize the new Nottingham University for teaching purposes, and a Committee was appointed with discretionary power, in conjunction with the Trustees, to transact all necessary business with regard to the present property.

Dr. Durgin, of Hillsdale College, U.S.A., upon delivering his address as a deputation from the Freewill Baptists of America, received quite an ovation. The Assembly gave its welcome standing, and the worthy Doctor spoke with much brotherly feeling, genuine humour, and pointed earnestness.

At noon Rev. F. W. Cantrell read the Association Letter, on "The Adaptation of our Church Organization to the Wants of the Times."

It was an epistle prepared with discrimination, breadth of view, and the wisdom of experience. The recommendations of the "Committee to prepare suggestions for the next Association" were then adopted, viz.: that the place of meeting be St. Mary's Gate chapel, Derby; the President, Rev. W. Gray, of Birchcliffe; the preachers, Revs. W. Evans and Joseph Turner; and the Association Letter—subject, "The Conditions of Church Membership"—writer, Rev. J. C. Jones, M.A.

The afternoon was largely occupied with the "Board of Reference for Churches and Pastors." This item of business was disposed of with the utmost cordiality and unanimity—a result that bears striking witness to the deliberative capacity and sound judgment of the denomination at large.

In the evening the report of the Committee appointed to re-adjust the services of the Association week was considered, and our "standing orders" underwent extensive alteration. The changes, are, however, to be regarded as an experiment for next year only, should the result then prove unsatisfactory.

Public Questions came in for a good share of attention, and with other transactions (too numerous to be mentioned here), including the due and proper voting of thanks, this, the 112th Annual Gathering of the General Baptists of England, was brought to a termination at 9.30 with joyous thanksgiving, gentle emotion, and fervent adoration.

For ourselves, as a body, we may fairly say that the week was one of pure enjoyment and real usefulness, and for the friends of every denomination in Norwich that their kindness was beyond all praise.

W. J. AVERY.

Take Courage yet!

O pray not that thy days may be Full of repose;	He leads by paths thou mayst not know, But all is right;
From all life's cares and burdens free, Without its woes;	Though feebler still thy footsteps grow, And dim thy sight.
But that thou mayst submissive bend Beneath thy load,	Sometimes he leads in summer's breeze, But oft in gloom,
Bearing the burdens God doth send Thee on life's road.	Fast faded hopes, like withered trees, Bereft of bloom.
Thy path may full of darkness be, Thy sun may set;	From sorrow joy exultant springs, Calm after storm;
The shades of death encompass thee— But courage, yet!	From darkest night, on gilded wings, Th' unclouded morn.
Christian! thou shalt not lose thy way While God is near;	Soon thou shalt see God's blessèd face, Sit at his feet;
He will not let thy footsteps stray,— Be of good cheer.	And heaven, because of all thy pain, Shall be more sweet.
Though human help be far from thee Thy God is nigh;	Though death is near, so is thy rest— Beyond the tomb;
And He who feeds the ravens young, Will hear thy cry.	Thy home, the home of all the blest, Past all life's gloom.

R. J. HOLLOWAY.

Mother's Half-hour with the Children.*

"Now," said Mrs. Ware, as her little congregation gathered about her on the following Sunday, "who remembers what we talked about last week?"

"I do, mother," said one. "You were telling us how we might be quite sure that Jesus loves *us*."

"Yes," said another; "and you said we could tell whether people loved children or not by the way in which they talk about them."

"Right," said the mother. "But can you remember without looking in your Testament some of the words of Jesus about children?"

"Yes," said Harry. "He said He wanted all His disciples to be like little children, in not being proud, and not keeping angry feelings in their minds, and in trusting God, just as children trust their fathers and mothers."

"Anything else?" the mother asked.

After a moment's pause the eldest of the little group continued—
"And He said that if anybody were kind to a little child because he knew that Jesus loved it, and to please Him, it would be just the same as if the kindness were done to Jesus Himself; and that it was a very wicked thing to put anything in the way of a little child to make it do wrong, or to hinder it from being His little disciple."

"Think again," said mother; "there is something else which you must not forget."

"O yes," was the prompt reply. "He said that God in heaven loves little children so much that He sends the great and good angels to take care of them."

The smile on the mother's face showed how glad she was that her little congregation had not forgotten the talk of the Sunday before.

"But now," continued she, "if you can tell whether people love children by the way in which they *talk about them*, there is a better test, namely, *the way in which they behave to them when in their company*. Some people take no notice at all of children, even when they are in the same room. I dare say you have seen some people of this sort."

"I have," said the "little mother of the family." "I remember when Mrs. — came here one day, and baby had just been washed, and had got his clean frock on, and his new pinafore, and his blue tie-ups, and he *did* look so nice; and Mrs. — never spoke to him, and hardly looked at him, and *I did think it was a shame*. Do you remember, mother? I am sure you would have noticed her baby, or anybody's, if it were as pretty as ours; wouldn't you, mother?"

"Yes, dear, I think I should; and I am always sorry for people who do not, for I feel that there is something wanting in their natures. But there are other people who, if they do notice the children at all, seem afraid to *touch them*, for fear the dear little things should soil their dress with their fingers, or crumple their lace and ribbons. I think I have seen some ladies nursing and kissing a dog who would not on any account nurse a baby."

* Continued from page 264.

At this there was a general laugh, and even "Toddlekins" clapped his hands and joined, as if he were more amused than angry at the idea of anybody being so utterly destitute of good taste as to prefer nursing and kissing a dog to nursing and kissing him. When the little congregation had quieted down the elder ones were asked to turn to their Testaments to see how Jesus treated the children when they were near Him. The first passage to which they turned was Matt. xxi. 15, 16.

"How was it," asked one of the children when the verses had been read, "that such a lot of people were there and so many children?"

"Why," said the mother, "crowds of people gathered wherever Jesus went; but in this case there are special reasons why the number would be greater than usual. Jesus was then on his way to Jerusalem, which was not far from Bethany; and you remember something very wonderful which Jesus had done there a little time before, do you not?"

"Yes," was the reply; "He had raised Lazarus from the dead."

"Right, Harry," said mother; "and after that you may be sure that when Jesus went anywhere in that district, the people would gather about in great numbers. But there was another reason for the crowd being so great, and for there being so many children. One of the great feasts of the Jews was near, and a great many people were on their way to it from the places where Jesus had preached and done so many miracles. Children of twelve years old and upwards went up with their fathers and mothers to the feast, and there were of course many younger children also, whose parents could not leave them at home. Now when the people saw the disciples go for the ass for Jesus to ride, as He had told them, and pay Him so much respect by taking off their outer garments and putting them on the animal to serve as a saddle; and as they called to mind His wonderful teaching and miracles, the thought seems to have come into their minds that He must be the King and Saviour whom they had been expecting so long; so they broke out into a joyous song—'Hosanna to the Son of David: blessed is He that cometh in the name of the Lord! Hosanna in the highest!' Of course the children joined in the song, and I think that they kept on singing when the older people had ceased; for you will notice that the chief priests call the attention of Jesus to the singing of the *children*, and wanted Him to stop it, but He would not; but He reminded them that in their own book of Psalms God had said that the praise of 'babes and sucklings,' that is, even of very little children, was very sweet to Him, and that He thinks more of it than of all His glory which we see in the sun and moon and stars."

"And does He love to hear *us* sing, mother?" said a little five-year-old.

"Yes, my darling," was the reply. "He loves to hear you sing just as much as He did the children in the temple, and I hope my little people will always remember this when they are singing. But let us see how Jesus treated the children at another time. He was so kind and gentle and good that the mothers all wanted Him to put His hands on their children's heads and pray for them. Once when He was teaching, some mothers brought their children to Him, and His disciples, thinking perhaps that He ought not to be disturbed, tried to keep them back; but Jesus saw them, and if you will turn to Mark x. 14 and 16,

you will see that He was vexed and grieved with the disciples and said, 'Suffer the little children to come unto Me, and forbid them not, for of such is the kingdom of God. . . . And He took them up in His arms, laid His hands upon them, and blessed them.'

"I wish I had been one of them," said little Harry.

"And so do I! and so do I!" was the general response.

"And me do!" said "King Toddlekins," who had a vague idea that it must be something good in which he ought not to be forgotten or left out.

"Well," said mother, "you remember the second verse of your favourite hymn—

'Yet still to His footstool in prayer I may go
And ask for a share of His love;
And if I thus earnestly seek Him below
I shall see Him and hear Him above.'

Jesus is not changed at all in His love for the children. If He were here now I am quite sure He would take *you* up in His arms, lay His hands upon you, and bless you. He did not behave to those children so kindly and lovingly because they were richer, or prettier, or better dressed, or cleaner, or better behaved than others, but because they were God's children. Now you will remember, will you not? that you may be quite sure that Jesus loves children, and therefore loves *you*, not only by *what He said about them*, but also *by the way in which He behaved to them when they were near Him*.

"And now we must leave off, and next week I will tell you the best proof of all that He loves you. Let us sing

'Now the day is over,'

and then we will repeat together 'Our Father.' And once again mother and children joined together in praise and prayer to Him of whom it is written—"Who has set Thy glory above the heavens. Out of the mouths of babes and sucklings Thou hast perfected praise."

W. EVANS.

Mr. Beecher on Elocution.

I had from childhood a thickness of speech arising from a large palate, so that when a boy I used to be laughed at for talking as if I had a pudding in my mouth. When I went to Amherst, I was fortunate in passing into the hands of John Lovell, a teacher of elocution, and a better teacher for my purpose I cannot conceive. His system consisted in drill, or the thorough practice of inflections by the voice, of gesture, posture and articulation. Sometimes I was a whole hour practising my voice on a word—like justice. I would have to take a posture, frequently at a mark chalked on the floor. Then we would go through all the gestures, exercising each movement of the arm and throwing open the hand. All gestures except those of precision go in curves, the arm rising from the side, coming to the front, turning to the left or right. I was drilled as to how far the arm should come forward, where it should start from, how far go back, and under what circumstances these movements should be made. It was drill, drill, drill, until the motions almost became a second nature. Now, I never know what movements I shall make. My gestures are natural, because this drill made them natural to me. The only method of acquiring effective elocution is by practice, of not less than an hour a day, until the student has his voice and himself thoroughly subdued and trained to right expression.

Pen Pictures of Nonconformity.

FROM KING HENRY VIII. TO QUEEN VICTORIA.

NO. IV.—NONCONFORMITY A TRUE PILLAR OF THE THRONE.

CONSIDER the difference between the history of England, and that of our nearest neighbour and sister country, France. The horrors of French Revolutions and the Infernal Reign of Terror have never cast their shadow over Great Britain, and it is a deep-rooted conviction in the English mind that they never will, or can. No greater contrast could be presented than that exhibited by the insecurity of successive French governments, and the perfect stability of the British Throne.

What is the reason of this contrast? Both countries have struggled for the union of strong government with liberty, for permanent institutions with freedom for progress; France has failed most signally, England has succeeded most triumphantly. In both the tyrant has done his worst, as in both the people have suffered and sighed under the scourge of oppression. The tremendous difference must have its root in some sufficient cause; and that cause is showing clearly in the history, principles, and achievements of Nonconformity. Tyranny in France was borne first with a kind of brute patience, and then resisted with brutal savagery. Tyranny in England was suffered with heroic fortitude, and resisted by men who stood upon the sacred ground of conscience, duty and law. Puritanism is at once one of the grandest and most redeeming elements that ever helped to make the history of a great people. The Puritans were so called by the Church and Tory party of their day, because of the marked purity of their lives and the direct honesty of their purposes. Puritanism, or the Nonconformity of the sixteenth and seventeenth centuries, is the father of modern Nonconformity, and of our modern liberal policy. Whatever of obeying God rather than man is found in the principles of Nonconformity, whatever of steadfast adherence to principle rather than to persons, is inherent in liberal politics, has come straight down from the puritan Nonconformist liberal heroes, who in the older days were wont to buy the truth both in religion and politics with all they had, and who counted not their lives dear unto them in their resolve to sell it not. They believed first of all in loyalty to God and justice to mankind; and on this basis they fought their magnificent battle with the Jameses and the Charleses for the liberties of England. They dethroned the first Charles when he had reduced the rights of Englishmen to a quantity measureable only by his selfish will; but they made no resistance to the recall of his son on the death of the noblest dictator that ever lived, the renowned and mighty Oliver Cromwell. It can scarcely be doubted that the Puritans who set up the grandly honest Oliver could have established his dynasty if they had felt it their duty, as they felt it their duty to save their country from the despotic Charles the First. But there was the young king who had done no wrong so far, who had rights of his own, and who was promising in his famous Declaration of Breda to respect the laws of his country and the consciences of his subjects. Oliver was dead: he had been raised up by God to deliver his country from a tyrant; but not they thought to found a sovereign race in face of the rights of others; consequently the Presbyterians,

Independents, and Baptists, welcomed with hope and with joy the fair-promising—but alas! false Charles II. How cruelly they were disappointed we all know; and how shamefully they were treated the stories of Baxter, Bunyan, and many another illustrious hero remain to tell us; how patiently they suffered is writ on one of the most enduring pages of English history. We are told they failed because a Stuart king once more ascended the throne; we answer, they crowned themselves with double honour, for they saved both the monarchy and the freedom of their country. They saved freedom by revealing to a despotic government their irresistible might, and by teaching the people of England to stand up and look a king in the face.

They saved the monarchy by their unconquerable respect for law and legitimacy. Since the day of Naseby no king could reign long in England who did not know how to bend to the will of the people. The Puritans alone secured that. Charles II., bad as he was, died a king because when the worst came to the worst he was resolved to yield to his people rather than be sent again upon his travels. James II., his brother, stood against the current of English freedom, but he only stood for a moment; Churchmen appealed to Nonconformists and not in vain, for they drove him from his justly forfeited crown. Puritan and Churchmen united to put the next legitimate heir upon the throne, and Mary II. was peacefully placed with her husband William III. upon the seat of power. No pandemonium, or Reign of Terror, was possible when the liberal party, resisting old tory tyranny, was Nonconformity with its conscientious loyalty to religion and religious law.

But on the other hand with such a Party in the state, no king could ever again govern by his personal will, and make the great England he ruled the tool of his selfishness or ambition.

William III. had a will of his own, and it vexed him to the heart that parliament, and not he, should rule; but he had to curb his proud temper, and give way. George III. was a tenacious and ambitious man. He also strove to tighten the grip of power for the crown, and make parliament the creature of his will; but he, too, like William, though he talked of abdicating, had to be a parliamentary, that is a people's, king, and to be content with a limited monarchy. The Puritan revolution consolidated the constitutional monarchy in England; the lightnings of the Puritan battles burnt up the unwholesome vapours of king-worship and priest-worship that had brooded over England from the middle ages. Despotism and a sword in the hand of a priest have, since the Puritan era, been impossibilities in the land of the Briton. What more distinguished place in history could any great Party have than this? Our fathers were brave to win our liberty, they were wise and patient to preserve the throne.

The spirit of our fathers beats high in the bosom of their sons to-day; the backbone of Liberalism is Nonconformity, the spinal marrow of Nonconformity is reverence for divine law, and every human law that is in accord with the divine. It is the fate of mere Toryism to yield to this invincible Liberalism, till just authority, stripped of the last vestige of feudalism, rises to its fullest height amidst a happy people absolutely free to its humblest unit.

E. H. JACKSON.

The English Baptists: who they are and what they have done.*

THE ministers of our London churches have set a good example, and done a worthy work in delivering and publishing the "Lectures" which form this interesting and handy volume. The Editor who has carried the work through the press has put his mark upon it in the terse title, the characteristic preface, and the elaborate historical notes, as well as in the first lecture, the fruit of considerable research. The good friend of "fertile mind," who suggested the series, takes also his appropriate place as the exponent of the noble work Baptists have done in the cause of human freedom. With respect to the other brethren associated in this movement one is pleased to find that Mr. Avery speaks copiously and earnestly of Baptist martyrs; and Mr. Fletcher gives a lively and spirited account of the redoubtable Dan Taylor; that Mr. Batey makes a sharp and incisive defence of the distinctive principles of Baptists, and Mr. Burns shows the connexion of Baptists with the great Temperance Reform, and the work that remains for them in the future; while Mr. Smith vigorously sketches the lives and labours of prominent Baptists of the seventeenth century; and Mr. J. F. Jones tells with freshness the story of Baptist Foreign Missionary enterprise, touching, all too lightly perhaps, upon the work of the Orissa Mission. A volume which is thus the joint production of eight London ministers, and which treats so ably of subjects of high historical and religious interests, should have a hearty welcome from our churches, and may afford, not the suggestion only, but in large measure the material also, for lectures and addresses of a similar character throughout the entire range of the denomination. It would be well if the younger ministers of our churches in the large towns and in the villages would, at least in the matter of lecturing on topics of denominational history, polity, and faith, follow the example set by the London "Fraternal." There is no doubt that, in these times, our polity and faith demand consideration; and there is equally no doubt that among all our admitted possessions as Baptists, and as the solid support of them all, we have a "history." We are not of to-day only, but of yesterday also, even as we expect to be of to-morrow. But yet little is known by some of our young people of the noble and world-conquering principles our fathers enunciated and proclaimed in the dark day, and of the brave heroic struggles in which they engaged in order to give effect to them. Humanity stands indebted to Baptists for more than it often cares to acknowledge. First in advocacy, in England, of the principle of the absolute liberty of conscience in matters of religion; the first and perhaps the last to suffer in this land for so-called heresy; first in providing by legislation in America for full and complete religious liberty in the State; foremost among the churches at home, and—as represented by the Freewill Baptists—beyond the Atlantic as well, in the great and now triumphant anti-slavery struggle; and prominent throughout the world in the philanthropic work of the Temperance Reformation, Baptists occupy an honourable place in the history of Christian civilisation, and have an emphatic claim upon the regard and gratitude of mankind.

The circulation of this excellent volume in our churches amongst the young people of our families, and in our Sunday schools amongst the scholars of the senior classes, will help to explain and diffuse the principles we cherish, will do good and much-needed service to the Institutions we love, and the body of churches whose prosperity we all so much desire and seek. T. GOADBY.

THE PEGG SCHOLARSHIP.

It is with special satisfaction we report that Mr. G. H. BENNETT, of our College at CHILWELL (and of Praed Street and Westbourne Park Church), has passed the Matriculation Examination of the London University. By this Mr. Bennett becomes entitled to the Pegg Scholarship, and enjoys the distinction of being the FIRST PEGG'S SCHOLAR.

* Eight Lectures, Historical and Descriptive, given by General Baptist Ministers in London, during the past winter. Edited by John Clifford, M.A., LL.B. London: E. Marborough & Co. Price 2s. 6d.

Scraps from the Editor's Waste-Basket.

I. OUR RECENT ASSOCIATION will long be remembered, not only for the intrinsic value of the gatherings, the cordial welcome and bountiful hospitality accorded to us by the friends of other churches, but also for the heroic spirit in which our friends at St. Clement's, under the leadership of our dearly beloved brother Taylor, prepared for our arrival, and ministered, not merely to our necessities as men intent on business, but also to our happiness and joy as visitors. The hearty and generous interest taken in us and our welfare by H. Trevor, Esq., of the Plantation, as shown in throwing open his charming grounds to the visitors, and in many other ways, contributed very largely to the profit and pleasure of our annual gathering. The pastors, Revs. G. S. Barrett, G. Gould, and T. Wheeler, were superlatively kind; and J. J. Colman, Esq., M.P. for the City, laid us under large obligations by his specially generous hospitality. We have attended many "Associations," but do not recollect one richer in pleasant and cheerful reminiscences, or marked by a healthier tone.

II. "CROWDED OUT."—The business connected with the Association has crowded out several papers that we had hoped to insert this month. Mr. Atkinson's interesting paper on the "Gospels" is obliged to stand over. A whole basketful of "Scraps" is flung aside, some of them, alas! lost for ever. One on "talk," and another on "crushed enthusiasms," and "mordacious proclivities," and a third in answer to the question, put by a junior, as to "whether old saints are always sour, and if so, why?" we hope to recover from the destruction that threatens them. Some answers to criticisms have failed to see the light! O, the cruelty of fate.

III. THE NEEDS OF COUNTRY PASTORS.—Another young friend promises 10s. per annum; a pastor sends his name for a sovereign; a church will give two pounds per annum. Again I say, These are practical responses. Who will follow.

IV. ERRATA in July "Mag."—Some of these ought to be corrected. Page 242, line ten from foot, read *Three* for "these." 243, line twenty-three from foot, read *Open* for "when." We apologize for giving our readers this trouble.

V. NOTTINGHAM, HYSON GREEN.—We are delighted to hear that our friends have, with the heroic venturesomeness,

which is a good augury of success, secured a capital site in the midst of a populous neighbourhood. It is in Palin Street, just off Basford Road, and will cost between £600 and £700. Nottingham, both in population and trade, is one of the most thriving towns in the kingdom. Its public spirit, too, is high; and surely our churches ought to share it, and to make solid and large advance. The enterprise of our friends, under the leadership of our brother, Rev. Robert Silby, deserves the heartiest help all round.

VI. THE PUBLICATION BOARD have, according to the desire of the Association, printed the paper by Mr. S. D. Rickards, on "The Work of the Church amongst the Young." It will be sold for a penny, or at the rate of 6s a hundred. It ought to be distributed in our churches with the freest hand. I am also glad to learn from our Secretary, the Rev. W. R. Stevenson, that our New Tune Book is progressing at a most pleasing rate.

VII. THE UNIVERSITY COLLEGE, NOTTINGHAM, recently opened by the Duke of Albany, is one of the finest illustrations of municipal wisdom and enterprise our English life has presented. As we read the accounts, though it is started by the munificent gift of £10,000, it is built by the Corporation, out of corporate funds, to be sustained as corporate property at a yearly cost of £6,515. It is a bold and sagacious venture, full of good auguries for the town and the kingdom. Would we could have written, in letters of light, in all our churches, the wise words spoken by the Duke of Albany, to the effect that a *deep interest in the welfare of one's own town is the truest patriotism!* And by its side we would write the kindred truth, that a *deep interest in the welfare of one's own denomination is the truest Christianity.* History proves that he who begins to care little for his own denomination, usually ends by caring very much for himself, and doing infinitely little for Christianity.

VIII. LOOK AMONGST YOUR OLD BOOKS for the undermentioned. They are much wanted. Mr. John Taylor, of Northampton, who is compiling a work on the Primitive Faith and Practice of Baptists, strongly desires them. Kindly forward them as a gift or loan, or for sale, to me, and they shall be gratefully acknowledged.
"Britten, William. The Moderate Baptist, briefly shewing Scripture way for

that initiatory Sacrament of Baptism, together with divers Querries, Considerations, Errors, and Mistakes in and about the work of Religion, wherein may appear, that the Baptists of our times, hold not those strange opinions as many heretofore have done; but as the Scripture are now more clearly understood so they desire to come nearer to walk by the same light 12mo. 1654."

"The Moderate Baptist, in the second Part upon the Body of Divinity, also answering some objections against the former work. 12mo. 1654."

"Taylor, Dan. Confession of Faith in Twenty Four Articles. 12mo."

IX. A GOOD IDEA.—The Rev. G. W. McCree sends the following, and calls it "a good idea." If a teetotaler may risk such a citation, "good wine needs no bush."

"Bloomfield Lane Baptist Chapel Book Stall.—Hymn Books, Chant Books, Bibles, Sankey's Songs and Solos, and all kinds of Books, may be had from the above Stall; also inks, pens, pencils, and all kinds of stationery. Anything not in stock will be obtained on the shortest notice.

"The Second Annual Book Club will be commenced on the 1st of January, 1881. Shares to be taken at the rate of 4s. 4d. per share, to be paid at the rate of one penny per week, or fourpence per month. Shares to be drawn monthly.

"The above stall is open for business every Thursday evening, and at other times of interest.

"ALFRED HOWORTH, Manager."

Then follows a list of monthly periodicals, etc. Go and do likewise.

X. THE REV. EDWARD CAREY PIKE, B.A., of Lombard Street, Birmingham, has accepted the pastorate of the church South Street, Exeter. The Rev. F. Bosworth has been the pastor for the last thirteen years, but has been compelled to resign the ministry owing to enfeebled health. We part with our friend with much regret; but with hearty commendations and sincere wishes for his prosperity in his new charge. Mr. Pike has devoted himself to denominational work with a skill, thoroughness, and devotion that will make him long remembered and warmly esteemed. We hope we may still have his presence as a personal member at our gatherings, as we know we shall always have his sympathy and good will.

XI. THAT MARVELLOUS BOX.—The best thing that has been written on "the box of electricity" is by Professor Tyndall, who explains the storing process in his usual lucid style. "The usual condition," he says, "for the production of a

voltic current is the immersion of two different metals in a liquid called an electrolyte. Connect these two pieces of metal with a galvanometer, and the existence of a current is declared by the deflection of the needle of that instrument." Put two clean plates of platinum in the acidulated water, and there is no current: but Ritter, of Liegnitz, discovered that if you connect these platinum plates, and join them to a voltaic battery, the liquid is decomposed, and a film of hydrogen is deposited on one plate, and a film of oxygen on the other. The two films play the part of the two different metals, and a current is produced, and you have what is called a "secondary battery." M. Planté employed plates of lead, and greatly intensified the effects obtained by Ritter. M. Faure has covered the plates of lead with minium, and produced a "secondary battery" of great power, and of considerable promise, from a practical point of view. That is what is called, in popular but vague and unsatisfactory language, "the box of electricity."

XII. We are glad to notice that at the Royal Agricultural Show at Derby, the first prize, in Class I, of one hundred guineas, for the best Dairy Farm of not less than 150 acres, in the County of Derby, or within a radius of twenty miles of the town, was awarded to Mr. George Bryer, of Markeaton Park, one of our St. Mary's Gate friends.

XIII. STRETCH OUT A HELPING HAND.—A recent writer in one of the English reviews relates that during a conversation with George Eliot, not long before her death, a vase toppled on the mantel, and the great writer quickly and unconsciously put out her hand to stop its fall. "I hope," said she, replacing it, "that the time will come when we shall instinctively hold up the man or woman who begins to fall as naturally and unconsciously as we arrest a piece of furniture or an ornament." We are more careful of wood or stone than of character and happiness. The Spirit of Christ is always constructive, it builds up; the spirit of scandal is always destructive, it pulls down.—*Christian Union*.

XIV. DAY BY DAY.—Schliermacher, when writing to Jetta, says: "It is easy to see through one pane of glass, but through ten placed one upon another we cannot see. Does this prove that each one is not transparent? or are we called to look through more than one at a time? Double panes we only have recourse to for warmth: and just so it is with life. We have to live but one moment at a time. Keep each one isolated, and you will easily see your way through them."

Reviews.

LECTURES IN DEFENCE OF THE CHRISTIAN FAITH. By Professor F. Godet. Translated by Canon Lyttleton. *Edinburgh: T. & T. Clark.*

THAT Prof. Godet is not more competent as an exegete than he is skilful and accomplished as a defender of the faith, we need nothing more than these masterly lectures to prove. Few, if any, have excelled his luminous expositions of John and Luke; and certainly we know of no apologies for Miracles, the Supernatural, the Holiness of Christ, the Divinity of Christ, and the Immutability of the Gospel, at all comparable with the contents of this volume. They are not the ordinary defences of the faith made to order. They are a real and living reply to a real and living attack: we may say the *last* blow delivered in response to the last onset made by German and French Rationalism on Christianity. Professor Godet proves himself to be one of the keenest and most incisive of disputants, full and broad in scholarship, manly and resolute in spirit, and invincible in logic. Canon Lyttleton has rendered special service to ministers and students by the translation and issue of a volume uniquely adapted to the hour, rich in learning, lucid and compact in reasoning, as full of beauty as of force, and as devout and nourishing as it is able and convincing.

SERMONS PREACHED IN LONDON. By Rev. W. A. Griffiths, Narberth. Price 2s. 6d. *Stock.* 1880.

Of the countless sermons preached in London in the course of a year by residents and visitors, this little volume contains a dozen by a minister from Narberth; and we may safely say they deserve to be read in and out of London. The author unfolds the meaning of the text in a simple and direct manner, states in clear propositions the leading ideas of each discourse, and illustrates and expresses his theme in an earnest and practical style.

CONVERSATIONS ON THE CREATION: CHAPTERS ON GENESIS AND EVOLUTION. By a Layman. *S. S. Union.*

SUCH sound and charmingly given instruction as these "Conversations" contain deserved to be transferred from the pages of the *S. S. Chronicle*, where it first appeared, to the more enduring and serviceable form of a book. For though only a few *S. S.* teachers may have need

to use the material here set forth, yet all teachers are stronger, and better fitted for their work, by being delivered from the current theological and exegetical fallacies, and rooted and grounded in an intelligent conception of the real relations between the expositions of science and the interpretations of Scripture. Teachers of young men's classes, and young men eager to be *en rapport* with the questions of the hour, will find special interest and profit in these pleasant "chats on the ever living theme of the "Creation."

HAND-BOOKS FOR BIBLE CLASSES. JUDGES. By Rev. Principal Douglass, D.D. Price 1s. 3d. *T. & T. Clark.*

PRINCIPAL DOUGLASS completely sustains the high reputation already acquired by this pattern series of Hand-books for Bible Classes. No thoughtful person can fail to find compressed into this small and cheap volume real, extensive, and fitting help in the study of Israel under the Judges. The facts are classified with rare skill; difficulties are seized with a firm hand; the spirit of the narrative is expressed in the fewest and clearest words; and a series of thought provoking questions at the end of each section completes the efficiency of the book as a manual for Bible Classes. *S. S.* teachers will find no better help than this at the same cost.

THE CHRISTIAN. Part cxxxviii. Price 8d. *Morgan & Scott.*

THIS July issue is one of the most valuable of the recent issues of this periodical. It contains a full report of the addresses at the Mildmay Conference, the lecture of Mr. Joseph Cook, at Exeter Hall, on "Eternal Hope," well-balanced papers on "the Revised Version," and useful editorial notes on the religious life and thought of the hour. The "Christian" is making a place for itself as the representative and exponent of large breadths of Christian activity and progress.

CONSUMPTION AND OTHER CHEST DISEASES. By G. T. Congreve. Price 1s. *E. Stock.*

A NEW and enlarged edition, explaining so beneficent and well-substantiated a work as Mr. Congreve's, must be welcome. "Consumption" is so extensively fatal a disease in our climate, that every capable warrior against it deserves our gratitude. Mr. Congreve's book is an exposition and a

defence. It explains "consumption," states its causes, describes the special method of cure adopted by the writer, and then cites abundant evidence of its success.

THE HOUSE WE LIVE IN: ITS FIVE DOORS OF ENTRANCE EXAMINED AND DESCRIBED. By Rev. D. Pledge. Price 1s. *E. Stock.*

THIS is a popular and pleasant lecture, brief and sketchy, giving only a little science, but an abundance of moralisings; not absolutely reliable in its physiology, but trustworthy in its ethics; refreshingly simple from beginning to end, and

lit up at points with interesting anecdote. Our readers will enjoy a ramble through its pagos, and speak well of the journey.

SEEDS AND SAPLINGS. *Elliot Stock.*

"ONE hundred and five original outlines of Sermons and Sunday School Addresses" are characterized by their author as "Seeds and Saplings." The seeds are not worth sowing, and without an abundant supply of additional original force, the saplings will not make good wood. The "Preacher" who has to resort to such aid as this book offers ought never to preach again.

Church Register.

Information should be sent by the 16th of the month to 51, Porchester Road, Westbourne Park, London, W.

CHAPELS.

CRICH.—July 13, J. Clifford preached and lectured. The Mayor of Derby presided at the public meeting, and a bazaar was opened by Mr. Councillor Bennett, of Derby, with the object of reducing the chapel debt. Collections, etc., £150.

GEDNEY HILL.—The Local Preachers Association in connection with the Eastern Conference are endeavouring to resuscitate this almost extinct church. Various meetings have been held; a piece of ground has been secured for a new chapel, to be built upon a more promising position in the village, and on Wednesday, July 5th, the Rev. J. C. Jones, M.A., (Spalding), J. R. Cooper (Pinchbeck), C. Barker (Fleet), and brother Crampton (of Spalding), with other friends, went over to take part in the first tea meeting held in the place for a long season. After tea a meeting was held, when Mr. Cooper prayed, Mr. Barker gave a short address, and Mr. Jones, after "Fencing the table," administered the Lord's supper.

GREAT GRIMSBY.—The 11th Anniversary was held June 12th and 13th. Rev. W. Orton, the new pastor, preached on the Sunday, and was "recognized" on the Monday. Alderman Roberts, of Peterboro', presided at the Recognition Service, and referred at length to Mr. Orton's ministry at Bourne, saying: "The number of members in 1867, at Bourne, was 115; at the close of his ministry it was 211. The Sunday school scholars then numbered 266, when he left 425; the amount of the collection for foreign missions was £44 5s. 9d., when he left £64 19s. 10d.; for home missions, £8 2s., when he resigned £16 5s. 8d.; whilst the collections for the college were only £6 14s. 1d. when he came, but

£10 12s. 5d. when he resigned the pastorate. Two years after Mr. Orton entered upon the charge, the chapel at Bourne was completely re-pewed and galleries all round added, at a cost of several hundred pounds; and subsequently minister's vestry, other vestries, and organ gallery were built, making of the chapel, for its size, one of the nicest chapels in the connexion. To this must be added an excellent new chapel at *Morton* and also one at *Dyke*; and in several other villages around there are chapels and preaching places where the gospel has, by Mr. Orton and other helpers, been faithfully proclaimed with an amount of benefit and good that it has been very delightful to behold. Revs. C. Payne, T. S. Smith, W. Boyden, E. H. Jackson, J. H. Bone, and the new pastor, addressed the meeting. Collections £34 6s. 6d.

STANTON HILL.—July 14. J. Clifford preached and lectured. Collections, £25.

SCHOOL ANNIVERSARIES.

ASHBY-DE-LA-ZOUCH.—June the 19th. Preacher, Rev. S. G. Green, D.D. Collections, £34 7s.; scholars, 200; teachers, 46; 18 during the year baptized. One of the superintendents, Mr. T. Orchard, after fifty-two years service in this school, has rested from his labours, and entered on his reward.

BRADFORD, Bethel.—June 26. Preachers, Mr. W. Jones, of Bradford, and the Rev. C. A. Davies. Collections, £20.

BURNLEY, Ebenezer.—June the 26th. Preachers, Mr. Councillor Binns and Rev. J. Harvey. Collections, £123.

BURNLEY, Enon.—June 26. Preachers, Rev. G. Phillips and J. Clifford. Collections, £121 7s.

CLAYTON.—June 26. Preachers, Rev. J. Alcorn and W. M. Westorby. Collections, £43 14s.

GRANTHAM.—June 19. Preacher, Rev. W. E. Davies. Public tea and meeting on 20th. Addresses by Revs. F. W. B. Weeks, H. Crisp, and Mr. A. Gibson.

IBSTOCK.—June 12. Preacher, Rev. G. W. M'Cree. On Monday, 13th, Mr. M'Cree delivered his lecture, "A fast life, a noble life, and a lost life." Mr. Bridgett, of Nailstone Colliery, presided. Results, £29.

KIRKBY.—July 10. Preacher, Rev. E. Stevenson. Collections, £9 11s. 4d.

LOUGHBOROUGH, *Wood Gate*.—June 19. Preachers, Mr. Harry Godkin and Rev. J. Thew. Collections, £50 7s. 9d.

ISLEHAM.—June 19. Preacher, Rev. W. L. Stevenson. Collections in advance of recent years.

LYDGATE.—July 3. Preacher, Rev. G. Eales, M.A. Collections, £53.

MEASHAM.—July 10. Preacher, Rev. J. H. Atkinson. Collections, £17.

NOTTINGHAM, *Mansfield Road*.—July 10. Preachers, Rev. J. F. Stevenson, D.D., and S. Cox. Collections, £27.

NOTTINGHAM, *Old Basford*.—June 26, 27. Preacher, Rev. W. Evans. Tea and public meeting 27th. Speakers, Revs. W. Chapman, W. R. Stevenson, M.A., J. R. Godfrey, R. Silby, and Mr. J. Buck. Mr. Wm. Burton presided. Colls., etc., £37.

TODMORDEX.—June 26. Preacher, Rev. R. Green, of Sheffield. Colls., £50 0s. 6d.

WEST VALE.—July 18. Preacher, the pastor, Rev. J. T. Roberts. Colls., £44.

MINISTERIAL.

JARMAN, REV. G., of Woodgate, Loughborough, having accepted a cordial and unanimous invitation to Totterdown, Bristol, preached farewell sermons, July 26; and on the 27th a farewell devotional meeting was held. Mr. Baldwin, presided, and said Mr. Jarman's departure was a source of sincere regret to a large circle of friends, that Mr. Jarman's career in Loughborough had been characterized by unflagging zeal, practical Christian sympathy, and consistency of life; he had gone about doing good, and had exercised a faithful gospel ministry, and the friends earnestly desired that his future course might be joyous and prosperous. A purse of £37 7s. 6d. was presented to, and suitably acknowledged by Mr. Jarman. Mr. C Gadsby, Mr. J. Moss, and Mr. Dexter, spoke in similarly respectful terms, and amidst much manifest emotion the meeting was concluded. Mr. Jarman's removal while he was a loss to us as a connexion, for he took a deep interest in the welfare of all our denominational institutions, and

advocated their claims as one who had been brought up amongst us.

JONES, REV. J. F., late co-pastor with the Rev. Dawson Burns, of Paddington, having accepted a very cordial and unanimous invitation to the pastorate of the church at Waterloo Road, Wolverhampton, commenced his labours June 26.

YEMM, REV. E., of Measham, has accepted a hearty invitation to the pastorate of the church at Countesthorpe, near Leicester.

BAPTISMS.

CLAYTON.—Nine, by W. Hambly.

FLEET.—May 8, five, by C. Barker.

KIRKBY.—Three, by W. Massey.

LONDON, *Church Street*.—May 29, four, by D. Burns.

LONG SUTTON.—Seven, by G. Towler.

LOUGHBOROUGH, *Wood Gate*.—June 26, four, by G. Jarman.

NOTTINGHAM, *Carrington*.—Four, by J. Alcorn.

NOTTINGHAM, *Old Basford*.—Three, by J. Alcorn.

PRESTON.—Twenty-four, by J. H. Smith.

RETFORD.—Eleven, by S. Skingle.

STANGROUND, *near Peterborough*.—June 19, in the new chapel, four, by T. Barrass. The first baptism in the village.

OBITUARIES.

GARNER, ARTHUR UNDERWOOD, died July 8, 1881, at Burton-on-Trent, aged 23. He was baptized before he was fifteen, and received into the G. B. church at Burton. He found early employment as clerk in the office of Messrs. Bass and Co., and before reaching manhood his diligence and skill had won for him a respectable position in that prosperous firm. After office hours he devoted his evenings to mental exercises and scientific pursuits; attending such classes as were accessible to him in the town, and obtaining the tuition which is so helpful to ardent learners. Besides being well grounded in the English language, he studied successfully Latin, Greek, and French. He could read the ordinary classics in these languages; but paid most attention to the Greek Testament, and to biblical works. He had a good acquaintance with mathematics and chemistry, and took several prizes offered in the competitive examinations in these departments of knowledge. While working hard at business and books, he did not neglect higher duties. He was constant in his attendance at religious services, and assiduous in his weekly engagements at the Sunday school. When the new interest was commenced in Parker Street, he was elected Secretary of the Committee and of the church; and great hopes were entertained of his usefulness in connection with this effort to provide for the spiritual wants of an entirely new district in the extending town. But his health began to fail, so that on the day of opening the chapel he was unable to be present. Visits to health resorts, and courses of medical treatment, proved of no ultimate avail; and for some weeks before death his friends had begun to despair of his life. He was calm and confident in the near prospect of eternity, and conversed with his brothers on the importance of early religion, entreating them to follow him in his path to heaven. Few young men of greater promise arise even in our Christian families; so that great lamentation was made over him at his death and burial by his numerous relations and friends. W. UNDERWOOD, D.D.

THE
MISSIONARY OBSERVER.

AUGUST, 1881.

The Annual Missionary Meetings.

THE Annual Meetings of the Missionary Society were held, as usual, during the Association week at Norwich. *The Committee Meeting* was held on the Tuesday afternoon, at St. Mary's School Room, (Rev. G. Gould's), and was largely attended. The Minutes of the past year were read—the Annual Report (for an Abstract of which see *Observer* for July) was presented by the Secretary, and the Cash Statement by the Treasurer. The Rev. T. Bailey, recently returned from Orissa; and the Rev. E. C. B. Hallam, M.A., of Allahabad, formerly of the Freewill Baptist Mission in Orissa, were introduced to the meeting, and were cordially welcomed. Mr. Bailey stated that he hoped to return to India in the autumn of next year. The following brethren constitute the Committee for 1881–82:—

ALCORN, Rev. J., *Old Basford.*
ARGILE, Mr. R., Jun., *Ripley.*
BALDWIN, Mr. B., *Loughborough.*
BANNISTER, Mr. J., *Burton-on-Trent.*
BENTLEY, Rev. J., *Allerton.*
BEXON, Mr. A., *Old Basford.*
BINNS, Mr. J., *Halifax.*
BOOKER, Mr. F. R., *Nottingham.*
COLMAN, Mr. S. C., *Peterborough.*
COOK, Rev. R. P., *Nantwich.*
COOK, Mr. T., *Leicester.*
DEAN, Mr. G., *Derby.*
DYSON, Rev. Watson, *Halifax.*
ELLIS, Mr. E. C., *Derby.*
EVANS, Rev. W., *Leicester.*
FITCH, Rev. J. J., *Nottingham.*
FLETCHER, Rev. J., *London.*
GOODLIFFE, Mr. A., *Nottingham.*

GRAY, Rev. W., *Birchcliffe.*
HARRISON, Mr. T. H., *Derby.*
HESTER, Rev. Giles, *Berkhamsted.*
HILL, Mr. H., *Nottingham.*
HOFFMAN, Mr. G., *Nottingham.*
JACKSON, Rev. E. H., *Louth.*
JONES, Rev. J. C., M.A., *Spalding.*
LEE, Rev. A. H., *Walsall.*
MARSHALL, Mr. T. W., *Loughborough.*
PARKER, Rev. J. R., *Castle Donington.*
PIKE, Rev. E. C., B.A., *Exeter.*
RICKARDS, Mr. S. D., *London.*
ROBERTS, Mr. C., *Peterborough.*
SALISBURY, Rev. J., M.A., *Hugglescote.*
STEVENSON, Rev. E., *Loughborough.*
STEVENSON, Mr. G., *Leicester.*
WHERRY, Mr. W. R., *Bourne.*
WINKS, Mr. J. G., *Leicester.*

And all such General Baptist ministers as are members of the Society.

The Public Meeting was held in Princes Street Congregational Church (a commodious and beautiful building), J. J. Colman, Esq., M.P., occupying the chair. Prayer was offered by Rev. Watson Dyson, of Halifax. An Abstract of the Report was read by the Secretary, and the Cash Account was presented by the Treasurer. The Chairman

expressed his interest in mission work, and thought the amount of support which the Mission received abroad should secure increased confidence and liberality among friends at home. Admirable and effective addresses were delivered by the Rev. T. Goadby, B.A., of Chilwell, E. C. B. Hallam, M.A., of Allahabad, and Dr. Durgin, President of Hillsdale College, U.S. America. The latter was to have spoken at the Home Missionary Meeting, but could not arrive in time. The Rev. J. Maden, however, kindly gave way for him, and we hope that he will have the opportunity, on another occasion, of delivering the speech he had prepared. The Rev. T. Bailey was also precluded, by want of time, from addressing the meeting. We trust, however, that as he expects to remain in England until the autumn of next year, he will be able to visit many of the churches, and lay before them the needs and claims of the Mission.

In the Abstract of the Report, given in last month's *Observer*, our friends would notice that there was a large balance against the Society; and also a statement to the effect that the present income of the Society was inadequate to its increased expenditure. Even to maintain our present staff in Orissa and Rome, the Committee require an income of several hundred pounds per annum more than is received at present. We trust, therefore, that the matter will be heartily taken up by the churches generally, in which case we doubt not that even more than is asked for will be realized.

The Committee, appointed to promote organization among the churches for Mission purposes, presented their Report to the Annual Committee Meeting on the Tuesday afternoon. We trust this Report, which is given below, will receive the consideration it demands, and that in some way or other the defects it points out may be remedied.

"Your Committee have held two meetings during the year, at which all the churches have come under review. They rejoice to find that not a few of them have kept up the contributions of former years, and that in some instances that amount has been exceeded. They regret, however, to notice, that from many of the churches the contributions are diminished. In some instances this is, doubtless, owing to the depression in trade and agriculture; but your Committee are convinced, from the facts which have come before them, that it is mainly owing (especially in the larger churches) to the want of proper organization for Mission work. In some churches, containing from two hundred to five hundred members, there are only four or five adult collectors, or one collector to one hundred members (not to mention the members of the congregation), so that probably more than half are never asked to subscribe. In many churches, too, your Committee regret to learn that there are no Missionary Prayer Meetings, no Missionary Intelligence is communicated, and reference is seldom made to the Mission in public ministrations or prayers.

"Your Committee observe with pleasure the amount raised by the *Juvenile Societies*; but would respectfully, yet earnestly, submit that the responsibility of sending the Gospel to the heathen should not so largely be delegated to children or young people.

Your Committee would urgently plead for deeper sympathy and greater liberality to meet the ever increasing demands of our Mission Fields.

(Signed)

CHAS. ROBERTS,	HENRY HILL,
SAM. C. COLMAN,	W. HILL,
THOMAS BARRASS,	W. R. WHEERY."

We are thankful to state that a very old friend of the Mission, the late Mr. Stevenson, of Derby, sent a dying gift of £50 towards the Mission funds; and we may also state that the Chairman of the meeting gave a similar sum towards the same object.

The Orissa Mission and the Home Churches.

AT the request of the Orissa Conference, Mr. Vaughan has written a letter to the home churches, in which he brings before their attention the state and the needs of Orissa. We sincerely trust our friends will carefully and prayerfully ponder over his remarks; and that, in the changed and changing state of Hindoo thought and life, they will see more and more the necessity of sending that divine power, which alone can meet the needs and aspirations of the immortal soul, and which can regenerate, as well as revolutionize, society.

Piplee, April 28th, 1881.

TO ALL THE FRIENDS OF THE ORISSA MISSION IN THE FATHERLAND.

Brethren and Sisters,—Last year the Orissa Conference deemed it wise that a letter* should be sent for publication, urging the claims of the Orissa Mission upon the Home Churches; this year, also, it seemed advisable that the same course should be pursued, and I was requested to send a few lines on the subject.

You will not expect me to compare the Orissa of the present with that of the past; nor yet the missionary operations of the present with those of the past; and as I have never seen Berhampore, Sumbulpore, and a whole colony of scattered out-stations, it is equally impossible that I should, from my own experience, refer very largely to the work of the Mission as a whole. Our senior brethren could do this; but I must, perforce, take the living present as I find it, say what two year's and a half's work and reflection suggest, and then leave the whole, in the earnest hope that some effectual impression will be made, and that this letter will tend to the furtherance of the kingdom of Christ in this province of Orissa, heathen and benighted still.

We would wish to draw attention to a few effects of those legionary influences which have been, and are now, most powerfully moulding the minds of Hindoos—more especially those of the educated classes. The administration of English law; intercourse with Englishmen; a system of Government aided education, which helps to plant an English or Vernacular school in villages lowly and retired, on condition that one half of its working expenses be obtained from other sources; the printing press, publishing newspapers, from which the native reads Reuter's latest telegram, if it be of sufficient importance to be inserted; and books, from which he and his children may learn some of the latest dis-

coveries of modern science; telegraphy, the railway train (though the latter is not seen in Orissa), the steamer ploughing its way through the main, many-wheeled machinery doing great works in prodigiously short time, a system of roads, canals, embankments, etc.—all these, and a multitude of other influences, recognized and unrecognized, amongst which the preaching of the gospel and the dissemination of the Word of God, have had an effect upon the minds of the people which, as they relate to our subject, we will slightly touch upon.

The Master likened the progress of His kingdom to the silent working of leaven, and the equally silent germination of the tiny mustard seed; and His people should not be so forgetful of this as to be unwilling to believe that, however quiet and unrecognized, one of the most potent factors employed in moulding the minds of the Hindoos has been the preaching of His word. He accomplishes His ends by means divers and many; and though the politician, the social reformer, and the historian may overlook the evangelist as he goes his way from village to village, exposing and, in some measure, displacing error by displaying the "light of the glorious gospel of Christ," we, who believe in Him to whom "all power is given in heaven and earth," should not be guilty of such baseness and unbelief. He who directs the concerns of India, upon whose vesture and thigh is written the name, "King of Kings and Lord of Lords," has not made the least use of that gospel which He commanded His disciples to preach to every creature in all the world. It is ever to be remembered by Christians, also, that whatever effect may have been produced upon the minds of Hindoos, we should delight to contemplate them chiefly in their relation to the spiritual welfare, the salvation, of men, which our Lord and Master most ardently longs for. Many, however, have willingly acknowledged the good that has been done by mission

* See *Observer* for April, 1880.

orphanages and schools, the printing press, and farms, who have been slow to recognize what, by us, has been fondly cherished as the redeeming feature of all.

I suppose, then, that enlightenment must be mentioned as one of the first-fruits of the legion-formed, semi-conflicting influences at work. The contact of East and West has caused the mind of the educated Hindoo to expand; and that which hitherto has obstructed its development can never possibly do so again. Old ideas have been thrown aside as utterly untenable; and there has grown up a sort of pity, which is not a grace, for the poor, vulgar crowd who cannot be expected to know better, and to whose condition the half-repudiated doctrines of Hindooism are supposed to have the most natural fitness in the order of things. With this enlightenment there is thus a great mixture of pride and a sense of superiority which might not unprofitably be dispensed with—but that there has been great enlightenment cannot be gainsayed for a moment.

Close upon the heels of enlightenment has come doubt. There are matters which cannot be entertained for a moment, and there seem actions to take to themselves wings and speed away never to return; but there are other matters which seem to be part and parcel of the national life. The heirloom of India's sons and daughters—what of them? I have spoken to numbers of young men and to baboos who willingly informed me what the masses believed, but who could not say anything whatever of themselves except that they believed in the existence of one God whose interests in the concerns of men was, however, to them a doubtful matter.

Then, too, in some cases, though I hope they are few, this doubt has at length developed into unbelief—not so much unbelief in the being of God, but, what is probably far worse, unbelief in all that can possibly bring us with loving and filial relationship to Him. Thus, this world's enjoyment, success, etc., are all that we can reasonably desire and seek after. A miserable creed, against which the human heart must ever revolt, or perish in the attempt! As I have said, I trust they are not numerous; but I have met with one now and again who has declared that there is such a labyrinth of religions that he did not think it possible to tell which is correct, and hence the probability that nothing certain could be known.

But though there is reason to believe that doubt is the word that expresses the state of mind common to educated Oriyas,

sharp as it may appear to Englishmen, all—whatever their own thoughts and convictions may be—must act practically as Hindoos have ever done; must observe the feasts, rites, and ceremonies—at least the public ones—as though they never had a doubt in their lives. Traditional Hindooism commands it, and they must obey. Apart from Christians the Brahmo Somaj is the only body of people who do not heed the mandate; but there are some sections amongst them even, who do not alienate themselves from popular Hindooism more than is absolutely indispensable. But here is the fact, that, despite doubt, perhaps unbelief, there is still the practical adherence at stated times to all that heathenism demands. This gives rise to insincerity and deceit in many cases. We hear of young baboos drinking wine together at night, who dare not mention the matter or show any signs of such practices in the parental home. When in Calcutta we were informed that they merely went to the festivals for the “fun of the thing.” I have been told by several enlightened men that they had no belief in this or that, and yet, when the time comes, they do exactly as the masses. We heard upon the highest authority of an intelligent Cuttack baboo preparing an image at an enormous expense merely to please and support the Brahmins who constantly thronged him, though he averred that he had not the least faith in these matters. The dignity of his family must be conserved in the way the Brahmins had always conserved it, so the image was prepared. After the death of the fathers we cannot exactly tell what course the sons may take—possibly being set free from the parental restraint, they may some day set themselves free from the galling chain which has bound them so long. The thing to be feared is lest for a time habits of drunkenness may take the place of the old restraint, but we hope this may be averted. But, not to enter into more particulars, here is a province—I will not say a nation—which has a multitude of wise intelligent sons trying to weave a web of religion out of all the good they can find in their own shastras, their own bosoms, and the world around them, who yet bow down with apparent sincerity before all that Hindooism commands. There is knowledge; but there is not the moral stamina to free themselves from that which in their hearts they have ceased to respect; there is enquiry, but there is not as yet that spiritual earnestness which hungers for the bread of life; there are, in short, many things which we rejoice to see, but

not yet is the nation moved by the Holy Ghost to cry, "Sirs, what must we do to be saved?" Here and there one such has been led into the light of God, and let us hope and believe that there are many who are being taught of Him; but too many seem content with their education, government posts and emoluments—and so far the religion of Christ has, in too many cases, merely received an intellectual consideration which, I was astonished to find, had not led to the reading of more than a few chapters in the New Testament.

I have only referred to the educated classes—the great bulk are uneducated. But have not some of these influences affected them also? And have not the educated classes a power upon the country at large? We believe they have, and although we cannot compare the present with the past, we see some indications that the common people are not heartily devoted to their idols. The gospel is preached in the most retired spots, and the fruits of English administration and state-aided education flourish even there—and these things have not been without a tendency for good. The common people will respect and, in some measure, follow the educated middle classes—and there is some proof of it even now.

To bring this letter to a close. Hence this province of Orissa, with a people intellectually and, in some measure, spiritually awake, is it not manifest that if our Mission is to fulfil its trust we must be strengthened very considerably under God by men whom He shall send and sustain, in order that we may be equal to the ever increasing demands which new circumstances and conditions render so important? The missionaries in Cuttack have each their respective departments, which cannot possibly admit of more evangelistic work than is being done. There is one missionary at Berrampore and one at Piplee; and, so far as I can make out, the station matters render it impossible that much more should be done than has been attempted hitherto. Sumbulpore is bracing itself up for aggressive work, it is true; but what seems to me so desirable is that one man at least in each of our stations should be free for evangelistic work, so that whilst church, orphanage, station, and farm matters may have all the time which they require, he should be free to lead out the preachers and superintend aggressive efforts. But where are the

men? I am quite sure that one man could find abundant work in Cuttack amongst the English-speaking baboos—but, again, where is the man? In Pooree there is a grand field for work—but where is the worker? Let the solution be found where it may, it is a fact that our native preachers work best when a missionary is present—but how can he always be present seeing he is not divisible? Can anything answer the enlightened enquiries of a province other than the gospel of Christ? Can the doubt of educated Hindoos be solved by any other than Christ? or will the power so indispensably requisite to break from the iron grasp of Hindooism be bestowed by any other than He? Nay, think what they will, believe what they will, say what they will, how many of them dare free themselves from the yoke? But if the Son shall make them free, they shall be free indeed. If, however, that freedom is not presented to them, and seen by them as invaluable precious, how will they be led to seek it? and if they know not Him who alone bestows it, how shall they make it their possession? They know something of a system called Christianity, but they know not Christ; they are acquainted in some measure with Christian doctrine, ethics, and, it may be, church history, but not yet has Christ become more to them than the Great Prophet and Teacher of the west. Very appropriately may it be asked, even with respect to these educated men—"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?" whilst of the latter it may indeed be asked—"And how shall they preach except they be sent?" We commend these considerations to our brethren at home; and if the Spirit of Christ stir the heart of one whom He would send to carry on the work here, we will give him a hearty welcome. I will not deceive anyone by saying that it is the audible cry of Orissa's sons; but the cry of its deepest need, of its spiritual cravings, its hidden thirst, is still the old one, though its children know it not—"Come over and help us." We trust that one, at least, to whom the Lord still gives spiritual visions, and the endeavour to act in accordance with them, may soon be in our midst.

With Christian love,

JOHN VAUGHAN.

Female Education in India.

WE have received the following letter from Mrs. John Orissa Goadby, which we gladly insert in the *Observer*, in the hope that it may induce our friends to take a deeper interest in female education in Orissa. We have received another letter on the same subject, but this we are compelled to withhold for the present.

61, Victoria Road, Finsbury Park,
London, N.

DEAR FRIENDS,

Having for some time past had my thoughts specially drawn to the question of Zenana and other female teaching in Orissa, and whether, as a denomination, we might not, and ought not, to do much more than at present, I was not a little interested in reading the *Missionary Observer* for June to find how entirely the thoughts of the Secretary had been drawn into the same channel. Almost every missionary society now has its two divisions, and the Zenana Mission is a most intensely interesting adjunct of these societies. Why should the General Baptists be conspicuous by their *seeming* indifference? Rather, why should we not follow in the wake of others? or how can we acquit our consciences, or sow the good seed of the kingdom in the ground so wondrously prepared for us? Any one at all acquainted with Hindoo society cannot but be filled with amazement at the marvellous change that has come over the native mind in reference to female education during the last few years, nor estimate too highly the weighty importance of the concessions thus made. Once let the heart of the mother be penetrated by the light of divine truth, and whether in the secluded Zenana or more humble cot, idolatry has received a death-blow in that family.

It may not be generally realised that for some time now one missionary (Miss Packer) has been entirely devoted to Zenana work. Our missionaries' wives have ever been keenly alive to the importance of this subject, and done what they could; but doors closed for ages are now thrown open, and entreaties to be taught too numerous to be responded to without help.

Reference was also made in the *Observer* to the help given our Mission by the "Society for Promoting Female Education in the East," and I imagine few of our friends are aware how long-continued and valuable that help has been. Their one aim is to bring the women of all

heathen nations to Christ, and right nobly do they endeavour to carry out their object. To our Mission they have ever been ready with a helping hand. Miss Derry, afterwards, Mrs. Buckley, was the first whom they sent out; to be followed shortly by Miss Collins; then Miss Butler and I; later on Miss Guignard; and Miss Packer, who had been labouring some years in Calcutta, was transferred to Orissa; and lastly, Miss Leigh. All these were sent to labour in connection with our Mission, the last three having their salaries also paid. In addition to all this, for eighteen years they have supported the girls' school at Choga, and from time to time made grants to teachers, etc.; the whole amounting, at its lowest computation, to over £4,685.

Boxes of work, too, have been sent from time to time, not infrequently year by year, valued at from £15 to £35, for the benefit of the schools.

I have entered thus fully into details because they are very anxious to send out much needed help to Miss Packer. In the present depressed state of their funds this is a difficult matter, and they appeal to their General Baptist friends through me, for the first time, to enable them to do this; and I am anxious to show they are indeed worthy to receive what they ask. After such a number of years, when the giving has all been on one side, it is hoped a hearty response may be made, both by private individuals and churches. It has been thought if special missionary meetings could be held with the ladies and juvenile missions of our churches, not only might our friends meet with the help they solicit, but much more interest in our Mission created throughout the Connexion, and steps taken towards the formation of a General Baptist Ladies' Missionary Society—an adjunct to the parent Society—that shall go on increasing and extending, and never grow weary till Orissa is Christ's.

Would that I could say something in conclusion to touch the heart and conscience of every mother and daughter of

all to whom Christ is precious, rousing them to a realisation of their responsibility to do *what they can* to make known a Saviour's love to their sisters still in heathen darkness, but crying for the light.

By the love that redeemed you, and the hope of immortality that brightens your future, I would entreat you to put forth every effort, and induce others also, that the same blessings you enjoy may be

shared by those who are now sitting in darkness and the shadow of death.

Yours in Jesus,

S. M. GOADBY.

N.B.—Contributions will be gratefully received by Rev. W. Hill, Crompton Street, Derby, or myself at the above address; also communications in reference to the work, or arrangements for special missionary meetings.

Notes and Gleanings.

THE CHAPEL AT CUTTACK.—Owing to the sun and rain, and also with the view of affording more accommodation, it is found necessary to erect verandahs to the Cuttack chapel. The verandah on the western side has been already begun, and more than seven hundred rupees have been received towards the work.

KHOORDAH NEW CHAPEL.—We are sorry, writes Dr. Buckley, that it is not likely to be completed so soon as we had anticipated; but the walls of the building are advanced up to roof level; the doors and windows, as well as other materials, are ready; but an unexpected difficulty has arisen, in consequence of the timber ordered for the work having proved unsuitable for its purpose, and that, too, when it was too late to make other arrangements without exceeding the estimate. We cannot hope to see the completion of the building before the end of the year. We have received more than six hundred rupees for this important object during the year, but more will be needed.

OPEN-AIR PREACHING IN INDIA.—We are thankful to learn that the endeavour of the Commissioner of Police, and the Lieut.-Governor of Bengal, to stop preaching in the squares and streets of Calcutta, has signally failed. The Court gave judgment in favour of the five missionaries—Messrs. Kerry, James, Johnson, Macdonald, and Bamford—who were summoned; deciding that the authorities, in prohibiting preaching, had exceeded their legitimate powers. That in these days the endeavour should ever have been made appears to us as shortsighted as it was illegal; though no doubt there are men in India who would be glad of any plea to arrest the increasing influence of Christianity. The pretence that public preaching is detrimental to civil order is no new device; but as regards India we hesitate not to say that the plea is of the flimsiest description, and without any real foundation. On this subject Dr. Buckley writes:—"As to the apprehension of a breach of the peace from such preaching, it may be stated that the missionaries in Orissa have for nearly threescore years preached at the famous shrine of Juggernath, and at the principal festival of the god, as well as at other times; and who has ever heard of a disturbance? It would not, indeed, have been wonderful if there had been occasionally tumultuous scenes, nor would it have afforded any evidence of missionary imprudence: for the preaching of 'this Paul' to the worshippers of Diana occasioned very riotous scenes at Ephesus; but the holy

apostle was not to be blamed. All experience, however, shows that the preaching of the gospel in India does not lead to confusion and uproar. To another aspect of the case I advert with reluctance. The Commissioner of Police is a Roman Catholic; and though *officially* I have no doubt he will to the best of ability do what appears to him just and right, *personally* his religious convictions must be opposed to heretical preaching. Romanism always has been and always will be essentially intolerant. Its spirit is well described in the text of Matthew Henry's famous sermon on 'Popery a Spiritual Tyranny'—'Bow down, that we may go over;' but we don't mean to 'bow down,' and we don't intend that they should 'go over' us."

A CASE OF SUTTEE IN ORISSA.—There was a case—writes Mr. Pike, of Sumbulpore—of suttee in the Bamra rajah's estate some time last year, and the rajah simply inflicted fines of from one hundred to two hundred rupees upon the principals engaged in the murderous act. The rajah is one of the British Tributaries, and the matter being brought to the notice of Government, pressure was brought to bear upon him. He has since altered the penalties, from ten, to fourteen years imprisonment with hard labour. When suttee was first abolished, and the brahmins objected to the innovation as interfering with one of the customs of their country, the answer was—the English Government have also a custom, viz., to hang that man who takes the life of another; so that if you brahmins carry out the custom of your country, and burn a widow with her dead husband, we shall carry out the custom of our country, and hang you. Perhaps, however, fourteen years hard labour may be sufficient to teach these jungle brahmins some respect for human life. They don't like hard work at any time. J. G. P.

CRIME IN ITALY.—Our Roman journals have been rejoicing over a great diminution of crime in Italy. We ought to be thankful: there was need, and *is*, of improvement. Every morning brings its news of suicides and stabbing. Men stab their fellows for a quarrel over a few halfpence, and for one while we had terrible stabbing cases close to our doors every day. It is comforting to find that the statistics for the first three months of 1881, as compared with the same period of 1880, show a diminution of 88 homicides, 392 highway robberies, 7299 qualified thefts, and 3735 simple and campestral thefts—making in all 11,534 fewer punishable crimes than in the corresponding period of last year. The better harvest has had much to do with making this difference. N. H. S.

Contributions

Received on account of the General Baptist Missionary Society from Audit to July 16th, 1881.

	£	s.	d.		£	s.	d.
Burnley, Enon	14	16	2	Landport	17	5	8
Derby, St. Mary's Gate	3	0	0	Leicester, Archdeacon Lane— for			
Hinckley—for W. and O.	0	5	0	Rome	7	2	0
Hucknall Torkard	10	16	3	Sheepshed	0	7	6
Knipton	7	1	5	Wolvey	19	3	2

Subscriptions and Donations in aid of the General Baptist Missionary Society will be thankfully received by W. B. BEMBRIDGE, Esq., Ripley, Derby, Treasurer; and by the Rev. W. HILL, Secretary, Crompton Street, Derby, from whom also Missionary Boxes, Collecting Books and Cards may be obtained.

GENERAL BAPTIST HOME MISSIONS,

FROM JUNE, 1880, TO JUNE, 1881.

Jesus said "that repentance and remission of sins should be preached in His name unto all the nations, BEGINNING FROM JERUSALEM.

Jesus said, "Ye shall be My witnesses both in JERUSALEM, AND IN ALL JUDEA, AND IN SAMARIA, and unto the uttermost part of the earth."

Paul said, "I have great sorrow and unceasing pain in my heart, for I could wish that I myself were anathema from Christ, for MY BRETHREN'S SAKE, MY KINSMEN ACCORDING TO THE FLESH."

Officers and Committee for 1881-82.

President—R. JOHNSON, Esq., Hitchin.

Treasurer—T. H. HARRISON, Esq., Wardwick, Derby.

I.—MIDLAND CONFERENCE.

Rev. J. H. ATKINSON	Mr. W. B. BEMBRIDGE
" W. EVANS	" J. CHOLERTON
" R. F. GRIFFITHS	" G. DEAN
" J. SALISBURY, M.A.	" G. LAMB
" W. H. TETLEY	" G. PAYNE

Mr. J. S. SMITH

II.—LANCASHIRE AND YORKSHIRE.

Rev. J. PARKINSON	Mr. J. BRAMLEY
" W. SHARMAN, F.R.H.S.	" J. LISTER
" B. WOOD	

III.—SOUTHERN.

Rev. W. J. AVERY	Rev. J. BATEY	Mr. J. SANDERS
------------------	---------------	----------------

IV.—EASTERN.

Rev. T. BARRASS	Rev. J. JOLLY
" S. H. FIRKS	" J. C. JONES, M.A.

V.—WARWICKSHIRE.

Rev. E. W. CANTRELL	Rev. W. LEES
---------------------	--------------

VI.—CHESHIRE.

Mr. R. PEDLEY.

Secretary—JOHN CLIFFORD, M.A., L.L.B., 51, Porchester Road, London, W.

Assistant Secretary—Rev. J. FLETCHER, 322, Commercial Road, London, E.

Auditors—Messrs. G. DEAN, and G. CHOLERTON.

CONSTITUTION AND LAWS.

EXISTING OPERATIONS.

This Scheme is adopted without prejudice to any existing liabilities contracted by the Committees of the various Home Mission Districts for Home Mission Work.

OBJECT.

To extend the denomination by the establishment of new Churches, and to utilize to the utmost degree, and by the most efficient methods, the power of all the Churches in Home Mission operations.

OFFICERS AND COMMITTEE.

The Association shall conduct the Home Mission business by means of a President, a Treasurer, and a Secretary, appointed at its Annual Assembly; and an Executive Committee chosen by the Conferences, on the principle that one representative is deputed for each thousand members in the Conference, and fractional part of a thousand. Seven to form a quorum. The Association shall also appoint Auditors.

RIGHTS AND DUTIES OF CONFERENCES AS TO DELEGATES, AND CHOICE OF LOCALITY.

(1.) Each Conference shall before the Association in each year elect its delegate or delegates to represent it on the Committee according to the above principle.

(2.) Each Conference shall nominate the locality for the station, in an order of rotation determined according to the number of Church Members in the Conference, as printed in the Minutes for 1876. The Conference containing the highest number of members to be first nominating Conference.

(3.) If a Conference decline or fail to nominate an approved locality within the twelve months, *i.e.*, from one Association to another, it will lose its turn. Conferences may exchange turns.

RIGHTS AND DUTIES OF COMMITTEE.

To manage the Home Mission Finances; prepare Annual Report to be submitted to the Association; elect a Vice-President; reject, amend, or endorse the proposals of the nominating Conference as to locality, but not to have the power of substituting a new arrangement for that of the nominating Conference. The Committee shall have power to make bye-laws.

TRUSTS.

The property to be held in Trust for the denomination, with reversion to the Association in every case.

ALTERATION OF CONSTITUTION.

None of the above Rules to be altered save by the Association. No proposal for change to be entertained without three months' notice given to the Secretary, and two insertions of the same notice in the *Magazine*, signed by the proposer.

CONTRIBUTIONS.

Collections.—It is one of the laws of our Association that EACH church shall make a collection on behalf of the Home Mission. At present not more than one-third of the churches comply with this rule. This is as great a mistake as we can commit. It is, moreover, a wrong. Pastors and deacons, get this altered. Arrange for a collection at once.

Collections and Subscriptions to be forwarded to T. H. HARRISON, Esq., Wardwick, Derby. Collecting Cards and information as to the working of the Society may be obtained from the Secretaries.

FORM OF BEQUEST.

I give and bequeath the sum of £ sterling unto the Treasurer for the time being of the General Baptist Home Missionary Society, upon trust for the use of that Society; the sum to be paid out of such part only of my personal estate as shall not consist of mortgages, or chattels real, within twelve months after my decease.

Devises of land, or money charged on land, or secured on mortgage of land or tenements, are void; but money or stock may be given by will if not directed to be laid out in land.

THE ANNUAL MEETING

OF THE

General Baptist Home Missionary Society,

WAS HELD IN

UNTHANKS ROAD BAPTIST CHURCH, NORWICH,

(*Kindly lent for the occasion*),

ON TUESDAY, JUNE THE 21ST, 1881,

J. H. TILLET, ESQ., M.P., IN THE CHAIR.

THE spacious area of the fine new building in which the meeting took place was well filled. The Treasurer, Mr. Harrison, reported a decided advance in the contributions from the churches in almost every Conference. Rev. J. Clifford, M.A., the Secretary, in the course of his statement, took occasion to look ahead, and urged the speedy adoption of a new site with the view of erecting another Home Mission Chapel.

It should also be noted that *the Association has given its sanction to the holding of a Home Mission Bazaar during the next Association at Derby*. We shall speedily enter into communication with the friends of the Home Mission throughout the denomination, in full expectation that every church will send either money or goods.

The Chairman gave a most eloquent and powerful speech, and was followed by the Rev. D. MacCallum, of Chesham; the Rev. G. S. Barret, B.A., of Princes Street Congregational Church, who showed the Association many kindnesses, also spoke. The Rev. J. J. Fitch, of Nottingham, followed, and the meeting was brought to a close by an enthusiastic vote of thanks to the Chairman, moved by Rev. E. Stevenson, of Loughborough, and seconded by the Rev. H. Wheeler, pastor of the Unthanks Road Church. An epitome of the speeches will be found in another part of the Report. We trust that in the coming year a larger number of churches will show their zeal for this Society, and so prove how earnest is the prayer we sometimes sing—

“Lord, while for all mankind we pray,
Of every clime and coast,
O hear us for our native land,
The land we love the most.”

CONTRIBUTIONS.

I.—MIDLAND CONFERENCE.

Barton & Barlestone.			Castle Donington.			£ s. d.					
£	s.	d.	£	s.	d.						
By Miss Haywood—			Collection	3	17	6	Mr. Harrison	1	1	0	
Mr. Compton ...	0	10	0	Mr. Cross, Tonge	0	10	0	„ Lamb	1	1	0
„ T. Deacon, son	0	5	0	„ Stevenson ...	0	10	0	„ Leese	0	5	0
„ J. Haywood	0	5	0	„ Elliot	0	10	0	„ Renwick	0	10	0
„ T. Deacon, jun	0	2	6	Mrs. Clayton ...	0	5	0	„ Statham	0	5	0
„ S. Deacon ...	0	2	6	Miss Doughty ...	0	4	0	„ Stevenson ...	1	0	0
A Friend... ..	0	2	6	Mrs. Attwood ...	0	2	6	„ C. Stevenson...	0	5	0
Mr. Farmer ...	0	1	0	Rev. J. R. Parker	0	2	6	„ Wells	0	10	0
By Miss Kirkman—			Mrs. Oldershaw ...	0	2	6	„ Woodroffe ...	0	10	6	
Mr. Wilkins ...	0	10	0	„ Fielding	0	2	6	21	14	6	
Mrs. Kirkman ...	0	10	0	„ Johnson	0	2	6				
Rev. J. Hubbard	0	5	0	„ Sutton	0	2	0				
Mr. Chawner ...	0	5	0	Mr. Statham ...	0	2	0	Derby, Watson Street.			
„ Goodacre ...	0	5	0	Miss Carr	0	2	6	Mr. G. Slack ...	1	0	0
„ Cart	0	2	6	Mr. Dakin	0	2	0				
„ C. H. Kirkman	0	2	6	Miss A. M. Dakin's				Eastwood.			
„ Johnson, sen.	0	2	6	box	0	3	0	Lecture proceeds	1	11	0
Miss Greenwood	0	2	6								
Mr. Johnson, jun.	0	2	0	7	0	6		Hathern.			
Mrs. H. Dennis	0	2	6	Less P.O.O.	0	0	6	Collection	1	0	0
3	18	0									
				7	0	0		Heanor.			
Belper.			Sawley.			Ilkeston.					
Lecture proceeds	2	0	0	Collection	2	0	2	Mr. W. Briggs ...	0	10	6
								„ J. Hithersay...	0	10	6
Broughton.			Coalville.			Leicester, Friar Lane.					
Mr. W. Underwood	1	0	0	Collection	3	0	0	By Miss Turner—			
Collection	0	12	0					Mr. J. Turner ...	5	0	0
1	12	0		Derby, St. Mary's Gate.				Mr. J. H. Atkinson	1	1	0
				Collections	12	4	7	Rev. I. Stubbins	0	10	6
Burton-on-Trent (Zion.)			By Miss Wilkins—			Leicester, Dover Street.					
Collections	10	6	6	Mr. James Hill	1	1	0	Collection	1	1	0
Rev. S. S. Allsop	1	1	0	„ Geo. Cholerton	0	10	6	Longton.			
Mr. John Ellis ...	1	1	0	Rev. Wm. Hill	0	10	0	Collection	4	12	3
„ G. Hurst	0	10	6	Mr. Wm. Wilkins	0	10	0	Long Whaddon.			
„ Jas. Bannister	0	10	6	Miss C. Perry... ..	0	6	0	Collections	2	5	0
„ T. Bramall ...	0	10	6	Mr. W. Abell ...	0	5	0				
„ D. Hardy	0	10	6	„ Bryce	0	5	0				
Miss Bailey	0	10	6	„ Joseph Hill ...	0	5	0				
Mr. W. Poynton ...	0	5	0	„ Wm. Hall	0	2	6				
„ Jno. Bakewell	0	5	0								
„ W. Nutt... ..	0	2	6	15	19	7					
„ R. Hunt	0	2	6	Derby, Osmaston Road.			Leicester, Dover Street.				
„ C. Spalding ...	0	2	6	Collection	14	14	6	Collection	1	1	0
„ Draper	0	2	6	Mr. Bacon	0	5	0	Longton.			
„ Orchard	0	2	6	„ Bennett... ..	0	10	0	Collection	4	12	3
„ Dunningcliff	0	2	6	Mrs. I. Bennett ...	0	5	0	Long Whaddon.			
Miss Wilshee ...	0	2	6	Mr. Bartlett	0	2	6	Collections	2	5	0
„ Waters... ..	0	2	6	„ Bothamley ...	0	5	0				
16	11	0		„ Earp	0	5	0				

Loughborough, Baxter Gate.

	£	s.	d.
E. Stevenson ...	1	0	0
H. Jelley, Esq. ...	1	0	0
R. Ratcliff, Esq. ...	1	0	0
	3	0	0

Loughboro', Wood Gate.

Collections ...	9	3	8
By Miss Wilcocks—			
Rev. G. Jarman ...	0	5	0
Mr. Marshall ...	0	10	0
" Marsh ...	0	10	0
" Baldwin ...	0	10	0
" Coltman ...	0	10	0
" H. Godkin ...	0	15	0
" Clemerson ...	0	10	0
" Burchnall ...	0	10	0
" Timms ...	0	6	0
" Barson ...	0	6	0
Miss Hood ...	0	4	0
Mrs. Shepersen ...	0	3	0
Mr. Rowland ...	0	2	6
" Skinner ...	0	2	6
" Bromhead ...	0	2	6
" Stevens ...	0	2	6
" Morgan ...	0	2	6
" Fisher ...	0	2	6
Miss Callis ...	0	2	6
" Needham ...	0	2	6
" Clemerson ...	0	2	6
" Wilcocks ...	0	2	6
Mrs. Clemerson ...	0	2	6
" Needham ...	0	2	6
" Godkin, sen. ...	0	2	6
" Green ...	0	2	6
" Dexter ...	0	2	6
	15	19	0

Mansfield.

Collection ...	1	14	0
----------------	---	----	---

Market Harborough.

Collection ...	1	0	0
----------------	---	---	---

Melbourne.

Collection ...	4	17	3
Mr. Earp, sen. ...	1	0	0
" H. W. Earp ...	2	0	0
Miss Tomlinson ...	0	10	0
Mrs. Jefferson ...	0	10	0
Mr. W. Dunncliff ...	0	10	0
" Hair ...	0	5	0
" Kelk ...	0	5	0
	9	17	3

Nottingham, Stoney St.

Collection ...	2	10	9
Rev. R. F. Griffiths ...	0	5	0
	2	15	9

Nottingham, Broad St.

	£	s.	d.
By Mrs. J. T. Mallet—			
Mr. Goodliffe ...	1	0	0
" W. Walker ...	0	10	0
" F. Hill ...	0	7	6
" H. Hill ...	0	5	0
" B. Smith ...	0	10	0
" W. Mallet ...	0	10	0
" J. T. Mallet ...	0	10	0
" A. Brownsword ...	0	10	0
" F. S. Granger ...	0	10	0
" W. Goodliffe ...	0	5	0
" F. Stanhope ...	0	2	6
" E. Renals ...	0	10	0
Mrs. Hill ...	0	10	0
" Granger ...	0	5	0
" A. Brownsword ...	0	10	0
" Bakewell ...	0	2	6
Mr. Thornton ...	0	2	6
" Cholerton ...	0	5	0
" Jas. Baldwin ...	0	5	0
" Wilson ...	0	2	6
" Sheldon ...	0	2	6
" Kendle ...	0	5	0
By Miss Unthank—			
Mr. Sulley ...	1	0	0
" Hunt ...	1	0	0
Mrs. Squire ...	0	10	0
" Bretland ...	0	5	0
Mr. Wm. Goodliffe ...	0	5	0
" Goodliffe, sen ...	0	5	0
" W. Walker ...	0	2	6
" Bradbury ...	0	2	6
Mrs Granger ...	0	2	6
" J. Granger ...	0	2	0
" Hewish ...	0	2	6
Miss Brain ...	0	5	0
Mrs. Unthank ...	0	5	0
A Friend ...	0	1	0
	12	8	0

Nottingham, Mansfield Road.

Collections ...	9	6	0
By Miss Alice Truman—			
Mr. McCraith ...	0	10	0
" G. B. Truman ...	0	10	0
" Hinton ...	0	10	0
" F. R. Booker ...	0	10	0
" W. H. Booker ...	1	0	0
" Savage ...	0	2	6
" T. Goodliffe ...	0	10	0
" Jackson ...	0	5	0
" Walker ...	0	5	0
" Page ...	0	10	0
" Green ...	0	10	0
	14	8	6

Nottingham (Old Basford).

Collection ...	8	10	0
----------------	---	----	---

Nottingham (New Basford).

	£	s.	d.
Collection ...	1	17	2

Nottingham (Bulwell).

Collection ...	1	0	0
----------------	---	---	---

Nottingham, Woodborough Road.

By Mrs. Barker—			
Mr. Barwick ...	0	10	0
" Barker ...	0	5	0
" Cox ...	0	5	0
" Dobbs ...	0	5	0
" Sanby ...	0	5	0
" Sharman ...	0	5	0
Mrs. Bishop ...	0	5	0
Mr. Bown ...	0	2	6
" Booker ...	0	2	6
" Brailsford ...	0	2	6
" Hoffmann ...	0	2	6
" Morley ...	0	2	6
" Millward ...	0	2	6
" Moore ...	0	2	6
	2	17	6

Nottingham (Hyson Green).

Collection ...	1	6	1
----------------	---	---	---

Quorndon.

By Miss Smith—			
Mr. J. S. Smith ...	0	10	0
Mrs. North ...	0	5	0
Mr. Parkinson ...	0	2	6
Mrs. W. R. Illingworth (Leeds) ...	0	5	0
	1	2	6

Woodhouse Eaves.

Collection ...	1	0	0
----------------	---	---	---

Retford and Gamston.

Collection ...	1	7	8
----------------	---	---	---

Ripley.

Collection ...	4	6	0
Mr. W. B. Bembridge ...	1	0	0
	5	6	0

Sheffield.

Mrs. M. Fawcner ...	0	5	0
---------------------	---	---	---

Stapleford.

Collection ...	1	1	0
----------------	---	---	---

Swadlincote.

Collections ...	2	16	10
Mr. Cholerton ...	1	1	0
" G. Eley ...	0	5	0
" Hy. Cooper ...	0	5	0
	4	7	10

II.—LANCASHIRE AND YORKSHIRE CONFERENCE.

Bacup.			Gambleside.			£	s.	d.			
Collection ...	1	0	0	Collection ...	1	0	0				
Birchcliffe.			Halifax.								
Collections ...	7	14	6	Collection ...	7	8	6	Mrs. Foster... ..	0	10	0
Mr. J. Lister ...	1	1	0	Councillor Binns ...	0	10	0	Mr. & Mrs. D. Green-	0	7	6
„ J. Thomas ...	1	1	0	Rev. W. Dyson ...	0	5	0	wood ...	0	5	0
Rev. W. Gray ...	0	10	6	Mr. Drake ...	0	5	0	„ Jno. Greenwood	0	4	0
Mr. J. Helliwell... ..	0	5	0	„ Wilson ...	0	5	0	Rev. J. Lawton ...	0	5	0
„ G. Townsend ...	0	5	0	„ J. Wilson, H.M.I.S.	0	5	0	Mrs. King ...	0	3	0
„ C. Knowles ...	0	5	0	„ S. Wilson, H.M.I.S.	0	5	0	„ Ogdens... ..	0	5	0
„ A. Sutcliffe ...	0	5	0	„ M. Wilcock ...	0	5	0	Mr. A. Gibson ...	0	10	0
„ Thos. J. Lister ...	0	5	0	Councillor Worsick	0	5	0	Mrs. Thompson ...	0	2	6
„ J. C. Gray ...	0	5	0	Mr. M. Stocks ...	0	5	0	Mr. W. M. Sutcliffe	0	5	0
„ Jno. Greenwood	0	5	0	Mrs. J. Ingham ...	0	5	0	„ J. Marshall ...	0	2	6
„ Wm. Thomas ...	0	5	0	„ Duckitt ...	0	5	0	Mrs Sutcliffe ...	0	2	6
„ A. Webster ...	0	2	6	Councillor Bramley	0	5	0	„ J. Ogdens ...	0	2	6
„ Jonas Green-	0	2	6	Miss Sutcliffe ...	0	5	0	„ A. Marshall ...	0	2	6
wood ...	0	2	6	„ H. Sutcliffe ...	0	5	0	Miss A. Crowther	0	2	6
„ Wm. Eastwood	0	2	6	Mrs. Atkinson ...	0	2	6	Mrs. Crabtree ...	0	2	6
A Friend ...	0	2	6	„ Taylor ...	0	2	6	Miss Ingham ...	0	2	6
Mr. W. Clayton ...	0	2	6	Mr. Walshaw ...	0	2	6	Mr. G. Crowther	0	2	6
„ Jno. Greenwood	0	2	6	„ Horsfall ...	0	2	6	„ A. Sunderland	0	2	6
„ S. Crossley ...	0	2	6	„ Jos. Holt ...	0	2	6	„ T. Slater ...	0	2	6
„ T. Greenwood ...	0	2	6	„ Mitchell ...	0	2	6	„ P. Thomas ...	0	2	6
„ Jas. Greenwood	0	2	0	„ Barstow ...	0	2	6	„ D. Dearden... ..	0	2	6
„ Geo. Jowett... ..	0	2	0	„ T. Barstow ...	0	2	6	Miss Murgatroyd	0	2	6
„ Thos. Bancroft	0	2	0	„ M. Barstow ...	0	2	6	Mr. J. Hollinrake	0	2	6
„ R. Sunderland	0	2	0	„ E. Haley ...	0	2	6	Miss C. Sutcliffe	0	2	0
				„ Midgley ...	0	2	6	Mr. G. Crabtree...	0	2	0
	13	15	0	„ J. Varley ...	0	2	6	„ W. Greenwood	0	2	0
				„ J. Thompson	0	2	6				
Bradford (Tetley St.)				„ J. Walsh ...	0	2	6	Lydgate			
Collection ...	5	0	0	„ A. Fletcher ...	0	2	6	Conference Collec.	2	0	0
				„ H. Stocks ...	0	2	6				
Burnley				„ W. Ostler ...	0	2	6	Northallerton.			
Conference Collec.	1	5	6	„ Murgatroyd	0	2	6	Collection ...	1	2	6
				„ F. Crabtree ...	0	2	6				
Burnley (Ebenezer).				„ T. J. Sutcliffe	0	2	6	Shore.			
Collection ...	2	2	0	„ J. Butler ...	0	2	6	Collection ...	4	3	6
				„ F. Walker ...	0	2	6	Mr. M. Greenwood	0	5	0
Burnley (Enon).				„ J. A. Riley ...	0	2	6	„ James Ormerod	0	2	6
Collection ...	4	0	0	„ B. Mellor ...	0	2	6	„ F. Helliwell...	0	2	6
Rev. J. Turner ...	0	10	0	„ Bentley ...	0	2	6	„ A. Marshall...	0	2	6
				Mrs. Aked ...	0	2	6	„ J. Feber ...	0	2	6
	4	10	0	„ Law ...	0	2	6	„ P. Greenwood	0	2	0
				„ Rushworth...	0	2	6	„ J. Cunliffe ...	0	2	0
Denholme.				Miss Haley... ..	0	2	6	„ J. W. Greenwood	0	2	0
Collection ...	1	10	7½	„ Crabtree ...	0	2	6	„ H. Horsfall ...	0	2	0
				„ Briggs ...	0	2	6	Miss A. Greenwood	0	2	0
Dewsbury.				„ Wilson ...	0	2	6	A Friend ...	0	2	0
Collection ...	5	0	0	„ Thornton ...	0	2	6	Small Sums ...	0	2	0
Mr. Joshua Mitchell	5	0	0	„ Drake... ..	0	2	6				
„ Jas. A. Mitchell	0	10	0	Mr. A. Drake ...	0	2	0				
Mrs. Bingley ...	0	10	0	„ F. W. Holt ...	0	2	0	Stalybridge.			
„ Kershaw ...	0	10	0	„ E. Foster ...	0	5	0	Collection ...	3	5	10
Mr. Holdsworth...	0	6	0								
„ Scott ...	0	5	0					Vale.			
„ Exley ...	0	5	0					Grant from Church	2	5	0
Mrs. Fothergill ...	0	4	0					Rev. W. J. Staynes	1	0	0
Miss Annie Mitchell	0	3	0								
Other Sums ...	0	9	1								
	13	2	1								
				Heptonstall Slack.							
				Collections ...	5	18	4	Todmorden.			
				John Sutcliffe Esq.	5	0	0	Collection ...	2	8	0
				Mrs. A. Hoyle ...	1	0	0				
								West Vale.			
								Mr. J. Horsfall ...	0	10	6

Dean Stanley: the Secret of his Life.

THE Press of Great Britain, and of other countries, far and near, has given free utterance to the keen and universal regret felt among English-speaking people at the loss of the pure, gentle, courageous, gifted, and cultured Dean of Westminster. With quite peculiar unanimity and distinctest emphasis has his superior and unique quality been acknowledged, not only by his colleagues in his own Church, but by Nonconformists, men of science, students of history, teachers of the young, the high-born and the lowly—in short, by men and women of every class and name. Everywhere he is recognized as one of our greatest men; and though not a “fountain-head of change,” yet he gathered into himself the forces of other minds so completely, and communicated to them the strong impulses of his own personality with such energy, that the work initiated by Goëthe and Ewald in Germany, Coleridge and Arnold in England, has been advanced, by him, to an unprecedented and, as yet, unrecognized degree. So be it that the brave Dean is not the Moses of the Broad Church movement of this century, yet he has been its devoted Joshua, and the Leader and Master of an unseen host of loving disciples.

And yet one must say of him, as Emerson, in a memorable sentence, does of Shakespere, “A good reader can, in a sort, nestle into Plato’s brain, and think from thence; but not into Shakespere’s. We are still out of doors.” The outward features of the Dean’s career, his place of birth, time of death, and the general “environment” of his life, are soon reported, but somehow or other, and notwithstanding his deep and tender sympathy with all men and things, and his cordial union with every form of goodness and heroism, we feel “we are still out of doors;” we cannot be sure that we accurately comprehend him; and we fear the most skilled hand engaged in tracing the radiation through our modern life of his influence will not be able to lift the veil, and compel him to reveal the *whole* secret of his inward life and power. I shall never forget the ineffable bewilderment that seized me when I heard him say, in response to a statement I had just given of the ideas of “General” and “Particular” Baptists on the Atonement, “Then I must be a *Particular* Baptist!” Here was a man, whose “broad” thoughts on God and His gospel have been an offence and a stumbling-stone to many, whose work has gone far to pulverise the Calvinian theology, actually avowing an acceptance of a *restricted* atonement. And that this was no transitory thought I learnt then and there; whilst in an article which appears in the August *Macmillan* the Dean says, “the effects of Christ’s redemption, by which must be meant whatever effects Christianity has produced in the world, are only applicable to those chosen souls whom God has caused to walk faithfully, uprightly, and justly in the way of His commandments. This is the only election which Christians can recognize, and this is the election of which alone the Westminster Confession need be understood to speak.” But his attitude on this theological subject is typical. Did not he admit, in the frankest and coolest way, that the baptism of believers by immersion is apostolical and scriptural, and forthwith practise and defend the

Pædobaptist theory? Whose majestic calmness and unconquerable steadfastness for the right, without tumultuous exasperation against wrong surpassed his? and yet how inexplicably lax were his ideas about subscription. Who loved his "Nonconforming brethren" more than he? yet how tenaciously and persistently he battled for an exclusive State Church! Indeed it is impossible to decipher the whole heart-mystery. We cannot reduce his individuality to the limits of any theory. Our most concentrated and most sustained energy, though it bring us into his presence, and give us a sense of real human sympathy and companionship, does not deliver us from the feeling that, after all, "we are out of doors."

Nevertheless, there are certain central principles in every life which is truly a *life*, and not an accident or an impulse; and therefore we may confidently look amongst the creations of the Dean's mind for the aims and forces which controlled and animated his life. Master the meaning of these words. They are amongst his latest statements, and they shoot a beam of light straight through his biography:—

"Love one another in spite of differences, in spite of faults, in spite of the excesses of one, or the defects of another. Love one another, and make the best of one another, as He loved us, who for the sake of seeing what was good in the human soul, forgot, forgave, put out of sight what was bad—who saw and loved what was good even in the publican Zaccheus, even in the penitent Magdalen, even in the expiring malefactor, even in the heretical Samaritan, even in the Pharisee Nicodemus, even in the heathen soldier, even in the outcast Canaanite. Make the most of what there is good in institutions, in opinions, in communities, in individuals. It is very easy to do the reverse, to make the most of what there is of evil absurd and erroneous. By so doing we shall have no difficulty in making estrangements more wide, and hatreds and strifes more abundant, and errors more extreme. It is very easy to fix our attention only on the weak points of those around us, to magnify them, to irritate them, to aggravate them; and, by so doing, we can make the burden of life unendurable, and can destroy our own and other's happiness and usefulness wherever we go. But this was not the new love wherewith we are to love one another. That love is universal, because in its spirit we overcome evil simply by doing good. We drive out error by telling the truth. We strive to look on both sides of the shield of truth. We strive to speak the truth in love, that is, without exaggeration or misrepresentation, concealing nothing, compromising nothing, but with the effort to understand each other, to discover the truth which lies at the bottom of the error; with the determination to love cordially whatever is loveable even in those in whom we cordially detest whatever is detestable. And, in proportion as we endeavour to do this, there may be a hope that men will see that there are, after all, some true disciples of Christ left in the world, 'because they have love one to another.'"

And that we may have no misgiving as to the fountal source of this central principle of the Dean's life, hear him say:—

"There are those to whom science is dumb, to whom nature is dark, but who find in Jesus Christ all that they need. He is to them all in all, the True, the Holy, the express image of the Highest. We need not fear to trust Him. The danger has been hitherto not that we venerate Him too much, or that we think of Him too much. The error of Christendom has been that it has not thought of Him half enough—that it has put aside the mind of Christ, and taken in place thereof the mind of Augustine, Aquinas, Calvin, great in their way, but not the mind of Him of whom we read in Matthew, Mark, Luke, and John."

Well said the Archbishop of Canterbury in my hearing a few days ago, when addressing the boys of the Whitgift School at Croydon—

"The Dean was no doubt the son of a Bishop, and the near relative of a lord; but it was not to his birth and surroundings, helpful as they were, that he owed his immense influence upon the life of English people. It was to his early and strenuous love of purity and goodness, to his severe culture of himself, to his noble aims and self-denying spirit; in short, to qualities of mind and heart which any of you boys may win for yourselves if you will!" It is so; the chief lesson of the Dean's life may be learnt by any one of us. Do not despise it because it is so simple. Do not despair because it is so difficult in practise. See in him its grandeur and beauty, and be inspired to dedicate your whole self and your whole work to that which life reveals as the best, the highest, and most real, even a life of faith in, and love to, Christ Jesus, and to men for His sake.

JOHN CLIFFORD.

Dean Stanley and the Apostle Paul.

DEAN STANLEY is no longer with us, except:—vital and blessed exception!—in the charming books he has written, the wise and weighty words he has spoken, the noble memory he has left us, and the influence which for years he will exert upon the religious temper and life of the age. In innumerable ways he has profited us above many. As an author of one of the most captivating biographies in our British literature; as a brilliant photographer of Sinai and Palestine, surpassing all others for the fineness of his pictures, and the rich suggestiveness of his backgrounds; as a luminous expositor of Paul's letters to the Corinthians; as the accomplished historian of the Jewish and Eastern churches; as the custodian of our most cherished Abbey, the great home of England's illustrious dead; as a preacher of winning grace and quiet earnestness; as a controversialist of serene temper and imperturbable courtesy—in all these and many other respects his singularly opulent life appeals for the grateful recognition and tender remembrance of all good and true men.

But at this time we desire chiefly to think of him as an embodiment (far too rare, alas!) of the central, ruling, and magnetic element of vital Christianity. We recognize and rejoice in his strenuous and eager intellect and large and catholic heart, in his indomitable heroism and benignant kindness, rich genius and enormous toil, large capacity and vast learning, clear purity and burning force, deep love of everything historic, and keen interest in the living present, splendid imaginative susceptibility and sweetly simple and graceful style; but on this occasion we prefer, in his own spirit, to seek the secret of his life, of its activity and calm, its soaring hopefulness and its thorough-paced practicality; and we believe we have it, in that he, like the Apostle Paul, held that the more excellent way in all things is love; that good and necessary as faith and hope are, love is better and more necessary, and that therefore Love is Lord and King, and to be followed with unstinted devotion and unreserved loyalty whithersoever it may lead.

I cannot think it a flimsy fancy which detects, amid many differences, some points of solid harmony between the spirit and calibre of the greatest of apostles and the broadest and most sympathetic of English Deans. That tiny, fragile, and bowed figure reminds us of him whose bodily presence was by no means impressive. The finely courageous ring of his speech at grave crises, and on behalf of forlorn and jeopardized interests, may at least call to memory those letters of "our beloved brother Paul," so full of biting energy and instinct with a rare heroism. Was Saul of Tarsus more assiduous in his studies than many of his fellow pupils in Gamaliel's school? So young Stanley was seen at Rugby fairly burdened with the prizes he had won at Dr. Arnold's hands; and his subsequent career at Baliol College, Oxford, was an unbroken series of brilliant scholastic successes. Did the Apostle excel in the two opposite fields of writing and action? So the Dean of Westminster blended together in admirably effective proportions the differing, but often complementary, functions of the "man of letters" and the "man of action," being as vigilant and industrious for the wide welfare of the nation, as he was painstaking and sedulous in his study. Paul was no cleric, and rejected with ineffable scorn the very idea of priestly domination; the preacher of the Abbey turned with less scorn, indeed, but with little less aversion, from all ecclesiastical pretence and hierarchical assumption. Few men were ever more tenacious of work than the Missionary to the Gentiles. Arthur Penrhyn Stanley loved toil, could not live without it, and by his self-denying labour wore down to sheer exhaustion the slender instrument with which he worked. Of all the teachers of that first century, Paul more than any other incarnated the spirit of glowing catholicity, invariable kindness, pure friendship, and noble charity which has shone with such effulgent radiance for the last eighteen years in Westminster Abbey. And yet as the large-hearted Apostle withstood Peter to the face, and refused to have Titus circumcised at the bidding of those in authority; so Stanley could stand alone, fight for his own hand, champion a failing cause, and face defeat with a cheerful heart. No doubt the contrasts are as deep and strong as the harmonies are clear and emphatic. Paul was a philosophical theologian. Stanley treated theologizing with but scant respect. Paul held the balance amongst related but differing truths with a firm and unquivering hand. Stanley failed to maintain that perfect equilibrium which is the unimpeachable sign of mental and moral greatness. And indeed, Paul's was a richer and deeper and fuller life throughout, but in the most essential respects,—in their grand ideals, in their principal themes, in their governing spirit and impulses, they were the same, and agreed in saying, faith is good and love uses it and depends upon it; hope is good and some men are saved by it; but greater than faith, greater than hope, is love; yea, greater than splendid rhetoric, or prophetic insight, or boundless beneficence, or super-human power; greatest of all is love; love of God and love of men.*

JOHN CLIFFORD.

* From a Sermon on "Dean Stanley: his Spirit and Work; and his Influence on the Age." Price 2d. Griffiths & Co., 58, Porchester Road; Marlborough & Co., 51, Old Bailey, E.C.

Concerning the New Testament Canon.

It is always an interesting and instructive work to trace a mighty river to its source. Such a pleasure and profit must be found, for instance, in tracing our *Thames*—the king of island rivers—from the Nore, where it opens into the sea, past mighty London, where it is the great highway of commerce, and civilization, and blessing for the world, on beyond regal Windsor, and venerable Oxford, and a hundred places besides, fertilizing and beautifying and enriching them all, until we come to its lovely birthplace, the bubbling well out of which it issues in the meadow of Trewsbury Mead. Such a pleasure is found in tracing the larger and more classic *Rhone* from its outlet in the Mediterranean, past papal Avignon and ancient Lyons and historic Geneva, until, after a course of five hundred miles, we reach the snow-clad Alps, where, at a height of five thousand feet or more we find it issuing from an icy vault, or, as the ancient Romans said, “from the gates of eternal night at the foot of the pillar of the sun.”

But what, after all, is the most renowned or most classic river in the world compared with the *river of the Word of Life*? What river imparts such beauty, dispenses such blessings, and affords such joy, as this? What river has had such a marvellous and eventful course? We may see it flowing on from age to age, sometimes nearly buried in the sands of time, sometimes seeming to flow underground for awhile, sometimes parted into smaller streams: now bursting barriers of centuries in a grand rush of mighty waters, often flowing majestically in broader and deeper currents. Still more interesting and instructive, then, must it be to trace back *this* river to *its* source, till our exploring feet stand on the enduring mountains of the distant past, and we behold it issuing from Him who is the fountain and well-spring of every blessing.

It is not, however, so much our purpose to trace back this river of life—though we did in part in a former paper—as to take our stand in apostolic days, and follow it from its source, starting with the first fresh flow of inspired utterances, until God’s Word becomes, in very truth, a place of broad rivers and streams, sufficient for the fertilization and enrichment of a world. Having endeavoured to answer the question, *Who wrote the New Testament?* we propose now to consider the further question, *How came these various writings of the New Testament to be collected into one book?* and, *Why do these writings*—these, and none but these—constitute the New Testament Scriptures? This paper, then, will be chiefly “Concerning the *New Testament Canon*.” But what is that, some one says. It is a term which is applied to the complete list of accepted books which constitute the New Testament Scriptures. The word “Canon” is Greek, and literally means “a cane,” or “reed.” It signifies properly “a straight rod.” It was first used to denote a measuring reed, and then it came to be used for the *standard*, or *rule*, first in matters of morals, and then in matters of Christian faith and doctrine. It was the *rule* of faith *by which* the true and received doctrines were distinguished from the false and doubtful. In course of time the term was applied to New Testament documents; and then it indicated those writings which were believed to possess a special and divine authority, and whatever was thus accredited and

approved in the church was termed canonical, in distinction from *all other* writings, however valuable or correct their documents might be.

Now the formation of this "New Testament Canon" was a long and gradual work. It was not until many years, amounting to centuries, had elapsed from the advent of Christ that these writings were gathered into one collection, and everywhere recognized as holy and inspired. Like the Old Testament Scriptures they are a collection of varied works, written at various intervals, and under various circumstances, and by various writers. The New Testament grew silently and gradually. It was according to a divine plan. The church did not receive these books hastily, or without proof. Carlyle has said, with regard to our convictions, "that at first we say, yes; then, no; then, yes; better, more confidently than ever." And so it seemed to be with the early Christian church in its reception of the books of the New Testament. It was not until after trial, and in some cases after doubt and contradiction, that these books were received by it, with the deep, firm, unalterable conviction that they *were in very truth* the message of God through men and to men.

To go back, then, for a moment, to the beginning. There was a time in the early history of the Christian church when there was no New Testament, and when the church had evidently no thought of one. The Old Testament was, undoubtedly, the Bible of the apostolic church, and the common inheritance of both Jews and Gentiles. They were the sacred writings which were considered to be able to make men wise unto salvation through faith which is in Christ Jesus. And for awhile no need was felt for any other scriptures. They had the gospel. Not a *written* gospel, but a *spoken* one. For the gospel was at first just what the etymology of the word signifies, a proclamation of good tidings; a proclamation from the lips of witnesses of the great facts concerning the ministry and death and resurrection of our Lord. And this was deemed sufficient. When even Paul wrote, "Christ sent me to *preach* the gospel," he simply expressed what *all* the apostles believed to be their first great work—to deliver, in living words, a personal testimony concerning the life and work of Jesus Christ. They had no thought then of writing their message. And indeed they were not likely to write except under pressure of necessity, for they were, for the most part, unlettered men. Besides, the Master had not commissioned them to *write*; and He had commissioned them to *preach*. Moreover, *He Himself* had written *nothing*. He had founded the church by His *word*. And then, where was the *necessity* for writing? where they not expecting His speedy return in glory? They thought that at any moment He might appear in the clouds to judge the world. There seemed, therefore, to be no need for them to commit to writing memories which were still living in the heart—memories which could never fade from those who had been eye-witnesses; and facts which would never be forgotten even by those who had received them from the companions of the Lord. And what the preference of the church itself was is indicated somewhat in some words uttered by Papias, who lived in the second century, "If I met," says he, "a brother who had known the apostles, I asked him carefully what they had said; what Andrew, Peter, Philip, Thomas, James, John and Matthew had said. I thought I could

gather more from a living testimony than from books." I mention these things that it may be more clearly understood by us, that for *very many* years in the early history of Christianity, the word of God was chiefly propagated by the *living* voice; and that, as far as the gospel was concerned, or the things which we understand by the gospel message, that was made known, for many years, *only* by the living voice.

Now though this spoken word was sufficient for the church so long as the apostles were dwelling in their midst, it must, nevertheless, be very evident to us that the *tradition* of that word was *not*, and *could not*, be sufficient for the church in after ages. Therefore, in course of time, it became an *absolute necessity* that the great facts of Christianity should be transmitted to posterity through a safer medium than mere oral tradition. An authentic written record of the words and acts of Jesus and His disciples became indispensable for the growth and guidance of the new Christian church. But was there *no written* record of *any* of Christ's words until the first authoritative record of the gospel was composed? for if the accordant traditions of the early church are to be believed—and there is no reason why they should not be, but every reason why they should—then it was not till the apostles were scattered, and their work of preaching well nigh finished, that these gospels were composed. Was there, then, no *recorded* sayings, as well as *reported* sayings, of the Lord before this? Undoubtedly there was, as the opening words of Luke's gospel indicate—words which I will presently quote. While the gospel was being preached, and the great facts of it recited to men, there were Christians evidently who committed to writing the words of the Lord, the sayings and parables which either they had heard direct from the Master's lips, or which the apostles had reported. Others again committed to writing the acts of the Lord—miracles and works which they had either seen, or which had been reported to them by eye-witnesses. Others, again, recorded the events of the passion, of which they would have heard minutely. And so Luke begins his gospel by saying, "Forasmuch as many have taken in hand to draw up a narrative concerning those matters which have been fulfilled, or fully established among us, even as they delivered them unto us which from the beginning were eye-witnesses and ministers of the word, it seemed good to me also, having traced," etc., (see Luke i. 1—4). Fragments of gospels, then, or written collections of various words and works of Christ were well known to Luke, if not actually in his possession when he wrote his gospel.

These gospels, I have said, were written towards the close of the apostolic ministry. Papias, the friend of Polycarp and other companions of the apostles, writes concerning the gospel of Mark, "the Elder John used to say, 'Mark, having become Peter's interpreter, wrote down accurately, though not in order, all the words and actions that he, Peter, declared was either said or done by Christ.'" "Matthew," says Papias, "compiled the oracles in Hebrew; but each one interpreted them as he was able." Eusebius says, "Matthew wrote his gospel in Hebrew, just as he was about to start for a distant field of labour." Luke himself clearly informs us, in the words already quoted, of the motive which led him to write his Life of Christ. And then, many years after, John wrote his gospel; wrote it, as he indicates, with a

definite purpose: "These signs are written that ye may believe that Jesus is the Christ, the Son of God; and that believing ye may have life in His name."

But *before* the gospels were written many of the churches had received *apostolic letters*—and the *earliest* written were undoubtedly Paul's epistles. The *first* document, then, of the New Testament ever composed was Paul's first letter to a Christian church—and this was his first Epistle to the Thessalonians—and the occasion of it was in this wise: Paul had left Thessalonica in a very hurried manner, having been sent away in the night on account of the violence of the Jews. But soon he felt an earnest desire to return. Again and again he made the attempt, but there was always some insuperable difficulty in the way—"Satan hindered," as he says. At length he gave up his purpose, and sent Timothy instead. On his return, the thought of writing a letter happily occurred to his mind. He did so. And from that time forth the writing of epistles became one of the most important branches of the apostle's ministry. Letter followed letter in rapid succession. Some were for counsel, and some for reproof, and some for instruction. These epistles were known to Peter, for he refers to them in his second epistle, and regards them as Scripture. Now in writing these gospel histories and epistles the writers had evidently no idea of forming a new collection of Scriptures. The idea of composing a New Testament never entered into their minds any more than it entered into the minds of Moses, or David, or Isaiah, to form an *Old Testament*. Of even the full importance of their writings I do not think they were aware. *What* they claimed for themselves, and distinctly claimed, was the gift of the Holy Spirit. They wrote as they were moved by the Holy Spirit.

But no sooner were these gospel histories and epistles written, than they were widely dispersed. Of the four gospels it is probable that one found its way to Rome, another to Southern Italy, a third to Palestine, and a fourth to Asia Minor. The Acts of the Apostles was in the possession of the same Theophilus who held the Gospel of Luke. Of the twenty-one epistles five were in Greece and Macedonia, five in Asia Minor, one in Rome, and the rest in private hands, whilst the Apocalypse was probably circulating among the seven churches of Asia.

Now as many of these epistles were addressed *not to one church only*, but to a *group* of churches, as the Epistle to the Galatians, for instance, which was addressed to all "the Churches in Galatia," and the first Epistle of Peter, which was addressed to Christians in five distinct provinces, it is reasonable to suppose that not only would the original letter be circulated among the churches, but each of those churches would *copy* the letter for themselves. But I will go further than this, and say, inasmuch as Paul himself suggested, at the close of his letter to the church at Colosse, that they should *exchange* letters with another church—a plan which we know, from the evidence of Polycarp and other apostolic fathers, was afterwards widely adopted among the churches of Christ—it is reasonable to suppose that those who thus *exchanged* letters would take *copies* of them; and so, in the course of a few years, all the churches in a district would be in possession of small and uniform collections of the apostolic writings. Thus the churches of Greece and Macedonia would all possess the epistles to the Corin-

thians, the Philippians, and the Thessalonians; and the churches of Asia Minor the epistles to the Galatians, the Ephesians, and the Colossians, to which were afterwards added the first epistle of Peter, and still later the gospel and first epistle of John.

But bear in mind that the gospel of Christ was early proclaimed in the world's three great centres; that Christianity was at a very early period planted in Jerusalem, in Antioch, and in Rome. Now the divine wisdom of this arrangement is not only manifest in the means which were thus afforded for the universal propagation of the gospel, but also for the magnificent facilities which were thus opened out for the exchanging of the apostolic letters and gospels. Paul, writing to the Romans, could say that he thanked God that their faith was proclaimed throughout the whole world. Rome had to do with the whole world. Rome was the mistress of the world, and the mart of the world. There was an intercourse between Rome and all the nations of the earth. It would not be difficult, then, to transmit letters to far off churches. And can we doubt that this was done? Copies of gospels and epistles would be sent to Rome, and other copies would be sent from Rome; and so, in this way, would collections of apostolic writings be formed. I doubt not, for a moment, that by the end of the first century, or early in the second, *all* the churches would be in possession of by far the *larger* portion of our New Testament Scriptures.

But the work of collection was at length delayed. Difficulties arose, and controversies followed, so that a complete and recognized list of New Testament Scriptures in the Christian church was not secured for more than two centuries. First of all a number of *other* gospels and epistles were put into circulation. Some of these were written by well known teachers of the church, and it was a question for a very long time whether these should rank by the side of other epistles, as those of James and Jude. But there was also a number of *spurious* gospels and epistles in circulation; some of them related sober facts, but others recorded absurd legends and idle tales, and it was not always easy to distinguish the true from the false, the genuine from the forgery. And the difficulty was increased inasmuch as several of both the true and false were written anonymously. They bore no name of the writer. But there was no difficulty whatever with the greater number of the books now received. They were recognised in all the churches as genuine and inspired. The real difficulty was with regard to a few works which all could not agree to reject, and a few of the *now recognised* scriptures which *all* could not agree to receive. The books whose universal recognition was longest delayed were the epistles of James and Jude, the epistle to the Hebrews, the second of Peter, second and third of John, and the Apocalypse. The matter remained unsettled for centuries: and the settlement was only brought about very gradually—we can hardly say *when*—we can hardly say *how*. It is impossible to fix upon any definite point of time and say, "It was then, in that year, the universal church came to a perfect agreement with regard to the collection and reception of the New Testament Scriptures." For the whole church could never meet together as a united organization, or in a representative capacity. The times did not permit of the convening of great Conferences or Œcumenical Councils. Besides there were then

two great divisions of the Christian church—the Eastern and the Western, and there were growing differences of doctrine and ritual between them. Universal agreement, then, with regard to the reception of these books was only to be attained slowly—but it came. Sometimes it was brought about in one way, and sometimes in another. Sometimes by the mature examination and calm deliberation of the Christian church; sometimes by the trying fire of persecution. Sometimes a Christian scholar, like Jerome, investigated the whole subject, and recorded the result of his inquiries. Sometimes the bishops of different churches prepared lists, on their own authority, for the churches over which they presided. And here and there the associated churches of particular districts met in council and agreed upon the adoption of a definite list. And so, as the years rolled on, it was found that there was universal agreement first to *reject* one doubtful book and then another; then to *receive* one doubtful book and then another. And so the church of Christ was being guided to a true decision, shall we not say guided by a Higher Power? There never was any *formal* settlement or decision. We say the question settled *itself*—we should rather say the Spirit of God settled it. How else can you account for this fact, that after three hundred years of careful examination and full discussion, without general consultation, without collusion, and without any authoritative decision, the churches of Christ throughout the world did, with marvellous agreement, adopt the same collection, and recognise the same books, which they called the New Testament Scriptures. Placing them on a level with the Old Testament, they called the whole the Divine Library—“the Books”—and at length by the word we value to-day, “the Bible.” It was in this way, then, that these various writings of the New Testament came to be collected into one book, and this book constituted the New Testament. It is a marvellous history, and one in which the more you study you will perceive the guiding and controlling hand of God.

These books were at first written, as we have seen, to meet the wants of a certain time, and they have met the wants of all time. For under the inspiration and control of the Spirit of God so complete is the provision which the whole collection contains that the church has ever found in it all that she needs for defence, for direction, for doctrine, for life. The church has never felt the need of a supplementary revelation. It bears on every page the impress of being God’s Word! “The signature of God Almighty is stamped from first to last.” Happy they who recognize that signature. Happier they who also by its power seek to be made complete—“furnished completely unto every good work.”

J. H. ATKINSON.

ACCORDING to my idea of it, the prayer-meeting is a meeting which turns its direct helpfulness to the Christian body. It is a meeting in which they are to have rest from irksome cares and troubles, in which they are to be inspired with higher devotional feelings, in which they are to find their way to clearer views of God and of the Divine presence, and in which they are to come into a temperature and atmosphere which shall give their faith a perception of invisible realities. It is a meeting in which, above all, we should have a sense of God present with us. The aspect will be different with different people; but the meeting should always be such that in going to God we shall all feel that we have been brought nearer to Him, and that anything which tends in that direction, whether it be usual or unusual, is strictly legitimate.—H. W. Beecher.

A Novelist in the Pulpit.

THIRTY years ago the appearance of a novelist in the pulpit would have been a more startling event than the march of a comet through the heavens. Grave and reverend seniors would have been filled with visions of the overthrow of the faith, and even young men, as I can testify, would not have escaped the paralyzing dread of the total wreck of the fortunes of Christianity. The "novel" was not then supposed to be a "means of grace," and the preachers of the "truth embodied in a tale" that "enters in at lowly doors" had not been promoted to the rank of recognized agents of the church of Christ.

How thoroughly all that is changed was apparent in the eager crowd that gathered a few Sundays ago, with undisturbed repose, and eager anticipations of delight and nourishment, in Dr. Allon's chapel, to listen to the burning words of the widely-known author of "Alec Forbes," "Robert Falconer," and "David Elginbrod."

It is a long time since George Macdonald left the pulpit to make his fame at the novelists' desk; to utter, in the hearing of far larger audiences, his clear-eyed visions of truth; and to exhibit, in memorable characters, his conception of the spirit and genius of Christianity. Since then not a few preachers have recognized the affinities between their work and that of the novelist, and men like Canon Farrar and H. C. Adams have won their spurs in this art, whilst not a few newspapers and magazines have welcomed the novelists' aid in the discharge of their work.

And why should it not be so? The sea that engulphs so many ships, is it not also the highway of the nations? nay, is it not also "full" of "God's riches"? A "novel" need not contain poison—it ought not. Yea, it should be full of the nourishment and sweetness of truth, and rich in the same hopes and fears, duties and inspirations, fine ideals and supreme vocations, boundless aspirations and unappeasable yearnings, as pervade the work of the preacher. Certainly no one who has read Dr. Macdonald's novels will fail to wish him to go on writing; and as certainly no one who has heard him preach will fail to wish that he would preach more frequently.

His "first lesson" showed some daring; for he announced the first chapter of the Wisdom of Solomon, and lest some of us should think that we were reading the *Proverbs* of the wise king, he told us that it was in the Apocrypha. I remember a venturesome student preaching many years ago to a scanty but quite select village audience at Stretton, not far from Leicester, a sermon on a text out of the Apocrypha. I have also used a prayer out of one of the Apocryphal books; but I had never heard any portion of them read in a public service, and therefore I felt a little startled at this departure from custom, but found a stimulating and inspiring reward in listening to the deep and far-reaching words of the unfamiliar book.

Dr. Macdonald is eminently a good reader; and though his rendering is marred a little by excess of emphasis and a plaintive tone, yet it makes fellowship with the writer easy, unveils his thoughts, and quickens sympathy with his feelings. It is marked by inwardness. The external features of the scene were not dramatized, but the play of emotion, the

movement of the spirit of the speaker, was felt. Preachers might obtain from a true novelist fine hints on the way to read the scriptures.

The prayer was what I hear called sometimes, in questionable language, a "fine prayer, a beautiful prayer;" and I noticed that persons looked at one another when it was closed, and interchanged, with their eyes, expressions of admiration. It was, if I may say it, full of *thought*, well compacted together and earnestly expressed; but I felt as if it lacked freedom, strong calm, and elevating power. I could not help recalling the prayers of the late Mr. Lynch, every whit as full of thought, but compelling the listeners to pray *with* him, and to forget the speaker in the idea of the awful and yet glad nearness of the listening Father. His deep calm, simple speech, reverent fervour, dwell in the memory as the nearest approach yet experienced to the ideal of helpful prayer.

But Dr. Macdonald's sermon on Luke xiii. 23-4, was one of the best specimens of powerful persuasive pulpit talk I ever listened to. It was emotion eloquent, wise thinking aloud, rich in choice ideas, expressed in pungent speech, and forced in upon us with the invincible energy of a full and real life. There was a prophetic glow in his words. There was a seer's clear enunciation of fundamental principles. There was a brother's loving rebuke and strong sympathy. Said he—"There's no religion in wanting to keep out of hell and get into heaven. It's a piece of great prudence, of justifiable wisdom—but it's not religion. . . . Self-conceit must be got rid of in order to get in at the strait gate. To be thoroughly conceited a man must be thoroughly small. . . . Do you make sure of being saved yourself. Don't trouble your head about whether there are few or many, make sure that there is one more."

But I need not quote further from my notes. A fair outline of the sermon will be found in the *Christian World* for Aug. 4. I will only add that I came away with the desire that such a teacher and prophet might oftener be heard amongst us; and the conviction that the preacher of the word may add to his force, by keen observation of human life, broad sympathies, power of *realizing* character, and thorough-going practical directness.

JOHN CLIFFORD.

Dean Stanley's Hymn to the Spirit.

COME, Holy Spirit, from above,
And from the realms of light and love,
Thine own bright rays impart;

Come, Father of the fatherless;
Come, Giver of all happiness;
Come, Lamp of every heart.

O Thou, of Comforters the best;
O Thou, the soul's most welcome guest;
O Thou our sweet repose:

Our resting-place from life's long care;
Our shadow from the world's fierce glare;
Our solace in all woes.

O Light Divine, all light excelling,
Fill with Thyself the inmost dwelling
Of souls sincere and lowly:

Without Thy true Divinity
Nothing in all humanity—
Nothing is strong or holy.

Wash out each dark and sordid stain;
Water each dry and arid plain;
Raise up the bruised reed:

Enkindle what is cold and chill;
Relax the stiff and stubborn will;
Guide those that guidance need.

Give to the good who find in Thee
The Spirit's perfect liberty

The sevenfold power and love;
Give virtue strength its crown to win;
Give struggling souls their rest from sin;
Give endless peace above.

The Place of Prayer in our Modern Life.*

WHEN George Stephenson was a boy our fathers lived and wrought at somewhat lower pressure than we do now; and not unfrequently we refer to their times as the "old stage-coach days." With the advent of the locomotive, and the development of express trains, human life has been accelerated in many ways. Immense gain has accrued to the social, the intellectual, and, I believe, the moral condition of our age from its material improvements; but it cannot be doubted that such gain exists only with some counter-working loss. We have gained in speed, and though it cannot be affirmed that we have lost in power, there is no doubt we have lost in exactness. The movement of an engine that works at a moderate rate is more capable of regularity than are its most rapid revolutions. The trading and the thinking, as well as the pleasure-taking, are more "fast" than they used to be.

And it is satisfactory, for the most part, to know that this heightened activity is shared by the church of Jesus Christ. She not only tries to imitate her Master "who went about doing good," but she goes about with quicker step, and with swifter hand than ever does she minister at His Will. Christianity has gained in speed. We do not think it has lost in power. But is it not likely that there are violent fluctuations in the religious life of the age corresponding to those which recur again and again in commercial circles? The old, steady, methodic, exact manners of our ancestors have been parted from, and we are necessitated very largely to put up with the little arrangement we can get, and, if our ways are more or less irregular, console ourselves with the thought that we do try to "keep at it."

Now, though that may not be an alarming state of things in regard to what our religious force attempts to *do*, it is a matter for concern when we give heed to what our life ought to *be*. What space is there for reflection, and what opportunity is afforded for spiritual communion and divine renewing? It is in this connection, therefore, that I ask your attention for awhile this morning to "The Place of Prayer in our Modern Life." And, for the sake of being as pointed as possible, I will carefully confine my remarks to "*our modern life*"—not referring to the Christian life common to all time, nor to the modern life which is not Christian.

In view, then, of what I have said,

I.—WHAT PLACE DOES PRAYER HOLD IN OUR ESTEEM? This is important to ask, because our estimates largely determine our practices. It is very probable that with the question raised of late years as to the efficacy of prayer, even Christian people may, almost unconsciously, have fallen under the general tendency, and assigned to prayer a lower place than it was wont to occupy aforetime. That prayer may now be regarded in a slightly *different* way from what some good men used to regard it is fairly open matter for discussion, though not now; but that prayer should ever be *less highly* regarded than it has been we are all here most emphatically to deny. I simply want to ask—Do we value

* An Address given at the Association Devotional Service in St. Clement's Chapel, Norwich, Tuesday Morning, June 21, 1881.

prayer as a very (1) liberal, (2) but essential, (3) social, and yet (4) practical element of our life?

(1.) Prayer has too often been regarded as a tribute relentlessly exacted from us by God, and the sentiment finds expression thus—

“This duty God requires—
That men should seek his face,
And offer up their warm desires
Before the throne of grace.”

The doctrine of duty is unquestionably a less palatable one than that of privilege. This may not be a healthy sign, but it is a fact, and a fact calling for prompt attention. Cannot we so set forth the obligation to pray that Christians will be *attracted* to our prayer-meetings, rather than be impelled thither by an irresistible sense of duty? And may not private devotion be treated as so much an act of spiritual recreation that it will be looked for with delight, and not practised with tardiness?

“This privilege He grants
His saints below the sky,
That they should tell Him all their wants,
And, Abba Father, cry.”

We shall not succeed by preaching the penalty incurred by a neglect of prayer. We want to win a more exalted place for prayer in the esteem of God's people, and that we cannot do by adopting only the scolding policy. That is not a successful ministry which chiefly preaches penalties. Penalties preach themselves loudly enough when they fall upon the offender. Let us only be sure that our Father has dealt generously with us, has left us free to approach Him in the best way we can find, and we shall hold prayer as a priceless boon—an exercise too beneficent to be easily neglected. Attendance at a royal reception—the Queen's drawing-room, for example—is not enforced; it is invited. There is no thought of peril in withholding it, but of honour and distinction in accepting the privilege. And so should we willingly and gladly enter the court of the invisible God, bearing this free witness—“When Thou saidst, Seek ye my face; my heart said unto Thee, Thy face, Lord, will I seek.”

(2.) But we must hold prayer to be *essential* to the sufficiency of the religious life. Without it, life is reduced to an expenditure of force minus the corresponding income. And here we may see that if penalty there be for inattention to devotional acts, it is one written in our very being as Christians, and which we need not search our Bibles to find. The law of religion as inferred from history, viz., that every religion, to maintain its existence, must periodically “renew itself at its original source,” has its parallel in the religious life of the individual. Jesus Christ is the source of our spiritual life, and a primary means of renewing it is by constantly repeated communications with Him. Prayer should hold a high place in our esteem, for it is of the essence of spiritual vitality.

(3.) Great worth should be attributed to prayer in its *social* aspect. In these times, socializing influences are vigorously operative. Facility of intercourse between nation and nation, between man and man, is marvellously on the increase. Religious bodies are growing less like the “fortuitous concourse of atoms,” and more like a real community. Tea meetings, social meetings, and similar gatherings, are the outcome

and expression of this spirit in our ecclesiastical life. Now is it not just possible that, with such a state of things, prayer and prayer meetings may have practically fallen to some extent in our esteem? We meet together, more or less, to talk with one another, and there is good in such a purpose. But is there no intercourse between Christians save that which is direct and verbal? What of spiritual communications? In London there is an office known as the "Telephone Exchange." There are the means for connecting any one mercantile house in the city with any other that is in the telephone system, so that when through communication is desired the request must first go from that point to the centre—"Connect me with (*e.g.*) No. 1376." Just so we, as members of the same body, shall better understand, appreciate, and commune with one another, if our converse takes its way through the great Head and Centre of our life, for

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

(4.) Just a word concerning prayer as a *practical* agency. For if we are not convinced of the utility of prayer, it can hold no forward place in our esteem. What will prayer do for us? Can it reverse, or even modify, the intentions of God? I am not prepared to affirm that it can. But it certainly has a very practical effect upon those who offer it. And when the prayerful spirit has been diligently cultivated, then, and in many cases only then, can we receive the heavenly gift. God's purposes are all beneficent, for "no good thing will He withhold from them that walk uprightly." His bidding is, "open thy mouth wide, and I will fill it." If we ask not we cannot receive. Without the opening of the heart in prayer God has no opportunity to impart His blessing; and our trust-filled requests represent that one indispensable condition which was insisted upon by the Lord Jesus Himself—"All things whatsoever ye pray and ask for, believe that ye have received them, and ye shall have them."

II.—WHAT PLACE SHOULD PRAYER FIND IN OUR HABIT? This is a question of conscience with some of our best Christian men at the present day. Their active pursuits in the church and in the world leave them but little space for devotion; whilst the strain of muscle and nerve and thought, to which they are incessantly subject, takes away much of joyous elasticity from their spirit. They deserve all our sympathy and but little of our reproof. We know them "by their fruits" to be good and useful Christians; and if the question were between prayer and work we should scarcely be willing to say "more prayer and less work."

(1.) And yet, before going further, it would be a manifest wrong to avoid insistence upon the habit of *seclusion*. We have passed from a monastic period, when there was weakness in the practice, and we have gone to the other extreme. Even Puritanic fasting and prayer have all but ceased, and a new order has supervened. We are losers, undoubtedly. Our business men would do better as business men could they only get more quiet. The days are marked by feverish haste and restless occupation. The balance of the mind is not preserved and consequently, in common matters even, the judgment must be often at

fault. The maker of weights and scales for the Royal Mint teaches us a lesson. In order to secure strict accuracy for the coinage process he must adjust his testing apparatus with the utmost delicacy. So careful must he be, that the least draught of air has to be kept from the room where he is secluded, and not even a fly is allowed to rest its weight upon the beam of his test balance. Would it not be to our spiritual advantage, dear brethren, and would not "the moral currency" gain greatly, if we could more frequently seclude ourselves from every breath of passion and prejudice, restore the lost balance of the spirit, and thenceforward do our work in the world and in the church with deeper calmness, less bias, and fuller self-control?

(2.) Prayer should be a matter of *study*. With all the outcry as to "want of time," there is often a great waste of time in relation to prayer. To bring the most ill-strung, incoherent, and common-place utterances to the throne of God, and call it prayer, is a libel upon the ordinance. It is dishonouring to God, and injurious to ourselves. But if we think prayerfully, and pray thoughtfully, compactness and devoutness will be happily blended. Brevity and fulness will mark the inworking of that Spirit who "helpeth our infirmity" when "we know not how to pray *as we ought*;" and in our converse with God we shall show at least as much concern for reality, clearness, and directness, as in our speech to men.

(3.) Let us turn all our *aspiration* into prayer. Our life is a round of desires, which but rarely find their true object and fulfilment. However little the time may be that we can set apart for prayer as ordinarily understood, the wishes, the "breathings after," of our spirit and conduct may be turned into "requests made known unto God." And what true aspiration is there that may not be directed towards Him? If only we ourselves are submitted entirely to His Will we shall "pray without ceasing," for our case will be that of the psalmist who sang—"As the hart panteth after the water-brooks, so panteth my soul after Thee, O God."

Brethren, we have only begun to learn what prayer is. For when we are with the King of men, His simple and yet sublime petitions give to ours an air of meanness and inadequacy. But He is a High Priest who leads our way by safe example as well as by able intercession. And when we look to His words we find two perfect models of supplication; the one suggestive of the *spirit* of prayer—for in John xvii. we are surely encouraged to cherish the filial spirit, and ask of the Father as those whom He has identified with Himself (verses 9, 10) in all the interests of His kingdom. The other prayer—usually known as "the Lord's Prayer"—is a pattern of *expression*. It is so direct, transparent, and inclusive, that the best of us can never get beyond it. In view, then, of this week's needs, of our admitted personal defects, and of the perpetual yearning there is in our church for closer conformity to the likeness of her Lord, shall we not this first morning bow adoringly, believingly, and eagerly at His feet to say—

"O Thou by whom we come to God,
The Life, the Truth, the Way:
The path of prayer Thyself hast trod:
Lord, teach us how to pray?"

W. J. AVERY.

Doctors in Council.

I HAVE just had the rare privilege of attending the meetings of the Seventh International Medical Congress, held in our metropolis from Tuesday, August 2nd, to August 9th; and though this Magazine is by no means a medical organ, yet we are all so largely dependent upon, and deeply interested in, the progress of medical science and practice, that I may count upon a cordial welcome for the thoughts suggested to a "lay" visitor at gatherings of such magnitude and importance.

This Seventh Congress is, I understand, by far the largest ever held. 3,210 members, representing the principal nationalities of the Continent, as well as the various branches of the Anglo-Saxon people, enrolled themselves. 119 meetings were held, occupying 293 hours, that being a larger amount of time given by medical men to their corporate work than all the thirteen Medical Societies of London give in one year. 464 papers were printed, and 364 speeches were given—an amount of utterance almost appalling to think of, were it not possible to regard it as expressive of a much larger amount of real work done.

The preliminary arrangements seemed to be of the most careful and complete sort—a pattern, indeed, for international assemblies of any kind. The directions for the members were clear and full. Maps, plans, and programmes abounded. A volume of more than 700 pages, containing full abstracts of all the papers *to be read*, was printed in English, French, and German, and a copy was supplied to every member and "student of science;"—under which latter category I found myself admitted to all the privileges of the Congress.

Specialism is a dominant feature of nineteenth century science, and nowhere is this more manifest than in medical pursuits. As Sir James Paget said, this is inevitable: "Many of us must, for practical life, have a fair acquaintance with many parts of our science, but none can hold it all; and for complete knowledge, or for research, or for safely thinking out beyond what is known, no one can hope for success unless by limiting himself within the few divisions of the science for which, by nature or by education, he is best fitted." Faulty as specialism is, yet it cannot be avoided; and therefore the arrangements of the Congress divided the work into *fifteen* sections—such as Anatomy, Physiology, Medicine, Surgery, Diseases of the Ear, State Medicine, Military Surgery and Medicine—and in these sections, each one having its President, Secretary, and Council, the work of the Congress proceeded with ease, despatch, and efficiency.

Our readers will know from the daily papers that the opening meeting was a unique occasion. The Great Hall in Piccadilly was crowded with a fine assemblage—one more inspiring and impressive has never been gathered together. The chief scientific workers of the world were there. The leaders, not only in the "healing art" directly and indirectly, but in the numerous related departments of scientific knowledge, were on the platform. As I learnt the names of these conspicuous men I thought of a remark I heard the late Dean Stanley make concerning a society he occasionally attended. "It was worth going to," said he, "if only to study the heads." "To study the heads" of Virchow, Pasteur, Esmarch, Donders, Jenner, the Pagets, Ridson Bennett, Carpenter, Lister, Volckmann, Billings, Bowman—this was a

captivating occupation, and fully demonstrative of the fact that no particular physique, no special cranial formation, is essential to distinction of soul, to scientific inspiration, capacity for hard work and wide usefulness. The man is master of matter. Scientific men are themselves an irrefragable argument against sheer and naked materialism.

Sir James Paget's opening address was one of the most signal oratorical victories I have witnessed. Certainly there are very few preachers who could equal it. I do not know one. He was speaking before the cultivated intelligence of the scientific world, and yet he had not a note before him. His language was select, clear, forcible, and appropriate—the fit and beautiful vesture of his noble ideas. His sentences were immaculate. His action was slight but emphatic; and his spirit was at once strongly scientific, broadly sympathetic, and magnetically Christian. Indeed, as a preacher, I was specially impressed, not only at this opening meeting, but on many other occasions, with the surprising facility shown by these medical men in speaking without notes. Professor Virchow read his address; so did Billings and others. Sir W. Jenner “used” notes. Huxley's contribution was printed, but he did not read more than the quotations from authors it contained. In the sections the speaking was chiefly without MSS.; and I only noticed one case of failure in all I heard. Each speaker had mastered the whole *fact* very thoroughly, and then expressed himself with directness and energy. Clearly these men are not only careful to do their work, but also to master the art of distinct and forcible expression. Ministers would do well to take pattern, in this respect, from these practioners of the “healing art.”

One note resounded in nearly every department. It was the note of progress. The scientific mood is one of exultation. Its victories are unexampled in the history of the human mind. The last quarter of a century has seen a marvellous extension of human knowledge. Professor Pasteur recited his recent successes in extending vaccination to the prevention of disease in sheep, cattle, and horses. Listerism, as it is called in surgery (from Joseph Lister, who is the discoverer of the most beneficent method of surgical operation), is advancing over the whole field. So in the treatment of lunatics, in a knowledge of the methods by which diseases are distributed, &c., &c., great progress is being made.

But there is another side to this picture. One medical man was overheard saying to another—“Here we are, becoming more and more scientific every year, *and yet we die as soon!*” Professor Huxley recited the scornful parable of Voltaire, in which he compared nature and disease to two men fighting, the doctor to a blind man with a club, who strikes into the *mêlée*, sometimes hitting the disease and sometimes hitting nature; and it was not difficult to see that the frank critic thought the doctors have learnt infinitely little compared with what they have yet to learn.

It is this appalling ignorance of the human body, of the *modus operandi* of medicines, of the part played by parasitic organisms in disease, which makes medical men so impatient of restriction in performing operations on the lower animals. Again and again was the protest heard against the “æsthetic hysteria” which reprobates the infliction of suffering on five or six mice, and is heedless of the sufferings of myriads of men, women, and children afflicted with tubercular

disease, or "consumption." Mr. James Simon, C.B., President of the State Medicine department, was exceedingly keen in his denunciation of the "fashion" set by "society" of protesting against the pain inflicted on a mouse, and yet sanctioning all kinds of cruelties on horses, on birds, &c., for their own gratification. Dr. Michael Foster, Prof. Virchow, and others, joined in the protest, and the whole Congress passed the following resolution, without a dissentient, as far as I could see, and certainly with much cheering:—"That this Congress records its conviction that experiments on living animals have proved of the utmost service to medicine in the past, and are indispensable for its future progress; and accordingly, while strongly deprecating the infliction of unnecessary pain, it is of opinion that, alike in the interests of man and of animals, it is not desirable to restrict competent persons in the performance of such experiments." That seems to us a safe proposition, *provided* only that it be faithfully adhered to. What I fear, from what I heard, is this, that young men are in danger of performing experiments merely to find out what is already known, and to register facts abundantly proved. The force of the resolution is in the word "competent." Every man is not "competent" who has a diploma, and it is difficult, if not impossible, to establish a standard of *competency* for the work of vivisection. Who is to decide? That "vivisection" has been of immense use, no one conversant with medical science will deny. That it is open to great abuse is equally apparent; therefore it ought to be limited, strictly and severely economical of animal suffering; exclusively for the purpose of scientific experiment, and allowed only to men of proved "competency"—including in the word "competency" not only scientific but higher considerations.

On another and more delicate point the "lay" mind should be observant of the medical world. I spent a morning in the section for State Surgery and Medicine, and listened to a vivacious discussion on the Contagious Diseases Acts. I can say but little here; but I must declare that it will be necessary for the English people to be vigilant. There is a strong disposition to extend those iniquitous Acts. "Sentiment," as it is called, is to be ignored and scouted, and the principles of justice trampled under foot. The Contagious Diseases Acts are fundamentally wrong, and no statistics will ever prove them safe and good. We must not only oppose their extension, but remove them from England's Statute Book. They have broken down utterly in France, and they will do the same here.

Save in the above particular, the spirit and tone of the Congress was all that could be desired. There was a ready and hearty recognition of each other's work, a cordial appreciation of self-sacrifice in the interests of the Congress, a lofty and pure ideal, and in not a few speakers a glow of fine feeling. Prof. Huxley speaks like a logic machine, and as though constructed without any emotive department; but in this respect he is an exception. In the speeches of the President and Hon. Secretary general, Mr. MacCormac, Sir Risdon Bennett, Mr. Bowman, and Mr. Lister, and others, the promptings of the heart had free play, and cast their native spell over the audience. London and the world are certainly to be congratulated on this International Congress; and, as the Prince of Wales said, humanity will be the richer for this week's medical work.

JOHN CLIFFORD.

A Ministerial Holiday.

UNENDURABLE as London usually is in August, yet it is one of the best places in which a minister can spend his holiday Sundays, if he has an unappeasable yearning for perfectness in his work, and can only find repose as he is acquiring more skill and fresher inspiration for the Ministry of the Word of God to men. Though London is said to be "empty" yet it has, I imagine, a trifle of about three millions in it; and even if some preachers are away, others are at hand who cannot be heard without lasting advantage.

For once, then, I have spent my holiday Sundays in town, and have had the unspeakable luxury of hearing nine sermons, and attending the like number of services. To me it would be easy to write a paper on each service and sermon, for I saw not a little, heard much, and thought more; but for you, gentle reader, it would not be safe, unless you are a "preaching" reader, or have a preacher's enthusiasm in and about preaching. On the morning of the day which afforded me the privilege of hearing George Macdonald I listened to another notable man; a man of much skill and of greater "eccentricity," of singular power of conception and expression, although—not from any fault of his, perhaps—a preacher very far from my ideal. The morning was excessively wet, the attendance excessively thin, and the service lacked inspiration and force. The topic was one of a course, I imagine, and not the best suited for such a morning. It was the betrayal of Christ; and though the thinking was fresh and cogent, and the sentences were finished and forcible, yet the external gloom seemed to mark the whole service, and a painful langour pervaded the congregation. Beecher says that he always tries to preach his *best* sermons on wet Sundays and to scant audiences. It is a good rule; but a man must be a Beecher to do it. Dr. Joseph Parker is much; but he is not a Beecher.

And yet perhaps a Beecher is not necessary; for Canon Barry certainly succeeded in interesting and cheering a large audience in Westminster Abbey in the afternoon of that same rainy day. But his congregation was large, and his theme was joyous. The mourning for the loss of Dean Stanley had overshadowed the past week, and now what more fitting than that a Christian preacher should re-sketch the ancient vision of a world without sorrow, "when the ransomed of the Lord shall return, and come to Zion with songs, and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away!"*

Presbyterian worship attracted me on the next Sunday morning. Dr. Taylor, who not long since was a leading minister in Liverpool, and is now one of the chief leaders in Brooklyn, New York, was the preacher. His theme was the contrary winds of life, and a more helpful sermon I have rarely listened to. My test of a sermon is—Will it help men to-day, and to-morrow, and the day after, to live better? Will they feel its spiritual inspiration in the office, and in the street, and in the home? To what extent is it *useable* in life? Poetry and eloquence,

* The sermon, I see, is printed in the *Christian Age* of Aug. 10, 1881, as well as the incomparable sermon of Dean Liddon before the Medical Congress.

logic and exposition, are to be tested by this standard. "The true question to ask," says the Librarian of Congress, in a paper read before the Social Science Convention at New York, October, 1869, "The true question to ask concerning a book is, *Has it helped any human soul?*" This is the hint, statement, not only of the great Literatus, his book, but of every great Artist.* Ah, how I wish every preacher amongst us could hear the piercing question, as we make our sermons—"Will it help any human soul?" What elisions would follow! How the style would change! What play of feeling! what radiation of light and joy! what energetic practicality! But I am forgetting what I had to say. It is this, that Dr. Taylor's sermon was a faultless pattern of a magnificently helpful discourse!

Have you heard a sermon in St. Paul's Cathedral? If not, you should go and hear Canon Liddon. Go early, at least by 2.20 p.m., and get a seat within a dozen yards of him. You will be wearied, perhaps, by the early part of the service; but you will have your reward, if you are a lover of music, in the *Anthem*, and specially, if you can appreciate superb preaching, in the sermon. Sunday, August the 7th, was a special day at St. Paul's. The members of the International Medical Congress were favoured with reserved places for the afternoon service, and Canon Liddon delivered a masterly discourse on "The Functions and Responsibilities of the Physician." His finished articulation, clear and penetrating utterance, and glowing earnestness, imparted a wonderful charm and an irresistible energy to thoughts of the choicest, most appropriate, and telling order.

Of some sermons and services silence is golden, and speech silvern. That Sunday night's experience calls for quiet.

Mr. Spurgeon has resolved not to have a holiday. He is at home whilst others are away; and therefore, like not a few other ministers, I went for the first time in my life as a hearer on a Sunday to the Metropolitan Tabernacle (and for the only time during this holiday to a *Baptist* place of worship). The congregation filled every part; and, as I have seen before, more than once, it was composed very largely of men. I counted pew after pew, and in every case I found the men were to the women in the proportion of two to one. The musical voice of the preacher rang with charming sweetness throughout the building. His exposition was apt and practical, and the prayer penetratingly real, pathetically tender, and strongly soul-rousing. It seemed impossible to be listless, almost impossible not to pray. The sermon was on Noah in the Ark, and has been already read by many of our readers, who must have been stirred by its powerful concluding appeal.

It is *sometimes* a good thing to hear two preachers in the same day. One may find a counteractive in the second sermon to any error in the first, or obtain the complementary truth in the afternoon to what was uttered in the morning. So it happened to me in listening to Canon Liddon after hearing Mr. Spurgeon. I fancied that some of the statements concerning Noah being *shut in* the ark were Spurgeonic without being scriptural, and that a doctrine of "final perseverance" and "indefectible grace" was taught that is far more mechanical than moral. In the afternoon I was told that no misconception of apostolic

* Whitman, *Democratic Vistas*, p. 67.

teaching had been more injurious than that same dogma created by the misdirected genius of Calvin. It was shown to be directly antagonistic to the whole drift of scripture, a reduction of Christian life to the life of a passive vegetable, and a subtle form of fatalism. Though I felt a strong aversion to Canon Liddon's sacramentalism, I had no misgiving that he was thoroughly scriptural, and therefore philosophic, in his doctrine of the perseverance and safety of the saints. I hope that sermon is printed.* If it is, and I can get it, I shall certainly give the readers of this *Magazine* the profit of seeing its principal portions.

I went to a notable Wesleyan chapel in the evening, and heard a text so treated, that ever since it has been appealing with increasing fervency for some just soul to let it speak for itself. Oh! how the text of scripture laments the unfairness and cruelty to which it is often subjected. But even Homer nods; and preachers are often weary, and though the spirit is willing the brain is weak.

I have yet another holiday Sabbath, and I look forward with high pleasure to spending it in London. JOHN CLIFFORD.

The Sublime Christian Faith of President Garfield.

A DESPATCH sent on the second day after the assassination by the Secretary of State to the Hon. Amos Townsend, concerning the President's condition, contained the following touching words:—"He is entirely calm and courageous. His mind is clear, and he accepts whatever fate God may ordain for him with perfect resignation and with sublime Christian faith."

The spectacle of a Christian man, elevated to the high position of chief magistrate of a great nation, suddenly called to face death, yet calmly, and with heroic fortitude, meeting the king of terrors, and at the same time manifesting child-like faith in God, to whose will he expresses himself as perfectly resigned—that is a sight which the world may well stop to behold and to ponder over.

The (supposed) dying words of such a man are of special value and significance, and ought to be placed on record for the edification of men and women who now live, as well as for the inspiration of generations to come.

Soon after the President was shot, and when the indications of approaching death were exciting the deepest anxiety among his physicians, he demanded of them what the prospects were, saying: "Conceal nothing from me, for you know I am not afraid to die! I have faced death before. Tell me frankly—I am ready for the worst." Being informed that his condition was critical, and that he could probably live but a few hours, he exclaimed, in a tone of heroic trust, "God's will be done! I am ready to go if my time has come." Later in the day he rallied a little, and again asked of Dr. Bliss: "Doctor, what are the indications?" Dr. Bliss replied: "There is a chance of recovery." "Well, then," replied the President, cheerfully, "we will take that chance." Two or three days afterwards, when the doctors looked grave at some symptoms they thought bad, he said: "Keep up heart; I have not lost mine."

Surely here is a noble example of manly, Christian fortitude. We are all dying men: it is possible for us to so live that in the hour and the crisis of death a "sublime Christian faith" shall vindicate the integrity of our lives, and witness to the reality of the religion which is the foundation of our hope.—*Morning Star*.

* I see this sermon is advertized as appearing both in the *Christian World Pulpit*, and the *Christian Age*.

Our Year Book for 1881

Is an advance upon its predecessors for compactness, fullness of information and suggestiveness; and, together with the Reports of our Principal Societies, forms as fair a picture of our work for 1880-1, and our condition, as it is possible for letterpress to give us.

The "Constitution and Laws" are consolidated up to date; though it would be well, we think, now to place the "Rules for Personal Membership," not as a section by themselves, but as a sub-section to the third division of Constitution and Laws, or else as a separate one, following immediately on that which describes the conditions of Representation in the Association. A reference to the "Chapel Property Committee" would make this portion of the Year Book more complete, inasmuch as this Committee is a permanent part of our organization. It would also be a gain in clearness if the statement on page 8, concerning the *Magazine* and *Hymnal* followed upon the description of the functions of the Board of Publication.

In the List of Educational Institutions we still meet with the misleading variety of names which has at different times belonged to our College. Men are put down as educated at *Chilwell* who were trained at Nottingham; one "hails" from Camberwell, another from Loughborough, and others from Leicester. Surely we might terminate this by accepting for all the men trained under the genial auspices of our Association, the name which now represents our continuous effort to prepare men for the ministry of the Word.

I see we are not paying our way as an Association, i.e., the contributions of the churches towards Associational Expenses fail to meet all demands. We might, with ease and advantage, alter Rule V. so as to read, that churches of 50 members pay 1s.; 100, 5s.; 200, 7s. 6d.; 300, 10s.; 400, 15s.; and from 500 and beyond, 20s. This would be fair and just, and it would enable us to meet our liabilities with ease. Actually, a church with a thousand members pays only five shillings! Shameful!

Our organic development did not proceed very far at our last Assembly. The most important step taken was that of the constitution, on new principles, though with the ancient name, of the Board of Reference for Churches and Pastors. One of the chief things desired is to minimise the influence of the *individual* as far as possible, and to *necessitate*, in each case, the action of the Board, as a *Board*, representing the *whole of the Conferences* into which the Association is divided. The gains of this change are too obvious to unbiassed vision to require even mention.

Another change of special gravity was initiated, at least I will hope so. The paper read at the LOCAL PREACHER'S CONFERENCE,* and the Resolution passed by the Association at the instance of the Local Preachers themselves, are items of special promise. Not suddenly, but slowly and surely, must we develop and organize this important force amongst us. It is more necessary than ever. The only new churches received into the Association this year are the result of such work; and it is a fact we ought to reckon with at once, viz., that our extension in the villages of England must be effected mainly by this agency. We must organize. We can best organize through our Conferences. Each Conference should have its Local Preachers' Department, and ministers and local preachers should work together for the saving of men through the preaching of the gospel and the building of churches. No sane local preacher will depreciate, by a syllable, the work of the fixed ministry; and no pastor, "worth his salt," will treat local preachers with anything but hearty appreciation of, and brotherly interest in his work. Cannot our Conferences get to this work at once?

CHAPEL BUILDING is proceeding with pleasing rapidity amongst us. It is observable that churches are limited in their development by their buildings. A certain edifice will only hold a certain membership. It would not be difficult to foretell the contributions of some of our churches to the numerical strength of the Association for the next ten years. Increase of edifices, i.e., of centres of growth, are necessary to our increased usefulness. Do not repress venture. Encourage it. Set the young men to work. Start preaching places.

* This will appear in the October Magazine.

Go beyond yourselves. Think of the perishing men and women, and carry to them the saving energies of the Cross of Christ.

Pastors are wanted. The cry recurs in our reports. Men of God, men fired with zeal for their work, passionately devoted to preaching, willing to toil and suffer that they may save men, eager to be thoroughly trained in the divinest of arts—these are much in demand. We need to pray to the Lord of the harvest to send us the men who can and will do His work, and to help us to recognize them when they are sent.

The progress of the churches leaves much to be desired. Reading the "Reports" as a father reads the letters that come from a far-distant son, with all the kindness and sympathy, with the fullest allowance for the difficulties of our life, and the keenest vision for the signs of future vigour and service; yet we must endorse the skilled and faithful statement of the Secretary. Let us be really penitent and mend our ways. Have we not been listless and indifferent to the progress of "*our church*?" Perhaps, alas! we have hindered it by our coldness and apathy, or harsh words and prayerless spirit. Cannot we win somebody to Christ? Isn't it possible to take a brotherly and quite unofficial stroll to the church that hasn't the heart to send any report, and so show that a little loving interest is never lost on the smallest gathering of Christ's "little ones?"

Let us each seek a fuller and holier service! Let each say: I will do *my* work in *my* church with all my heart and soul and strength, and surely the beauty of the Lord will be upon us, and He will establish the work of our hands.

JOHN CLIFFORD.

Mr. Reuben Sanders

DIED, as he had lived, in the enjoyment of that "peace of God which passeth all understanding." Of the seed of Jacob, after the flesh—although he was named after one of the patriarch's sons—he was *not*, but a true Israelite, after the spirit, he *was*, and free from guile.

He was born at Ford, near Aylesbury, Bucks, when the first decade of years of the present century had run their transient course. Reared amid many social disadvantages, with little or no opportunity of acquiring even an ordinary education, he passed his early years in feeding sheep or in tilling the soil. While young he engaged himself as an hireling, but eventually returned to his native abode. Here he remained the rest of his life, doing his duty, filling his sphere, and making up, in the exercise of sound common sense, what he lacked in the greater light of scholastic attainment. He excelled as a shepherd, as many a farmer throughout the sylvan vale of Aylesbury could testify.

In the quiet retreat of Ford an apocalyptic candlestick has, for five or six generations, found a place. From thence a spiritual light, with no eccentric flame, has radiated. In the earlier years of the present century this church found a pastor worthy of the place and people in the person of the Rev. John Sexton. This devoted minister, believing in Isaiah xxvii. 12, and as with Jews so with Gentiles, spoke to Reuben Sanders, telling him of the joys of heaven and the miseries of hell; how the one might be gained and the other shunned by being delivered from sin through faith in Jesus Christ. And this conversation, by the blessing of God, produced such an impression on our late friend's mind as could never be forgotten.

Eventually his faith grew into an all-absorbing one, and his experience found the key-note of its utterance in Isaiah xiii. His faith soon rose to the New Testament water-mark, and he was baptized in the month of June, 1835, by the Rev. S. Diprose, the successor of Mr. Sexton in the pastorate.

Happy in Christ, our brother Sanders sought to be useful in the fold of Christ. As in the field in his daily toil, caring now for the lambs and then for the sheep, so in the church he found congenial employment in the Sunday school and the village sanctuary—teaching in the one, and preaching in the other as a lay helper, ever giving satisfying instruction in both.

In the school he was teachable among teachers, and child-like among children; ever espying out whatsoever things were honest, or just, or pure, or

lovely, or of good report among them, that he might have somewhat wherewith to cheer the one and encourage the other.

As a preacher he was simple in style, persuasive and affectionate in manner, and earnest and faithful in warning sinners to flee from the wrath to come. He made this duty his delight. His discourses were distinguished by simplicity, sincerity, and soundness. No one needed to get a search-warrant to find out his meaning. He gloried in a clear, free, and easy style; hence the people heard him gladly. In the church he was a brother beloved. In discussion he was swift to hear, slow to speak, and slower still to wrath.

Around his character the fruit of the Spirit—gentleness, meekness, goodness, temperance—grew in no scanty clusters. He ever bore the impress of his Master's signature.

In our late brother Sanders we have a modern instance of the Master again taking a little child and placing him in our midst. His was an all round religion. No one duty was performed to frank him from fulfilling another.

For many years he filled the office of deacon, and also that of superintendent of Sunday school.

The Mission cause ever found in him a very warm and earnest friend; giving to the utmost of his ability, and perseveringly collecting wherever in the district aid could be obtained. In the world he was respected and trusted. He sought to abide in it as a king's ambassador does in a foreign land—true to his own allegiance, representing there his sovereign's will, upholding his honour, maintaining his interest, and ready any day to go home at his word. His aim was to make this life an altar life, whence all his words and works and thoughts might exhale away to heaven in sacrifice.

He was a man of high principle, of unflinching integrity, of generous deed, of moral worth, and, indeed, of everything which contributes to make a man of gracious reputation and marks a man of virtue. Although in duties oft, he was modest like the violet, and his influence was fragrant like the chaste wee flower. He was ever faithful to his principles. He had, with a genuine tenderness, a keen insight into men and things.

Of wide and liberal sympathies, he was withal a warm-hearted and genial friend. His life evinced an abiding trust in Christ, and it ever reflected the likeness of his Master. What he saw by faith he showed by practice. His bow abode in strength because his heart ever cleaved to Him who gave it courage. His profession of attachment to his Saviour was not fitful, but steady and true. He endured to the end, and is now gone to reap the reward of the faithful. He lived much under the influence of redeeming love. He was permitted to labour for Christ for nearly fifty years, both in active and passive service.

His earthly tabernacle was taken down gently and gradually, and, like a ripe sheaf of corn, he was ready for the heavenly garner. During the last weeks of his life he witnessed nobly for Christ, telling the friends visiting him—"Oh, tell others of the love of Jesus." He confessed of the love of Jesus to himself, and of the readiness and willingness he felt in going to be with Christ, which is far better. He calmly fell asleep, "Safe in the arms of Jesus," June 30, 1881, aged seventy-one years.

He was followed to his last resting-place by a very long train of sincere mourners, including many from the school for which he had so long and diligently laboured, and also by friends representing all classes in the neighbourhood who, in the church and congregation, had long known and felt his sterling worth. His remains were interred in Dinton churchyard (the first Nonconformist burial in this place under the new Act) by his esteemed pastor, Rev. W. Hood.

The same honoured minister improved his death on July 10, 1881, choosing for the basis of his discourse the words from Nehemiah vii. 2—"He was a faithful man, and feared God above many."

Our friend has bequeathed to us a noble life which cannot be wasted, and which becomes a model and an inspiration for generations to come.

Aylesbury, Bucks.

JOHN ROSE.

Scraps from the Medical Congress.

I. AFFINITIES.—I was reminded every day of the numerous and intimate affinities between the healing art of the physician and the work of the minister of the gospel to men. Scientific, increasingly scientific, is medicine; yet its "one end and one design is the promotion of the whole science and whole art of healing." Physician and preacher are both practical: both proceed by way of observation, science, and *personal* contact; both are to be judged by their results; both work for human good; and though seemingly working in different spheres, yet body and spirit are so thoroughly intersphered, that they work best when they work together; the teacher of God's redemptive truth producing the "merry heart which doeth good like a medicine," and the physician alleviating pain, and repressing or removing disease. They form a real brotherhood, and "work together" for the good of the human family.

II. MEDICAL MEN AND WORK.—The ideal medical man is a *worker*. Work is to him, as to M. Raynaud, "not only the accomplishment of the first duty and of the highest function of man, it is an imperative need, and the joy of his life." There was not a man to the front who did not give signs of enormous, persistent and patient work. It was a Congress to hear and confer on work done by a body of the most painstaking, if not the most effective, workers in the world. Enquiring concerning any leader led to the invariable answer—*He is a careful and patient worker!* It is the law of life, and in keeping it there is great reward.

III. THE VALUE OF MEDICAL SCIENCE.—This is lofty praise: but it is also true. "We are told," said Sir W. Jenner, "that commerce is the golden girdle of the world, binding nations together by common interests and common aims; but science binds men and nations together by a girdle the links of which are far stronger, more durable, and more precious, than are those of the golden girdle of commerce. Knowledge is in very truth more precious than gold—

'Who loves not knowledge? Who shall rail
Against her beauty? May she mix
With men and prosper? Who shall fix
Her pillars? Let her work prevail.'

With every increase in the world's stock of gold the metal loses something of its value, while every addition to the world's store of scientific truth adds to the value

of that it already has, and is a step to the acquisition of more. And if this be true of science generally, it is true in the highest and broadest sense of the word of the science of medicine."

IV. THE MEDICAL IDEAL.—"The less the physician working to advance medical knowledge is animated by desire for pecuniary gain, by feelings of personal ambition, or by desire for common applause, the less he mingles himself, his personal wishes, with his work, the less he allows his hopes and fears to give a bias to the result of his labour, or pervert the meaning of the answer Nature gives to his question, the more he exhibits in his researches the desire to know the truth for the sake alone of knowing the truth, the greater the relief he affords by his researches to the present suffering of humanity, the more those researches tend to prevent the recurrence of suffering, and the more just and generous he shows himself in appreciating the opinions and the work of others, the nearer will he approach to the ideal you and I have formed of the worthiest workers in our science."—*Sir W. Jenner.*

V. TRUTH AND ERROR.—"We may often read," says Sir James Paget, "how errors, like doubts and contrary pleadings, serve to bring out the truth, to make it express itself in clearest terms, and show its whole strength and value. Adversity is an excellent school for truth as well as for virtue." So we are "able to observe the utility even of error;" and though we may not desire its "prevalence" any more than of the "crime and misery which evoke charity," there is every reason why we should see the *whole* fact as it is, and work in sight of the undeniable truth that even the errors of theological sects discharge indispensable functions in the manifestation of the truth to men, and in its progress in the world. The formalism and blindness of the Pharisees form a much-revealing background for the spirit and work of the Founder of Christianity.

VI. THEOLOGICAL CONFUSION.—Sir James Paget, at the Medical Congress, quoted the saying, "Truth is more likely to emerge from error than from confusion," and admitted that, in some instances, this is true; "but," said he, with the wisdom of true genius, "much of what we call confusion is only the

order of Nature not yet discovered;" and in "the midst of an apparent utter confusion knowledge will increase and multiply . . . and that kind of truth emerges which is amongst the best moving and directing forces in the scientific as well as in the social life—truth which is told in the steady growth of general opinion." It is exactly so with that theological confusion which is the characteristic of to-day. The Truth of Revelation is emerging. Error, clung to with tenacity and fought for with desperate energy by a few, is slowly but surely detaching itself from the growing Mind of the Body of Christ, which is His Church; and the steady growth of general theological conviction—that invincible theological force, at the heart of which is the inspiration of the Holy Spirit—moves towards its predestined goal with advancing and accelerated pace.

VII. HEREDITARY OR NOT? — Dr. Wilks uttered this warning word in his opening address at the Pathological Section. "There can be little doubt that a large number of maladies in England, as gout, Bright's disease, &c., are induced by excesses or inequalities in a mode of life which is considered ordinarily correct." No doubt the doctor thrives on our follies. He is necessary, because we lack wisdom and self-control. We blame our progenitors, and coddle ourselves. Are not "excesses and inequalities in a mode of life, considered ordinarily correct," the causes of five-sixths of the ills of life? Let us look to it, and that early, for ourselves and for our children, that life may be healthier and work better done.

VIII. THE REMEDIAL FORCES OF THE HUMAN BODY.—In these days of reiterated insistence of the so called scientific dogma of the hard and unrelenting character of Nature, it is cheering to receive from an authority like Dr. Wilks the assurance that there is a "law of reparation" in the human body. "Not only," he says, "do we observe a production of living force in necessary association with a dissolution of material, but an ever-existing tendency towards the re-making of the injured tissues. We can scarcely think of a morbid change in the body which is not attended by another which has an opposite tendency. Every phthisical lung showing destruction of the tissue exhibits, at the same time, the attempt to limit the process, and to save life by shutting off the escape of air from the lungs, or sealing

the ulcerated blood-vessels." The Remedial Idea, which is the living centre of Christianity, is rooted deep in the undeniable facts of Nature and of Human Life. Redemption from sin by Christ Jesus is only the supremest embodiment of the great law of "Reparation."

IX. COMPARATIVE THEOLOGY.—"A time honoured pathology should have its basis in comparative pathology." "Pathology must be made to embrace the diseases of animal and vegetable life." These are the mottoes of the students of diseases, and this is the spring of their work. The "museum" of the Congress contained a large collection of *Vegetable* tumours; and in several sections observations of disease in the lower animals predominated. The *whole* fact must be known. So a true theology must be a comparative one. We must not only know the life and thought of the Hebrew, but of the Persian, the Egyptian, the Hindoo; we want the *whole* human-divine fact for our basis, or we shall never preach a true and enduring theology.

X. THE EXTENSION OF VACCINATION.—M. Pasteur, one of the most famous of French Professors, has the honour of contributing to the Medical Congress what will prove to be its most memorable communication. Medicine owes an indescribable debt to him. All that we have heard about disease "germs" is due to him. The *Lancet* says of his last contribution, "Should it prove true of all septic and contagious diseases, of splenic fever and chicken cholera, that in the laboratory a vaccine to protect from each can be prepared, we are on the threshold of a discovery which will vastly increase the sway of man over diseases before which he is now comparatively powerless." In France, said M. Pasteur, we lose every year by splenic fever animals of the value of 20,000,000 francs. To reduce that loss vaccination has been extended to sheep. *E. g.*, of fifty sheep twenty-five were vaccinated; then, a fortnight afterwards, the whole fifty were inoculated with the most virulent poison productive of splenic fever. The twenty-five vaccinated sheep resisted the infection and lived, the other twenty-five died of splenic fever within fifty hours. Paris is extending this blessing of vaccination at a rapid rate. 20,000 sheep, and a large number of cattle and horses, have been vaccinated in fifteen days. Farmers, look out! Jenner's successor is at the doors!

Scraps from the Editor's Waste-Basket.

I. MINISTERIAL HOLIDAYS.—Again I have had the inestimable privilege of being made almoner by some unknown friend of ministers, of the means by which a "holiday" has been secured to several who otherwise would not have had it. Letters of warm thanks and of joyful surprise, which if the donor could see would greatly gladden the heart, have been received. No doubt ministerial holidays are more needed than ever. The demands upon brain and heart are more, and blessed are they who thus minister to many by contributing to the joy, the elasticity and energy of the preachers of the Word.

II. A SUGGESTIVE DIFFERENCE.—In the accounts given of Dean Stanley's last words by the Archbishop of Canterbury and Canon Farrar there is a difference in *phraseology* in expressing the same idea, which casts a ray of clear light on differences met with elsewhere. Dr. Tait said:—"The last words audible to his friends which the Dean of Westminster was able to utter, were a declaration of the purpose which he had in view in all his labours at the Abbey. 'I have laboured,' he said, 'amid many frailties, with much weakness, to make this institution more and more the great centre of religious and national life in a truly liberal spirit.'"

Canon Farrar's account reads thus:—"On his deathbed the deceased said to him, 'The end is come, and it has come in the way I was desirous it should come. I could not have wished it better. After preaching one of my sermons I had a most violent attack of sickness, and took to my bed just where I wished to die, at Westminster. I am perfectly happy, perfectly satisfied, and I have no misgivings. In spite of every incompetence, I yet humbly trust that I have, before the mind of the nation, shown the extraordinary value of the Abbey as a religious, liberal, and national institution.'"

It is not impossible both these statements may have been made by the late Dean, but it is more likely that this one statement has reached us coloured and tintured with the mental qualities of the two reporters. Students of the Four Gospels will know what use to make of this.

III. THE NEEDS OF COUNTRY PASTORS.—Another minister sends 10s. for this work. But if the plan of Q in a Corner is to be carried out, many more must follow. Why not? Send a response at once? Look at the plan again, and write.

IV. THE REVISED VERSION.—A suggestion has reached us deserving of note. It is that young men would do well to meet in classes, under a competent leader, to consider the differences between the Old and the New Versions. The process would remove doubts, clear conceptions and enlarge acquaintance with the word of God.

V. THE ONE THING NEEDFUL.—A brother enclosing a P. O. Order for a sovereign, says, "I think the Home Mission of first importance; that prosperous, all the rest will reap an advantage. Go on, and the Lord be with you." How heartily I pray that the whole of our 26,000 members may be of his mind. Were it so, the most salutary revolution in the General Baptist body would soon take place. It is the one thing needful. May the Divine Spirit supply this need right early!

VI. THE IRISH LAND LAW BILL has passed, at last. The Lords, under the guidance of Lord Salisbury, having done all they could to minimise, mutilate, and mangle it in its passage through their House, and to mar its reception by the Irish people. But they have only been true to their tradition. Was there ever a measure for the welfare of the people that they heartily and ungrudgingly adopted? Their existence is not only a gross anachronism, it is a standing menace to the progress of Great Britain; and its recent actions will do more mischief to Ireland than all the tactics of the Land League. How long is "blood" to have the right to stifle the intelligence of the nation? The Bishops ought to be cleared from the House first, and the principle of hereditary membership should be got rid off, and a Second Chamber constituted upon representative principles. Meanwhile, let no one forget that any failure of the Irish Land Bill will not be due to Mr. Gladstone, but to Lord Salisbury and the Opposition in the House of Lords!

VII. UNFERMENTED WINE.—In a former issue of the "Magazine" we inserted an article on Unfermented Wine, with the hope of encouraging the use of what we believe to be the "Wine of Scripture" at our Lord's table. It is fair to add, to what is there stated, that Messrs. Tyers and Thirlby, of Leicester, are supplying an Unfermented Wine of a superior quality, and as the price is below the average, our friends will do well to give it a trial.—See *Adv.*

Reviews.

THE HOUSE OF CROMWELL AND THE STORY OF DUNKIRK. By James Waylen. *Chapman & Hall*. Pp. 389.

THIS massive Cromwellian book is divided into three parts. First we have records of the House of the Great Protector, describing his descendants in their several branches to the present time, with a fulness of detail and an abundance of explanatory historical matter, indicative of much painstaking research and immense care. It is a wonderful repertory of Cromwellian information. Nearly a thousand persons are named who could style the Protector ancestor. "A dozen peerages, besides several baronetcies and a large phalanx of the worth and intelligence of the country, form a constituency which is not often traceable to a single head." Sir George Cornwall Lewis, Lord Clarendon, Earl Cowper, the Marquis of Ripon, Lord Morley, and others holding great historic names, are related to the mighty man of whom Carlyle says, "there has not been a supreme governor worth the meal upon his periwig, in comparison, since this great spirit fell obsolete." When we first looked into this list of genealogical tables, breaking out here and there into elaborate historical notes, we expected weariness and distress; but we have been held as by a magic spell as we have traced the Oliverian blood in its course along the centuries. Mr. Waylen is as interesting as he is laborious.

The second part recites "the story of Dunkirk," and illustrates the position which the British Protector took in the councils of foreign nations, and "the check he gave to the piratical powers along the coast between France and Holland." A great general may be judged by the character of his subordinates. Sir William Lockhart reflected special credit on the Protector, being a man of Cromwell's strong faith in the unseen, calm energy, invincible patience, and tough resistance, and in his work at Dunkirk aided immensely in showing how "the noble resolves of a single righteous man could modify and check the statecraft of an entire continent." This section of the Cromwellian work has never been rendered with finer literary and historical competence than in these pages.

But it is in the third, or anecdotal, part the interest of the book culminates. Here we have some of the choicest gems of the Protectorate biography, set out and illustrated with rare skill. By his immense research, true devotion, and

Puritan enthusiasm, Mr. Waylen has produced a book which will be a necessity to every student of one of the noblest eras in the history of Britain and of the world.

THE ENGLISH BAPTISTS; WHO THEY ARE, AND WHAT THEY HAVE DONE. Edited by J. Clifford, M.A. Price 2s. 6d. *Marlborough & Co.*

"THE lectures, as historical reviews, are most interesting reading. The workmanlike and scholarly manner in which they are annotated by the editor, adds largely to their value. In these days a writer on historical subjects may be fairly grieved by the number and quality of his references to his authorities."—*Bayswater Chronicle*, July 16, 1881.

"We have here a cabinet full of denominational treasures. A mass of important matter. The information given is well put before the reader, and with many things that are little known and rarely met with. The book is well got up, good letterpress, strong binding, and will do good service. It ought to circulate by thousands."—*Baptist Messenger*.

"Eight lectures which ought to be read by every Baptist in the world, and distributed far and wide. If this volume does not largely promote the growth of Baptist principles, the fault will lie with those who refrain from purchasing and circulating it. . . . All the world knows that C. H. S. is not a G. B., but he nevertheless commends this effort of General Baptist brethren, and wishes God-speed to it."—C. H. SPURGEON in *Sword and Trowel*.

"The work is a highly creditable performance, and one deserving of an extended circulation."—*Baptist*.

"Will be welcomed by Baptists in general."—"The subjects are treated with much interest and ability."—*Christian World*.

POETS, PAINTERS, AND PLAYERS. By G. W. M'Cree. *National Temperance Depot*, 337, Strand, W. C. Price 6d. Pp. 99.

OUR friend Mr. M'Cree is a thoroughgoing Christian Teetotaler, as everybody knows, and therefore, though the title of this brochure is exceeding broad, no one will expect a disquisition on all the poets from Shakespeare and Milton to Tennyson and Browning; nor a treatise on the painters, domestic and foreign; nor a description of the players from the children in the

market place to Irving at the Lyceum. Mr. G. W. McCree's aim is much more restricted; and, shall I not say, much more useful. It is to show how intoxicants mar the beauty of genius, and destroy the usefulness of men of exceptional power. Poe and Burns (with others) amongst the poets, Turner and Haydon amongst the painters, Edmund Koan and G. F. Cooke amongst the playors, are cited as witnesses of the evils of intemperance. The sketches are graphic, living, and forcible, and ought to circulate far and near.

SONG EVANGEL. Words and Music. Compiled by J. Burnham. *Wakefield: Nicholson & Sons. London: Simpkin, Marshall, & Co.*

MR. BURNHAM is an evangelist for the Pastor's College Conference, and uses, after the fashion set by Moody and Sankey, song to aid him in his work of preaching the gospel. This book contains 112 songs, full of the spirit of the gospel of Christ, and in the main of unexceptionable poetic quality, and set to appropriate music. We would suggest that authors' names should be given, both of tunes and hymns, in a new edition—such information adds to the usefulness and charm of the book.

THE FISHERMAN'S COVE; OR, CHRISTIANITY REALIZED. By Mrs. Pearl Hyem. *E. Stock.*

THIS is a story of a nameless bairn washed on to the sea-shore and into the tender heart of a loving fisherman, who finds her a home, and finds for himself abundant satisfaction in the career of his adopted one. Finally her true father, as is meet, appears on the scene, and amid the music of wedding bells the story ends. One of my girls pronounces this

book "charming;" and most girls, who are not fastidious as to style, composition, etc., will be prepared to say "Amen."

THE LIFE OF OUR LORD, WITH COMPARED REFERENCES. By Francis Sangster. *E. Stock.*

WHILST valuable in itself as a brief summary of the leading events in the life of Christ, this book is mainly helpful to students of "the Treasury Harmony of the Four Gospels," by Robert Mimpriess, and "the Life of the Saviour," by Henry Ware. Numerous references are given to these volumes; and the Chronology of Gospel History is put in parallel columns, and copious indexes are given. It also contains a good map of Palestine in the time of our Saviour.

THE NEW RECITER. By John Moon *J. H. Moon, 130, Seymour Place, N.W.*

LITERATURE for Total Abstinence meetings is sufficiently scanty to justify a cordial welcome to every honest attempt to increase its quantity. In this little book incidents illustrative of the advantages of sobriety, and of the miseries resulting from drinking, are set in pleasant and stimulating rhymes. Those who have to cater for recitations will find help in the New Reciter.

THE CONVERTED SHEPHERD BOY.—JOTTINGS FROM THE JOURNALS OF COLPORTEURS. *Morgan & Scott.*

THIS interesting autobiographical sketch of James Renine, together with its companion paper, admirably illustrates the work of colportage, shows what good may be done by this simple agency, and ought to urge the church to make more abundant use of this method of reaching and blessing the world.

Church Register.

Information should be sent by the 16th of the month to 51, Porchester Road, Westbourne Park, London, W.

S. S. TEACHERS CONFERENCE.

THE fifty-third Annual Conference of the Lincolnshire and Cambridgeshire General Baptist Association of S. S. Teachers was held at Spalding, July 21. The attendance was large, and the arrangements perfect. A prayer-meeting led the way at nine a.m.; then followed Reports, Mr. Godsmark presiding. The Rev. C. Barker preached at eleven on Matt. xxi. 28, the Rev. J. W. Nichols conducting the worship. A dinner of a memorable character followed at one p.m., in a room exquisitely

ornamented. At 2.30 Mr. C. Dring, the President for the year, gave his address. The Secretary, Mr. J. T. Atton, read the minutes, and was followed by a paper on "the Ministers of our Churches and their relation to the S. S.," by Mr. G. W. White, of Boston, contending that ministers should show their interest in this department of Christian work by occasionally visiting the school and giving addresses on Sundays, by holding preparation classes for teachers, Bible classes for the senior scholars, visiting the

scholars at their homes, and by a kindly word and manifest sympathy towards the children. In the vigorous discussion which followed the Rev. J. C. Jonos, M.A., G. Towler, Messrs. J. W. Brown, Franks, and Godsmark, took part. After tea a public meeting concluded the day's proceedings, and addresses were given by brethren G. Towler, J. C. Jonos, T. W. Nichols, T. R. Cooper, Ward, and Godsmark.

CHAPELS.

MACCLESFIELD.—A flower service was conducted, July 17, by the Rev. Z. T. Downen, from Matt. vi. 28. The flowers, which were choice and abundant, were distributed for the enjoyment of the inmates of the Infirmary, Workhouse, and the sick members of the church, by whom they were greatly appreciated.

MOSSLEY.—Aug. 14, sermons on Flowers were preached at the Baptist Church by J. Whitehead, deacon, at three p.m., and by W. Gibson at 6.3 p.m. Collections on behalf of the church funds.

NAZEBOROUGH.—Re-opening services, after painting and repairs, were held, afternoon and evening, July 24th, when their former pastor, Rev. J. R. Godfrey, preached. Over ten pounds were collected, which, with money in hand, will nearly meet the expenses incurred.

POLESWORTH.—Mr. and Mrs. Hewitt were presented, May 3, on the occasion of leaving the village, with "Spurgeon's Interpreter," as a small token of respect and appreciation for services to the church during thirty years. For twenty-five years Mr. H. has been on our local preachers' plan, taking for this year nearly fifty services. His removal is a serious loss to the church, and we part with our friends with regret, but with cordial wishes for their future happiness and usefulness.

WHITTLESEA.—This chapel which, with vestries and school-room, has undergone considerable renovation, was re-opened July 17. Sermons were preached by the pastor, J. A. Jones. Alderman Roberts, of Peterborough, presided at a public meeting, July 21, and addresses were delivered by the chairman, and Messrs. Barrass, Donison, Heath, Firks, and Willis.

SCHOOL ANNIVERSARIES.

CHATTERIS.—July 17, and Wednesday following. Preacher, Mr. T. T. Ball, Burwell. Collections good.

HALIFAX, Lee Mount.—August 14th. Preacher, Rev. I. Preston. Children's

service in the morning. Address by Mr. G. Bateman, of Greetland. Colls., £30.

MACCLESFIELD.—Aug. 14, the pastor, Rev. Z. T. Downen, F.G.S., preached morning and evening, and the Rev. G. J. Allon, B.A., preached in the afternoon. The schools of Townley Street and Roe Street united with us in the afternoon. Collections, £32.

SWADLINCOTE.—July 24, two sermons by Rev. J. Jolly. Collections, over £20.

QUEENSBURY.—July 17. Preacher, Rev. R. Hardy. Collections, £56.

MINISTERIAL.

CROSS, REV. HENRY, has resigned the pastorate of the Pilgrim Church on Thirty-third Street, New York. A heavy debt answers the question as to why he leaves. . . . He is a good preacher, and his character is above all suspicion of reproach. We shall be glad to see him in some good field.—*Standard (Chicago)*, June 30.

REV. G. JARMAN.—In the report in our last of Rev. G. Jarman's farewell meeting, at Wood Gate, Loughborough, it should have been stated, the Rev. E. Stevenson was present, and spoke in terms of very affectionate regret that he was about to lose so excellent a friend and ministerial brother and companion from the town, for he esteemed him very highly indeed, and had the most profound esteem for his eminent Christian character.

LONDON, HAVEN GREEN, EALING.—The Rev. CHARLES CLARK, of Notting-ham, has accepted the invitation of the Committee to the pastorate, and will commence his work on the second Sunday in October.

LONDON, Church Street.—The Rev. ROBERT P. COOK, of Nantwich, Cheshire, has accepted the hearty call of this church, and will begin his pastoral work on the first Sunday in October.

MILLINGTON, REV. W.—Farewell tea and presentation to the Rev. W. Millington, who is leaving Netherton for America, took place Aug. 1. The mayor, Mr. H. M. Wainwright, took the chair. Revs. A. Hardie (Presbyterian, Dudley), A. H. Lee (Baptist, Walsall), H. Burrows (Wesleyan, Netherton), Alderman Evans (Walsall), H. Lucas, J. Read, S. Raybould (Netherton), were present. The mayor said that he held Mr. Millington in the highest esteem; that he always admired his thorough manly bearing, and felt sorry the town was to lose a man of such broad sympathies and ability. Mr. John Read, a deacon and secretary to the

church, made the presentation of a handsome purse, containing £36 7s. 1d. Mr. Millington followed. This resolution was unanimously passed at the church meeting held July 27: "That the best thanks of this church be given to our pastor, the Rev. W. Millington, who, for the last four years and seven months, has so faithfully and constantly performed his duties as pastor of this church, and for the very faithful and able manner in which he has declared the unsearchable riches of Christ, and pray that the blessing of God may rest upon him in all his future labours."

SALISBURY, REV. J., M.A., has accepted a unanimous invitation to become the pastor at Hinckley.

STEVENSON, REV. T. R., and family, arrived safely from Colombo on Aug. 7th. Mr. Stevenson's present address is 20, Hanover Street, Islington, N.

WATKINSON, REV. T.—The name of Rev. T. Watkinson, of 218, St. Ann's Well Road, Nottingham, late of Newthorpe, ought to have appeared in the Year-Book as that of a minister without pastorate. By inadvertence the name was not supplied to the Minister's Recognition and List Revision Committee.

WATMOUGH, REV. J.—The recognition services of the Rev. J. Watmough, as pastor of our church at Ibstock, was held on Aug. 9th. Mr. Thomas Bailey presided. The Rev. T. Goadby, B.A., delivered the charge to the pastor. The Rev. J. Watmough followed with a statement as to his conversion, call to the ministry, and acceptance of the pastorate. Addresses were also delivered by the Revs. G. Needham and E. Gilbert.

WRIGHT, REV. G.—A farewell meeting was held on the occasion of Rev. G. Wright resigning the pastorate of the church, Hitchin. A number of friends took tea, after which J. King took the chair, and expressed the good wishes of the friends for the future happiness of Mr. and Mrs. Wright and family. Mr. Lockhart presented a purse of money, and was followed by Messrs. Fisher, W. Simmons, and others. Rev. N. Nobbs expressed the high opinion he had of Mr. Wright, and the loss he and others would sustain in his removal. Mr. Wright thanked the friends for the kind words spoken and presentation made to him, and his best wishes for the future welfare of the church, and said that after mature consideration he had decided not to take the oversight of another church, but had accepted a Government appointment, but he trusted still to have opportunities of preaching the glorious gospel, and engaging in the service of the gracious Master.

BAPTISMS.

CHATTERIS.—July 24, two, by F. J. Bird.
DERBY, *Watson Street*.—Four, by W. S. Chambers.

HALIFAX, *North Parade*.—Two, by W. Dyson.
HEADCORN.—Three, by J. A. Andrews.
LEICESTER, *Carley Street*.—July 19, six, by J. C. Forth.

LONDON, *Commercial Rd.*.—Six, by J. Fletcher.
LONDON.—Ten, by C. T. Johnson.

LOUTH, *Northgate*.—Four, by E. H. Jackson.
MANCHESTER, *Bridge Street, Ardwick*.—Aug. 18, three, by W. Pettie.

SHEEPSHED.—Seven, by T. Bentley.
STALYBRIDGE.—Five, by C. Rushby.
SUTTON BONINGTON.—Three, by T. Bentley.

MARRIAGES.

AINLEY—SYKES.—Aug. 3, at North Parade Chapel, Halifax, by Rev. W. Dyson, Daniel Ainley, M.R.C.S., and Officer of Health for the Borough of Halifax, to Mrs. Sykes, of North Parade, Halifax.

BAKEWELL—NEWTON.—July 30, at Osmonston Road Church, Derby, by license, by the Rev. W. H. Tetley, John Roberts, youngest son of Mr. Samuel Bakewell, of Kilburn, Derby, to Edith Mary, eldest daughter of Mr. Joseph Newton, of Leicester.

JOHNSON—LAW.—July 28, at Enon Baptist Chapel, Burnley, by the Rev. J. Turner, assisted by the Rev. H. Wright, of Manchester, the Rev. Alfred Johnson, of Warminster, to Flora Maria, eldest daughter of Richard Law, of Burnley.

OBITUARIES.

CAVE.—June 24, 1881, (while on a visit to her sister, Mrs. Southwell, of Stamford.) Mrs. MARY CAVE, of Spalding, aged seventy-four years, who retired to rest in her usual health about 10.50 p.m., but at midnight was called away very suddenly to an eternal rest for which she was fully prepared. As a child she lived under the influence of pious parents, who, by precept and example, led all their children in the way of holiness. The success of this teaching became manifest in the deceased at a very early age, and when only sixteen years she, by baptism, publicly avowed her attachment to the Lord Jesus Christ. For nearly fifty-eight years she was a consistent member of the church at Spalding, and grew in the grace and knowledge of Christ. Ever ready to administer tender and loving sympathy to the helpless and needy, she often sought to alleviate their sorrow and suffering with her well known patience and skill. A son and daughter deeply mourn their loss, for to them she had ever been wise in her counsels and strong in love and sympathy. The funeral took place at Spalding Cemetery, June 27, and her death was improved by her pastor (Rev. J. C. Jones) the following Sabbath evening from Luke xii. 39. N. S.

DEACON, ANN, the beloved wife of the late Joseph Deacon, of Ibstock, departed this life July 31st, 1881, in the 60th year of her age. "Absent from the body, at home with the Lord."

TAYLOR.—Aug. 8, while on a visit to Leicester, JANE TAYLOR, of Cambridge House, Birmingham, widow of the late Rev. J. Taylor, of Kegworth, aged 74. So Ho giveth His beloved sleep.

THE
MISSIONARY OBSERVER.

SEPTEMBER, 1881.

The Annual Report.

THE ANNUAL REPORT was sent out on the 9th and 10th of August. Any church or friend having received too many copies, or too few, or not having received any, will oblige by informing the Secretary. Will local Secretaries be good enough to note the instructions which accompanied the Reports, and see that they are carried into effect.

As regards the Report itself we think it will be found, if carefully and sympathetically read, to contain a great deal of interesting matter. By the kindness of the Secretary of the "Society for the Propagation of the Gospel in Foreign Parts," we are able to furnish a "Language Map of India;" a map by which our friends will see, at a glance, what are the principle languages spoken in the country; what is the relative size of Orissa and India; and what the relative size of India and England. With this map, and the map of Orissa,—as given in last year's Report—at hand, a much clearer conception may be formed of the sphere and work in which our missionaries are occupied.

May we earnestly request our ministers to bring the information contained in the Report before their respective congregations, in the best way they may deem desirable. If, at the missionary prayer-meeting, some one branch of the work might be taken up each evening, as (1.) Orissa, Sixty year's Work and its Lessons. (2.) Our Mission Stations and Churches. (3.) Orphanages and Schools. (4.) Mission Press and Literature. (5.) College and Native Preachers. (6.) Itineracy and Remarks of the People. (7.) The Rome Mission, &c. With a classification of subjects like this, we cannot but think that, if read and remarked upon with intelligence and fervour, considerable interest and effect would be given to what are sometimes designated dull missionary prayer-meetings.

We wish also to direct the attention of our friends to the financial part of the Report, a balance owing to the Bank of £552 1s. 10d. is a very serious matter; but it is a difficulty which better organization and increased liberality might soon overcome. With some *forty* churches contributing nothing to the funds of the Society, and with some *forty* more (out of one hundred and ninety) less than £5 each, there is certainly room for improvement. Then, again, if some of the larger churches were only as liberal in proportion to their numbers and means as many of the smaller ones, the funds would be greatly augmented. In some way or other this must be done, or our present staff in Orissa

and Rome cannot be maintained. To say nothing of increase, the Committee need several hundred pounds a year more to meet the liabilities they have incurred on behalf of the denomination. Go back they cannot, dare not: go forward, they must. Let all our friends, then, heartily and unitedly come to the help of the Lord, and all financial difficulties will disappear.

The Riot over the Pope's Body.

ALL the world has been informed of the affair of July 13, in Rome, which the English Press has a little too sensationally called the "Riot over the Pope's body." Riot, perhaps it may be called, though no one was killed and no one seriously hurt. To me the fact that the deplorable disturbance was no worse is a striking proof of the forbearance of the Roman people. For, disguise it as men may, the funeral procession of the 13th of July was a great *political* demonstration, and an ostentatious affront to united Italy by her most inveterate foes.

In carrying out Pius IX.'s Will, the Authorities of the Vatican sought such aid as was needed from the Questura, and *solemnly promised* that the funeral should be *strictly private*,—that there should be just *two carriages* and no pomp. In the face of this promise, a lithographed circular was issued, calling upon the "faithful" to illuminate their houses, &c. The result of the efforts of the "Catholic Association" was, that at the time appointed for starting from St. Peter's, instead of the "two carriages" there were assembled some hundreds, and a torch-light procession had been organized consisting of two thousand torches. In fact all the employées of the late Papal Government had been drummed up to make an imposing and offensive display. Is it any wonder that, among nearly three hundred thousand liberals, who considered Pius IX. as the great enemy of their country, a small handful of men should be found who could not bear this insult to the nation?

The *Times* mounts the rostrum, and lectures the Italian Government on the necessity of making some sort of advances to the Pope in order to find a *modus vivendi*. But the *Times* ignores the political aspect of the whole affair. The "Church" has since sought to make political capital out of the disturbance, sending a circular to various authorities abroad, narrating what had occurred, *admisericordium*; and the "Popolo Romano" says that there was included to some of the foreign Bishops a *sample* of the kind of reply that was desired. There has been, of course, much said in the Italian Journals, and the language of the Clerical Journals—the organs of the Vatican—has been wild and violent in the extreme. Certainly, things cannot remain as they are; but when writers advocate a *modus vivendi*, it is to be feared they mean some backward step in the way of concession to the Pope. *This* is our danger; and I believe we are only preserved from it by the well-grounded fear of the revolution which would follow such concession.

He is "blind and cannot see afar off," who regards the Papacy as a *religious* institution. It is nothing if not political. In politics it "lives and moves and has its being." We cannot separate the affair of the 13th ult. from the language used almost every day by the organs of the Vatican. They boldly denounce the King as a Usurper, and make no secret of their endeavours and hopes with respect to, not only the downfall of the dynasty, but a return to Papal Government.

The fact is, we are suffering because the work of eleven years ago was not done with sufficient thoroughness. The "Church" and Pope enjoy privileges which no others do; and which are inconsistent with religious equality. Compromises always produce difficulties. A policy of expediency means present peace at the cost of future war. All the advantages the Papacy possesses it uses with sleepless diligence against the nation which conceded them to its enemy from which it had suffered so much. There must come a change. That it would come in the way of some re-action I think there are many signs, if it were not for the counter signs that re-action would be followed by revolution.

As to the Pope's popularity in Rome, Father Curci, in his recent work, "The New Italy and the Old Zealots," in which most damaging things are said of the Papacy, testifies to its non-existence. He believes that if the Government should be disposed to withdraw from Rome, leaving it to the Pope, there would come an earnest entreaty from the Vatican itself for protection against the Roman people. Nevertheless there is much discontent and poverty among the people. Taxation is very oppressive, and the Papacy knows well how to avail itself of the discontent and poverty of the people. When we consider the fickleness of the populace, and the certainty that the majority of the Italian people will always go with the current, which time produces, whatever it may be, he would be a bold prophet who should venture to predict just what sort of future is in store for us. All lovers of Italy, and of the gospel, should pray and labour for the maintenance of peace and progress.

Would God that we had two or three other preaching places in Rome, and a dozen other mission stations in Italy; for it is the gospel of Jesus Christ that is wanting, and that is absolutely necessary to Italy.—*Italy steeped in superstition and full of pagan forms, but whose sons are, almost all of them, without any religion.*

N. HERBERT SHAW.

August 11, 1881.

Sumbulpore.

WE have received several letters from Mr. Heberlet, as well as from other brethren, which we hope to publish in due course, and which, we think, will be read with interest. In referring to their settlement at Sumbulpore Mr H. first alludes to

RUMOURS AMONG THE NATIVES.

Our coming and establishing ourselves here, he says, and the purpose of our work, have been the subject of much gossip among the people, and some strange reports have been circulated, originating, most probably, with the brahmins, whose covert hostility has perhaps selected this as the safest way of combating us, since they have, for some reason, not cared to offer any concerted open opposition. One statement was to the effect that ship loads of ladies were coming out to be used as baits, who should induce good Hindoos to break away from kith and kin and marry them, when they would at once be furnished with houses and land. I was asked by one when these ladies were expected to arrive, and he seemed hardly to credit my denial. Another is that for any convert, of good family, whom we may manage to secure, a handsome pecuniary reward from the Government awaits us. These, and similar notions, time alone will suffice to dispel, since the people, from their earliest days, have been so accustomed to see duplicity and greed of gain in their religious guides, that they can scarcely be persuaded by argument that we are not of the same temper, and perhaps yet more crafty; while those who would acquit us of these base motives entertain a strong suspicion that we desire, by some means, to gain power, political power. Experience must,

however, refute these notions, and in the meanwhile we have to live them down.

CONVERTS OF A CERTAIN STAMP

We might have if we desired. Not many days ago a man who knew English, and was wanting employment, asked me what they would get who joined us, and thought that the least I could do in the event of his coming over to us was to recommend him for some berth. My faithful dealing indisposed him to be "converted," and I have not seen him since; but if he desire the true light he can find it in the Bible he now has. A while ago there stood a little lad before my door with this petition, "Please, sir, I want to be a Christian, and I've had nothing to eat since the day before yesterday!" A morsel of meat satisfied his craving after holiness, and he started off to seek his kingdom of heaven elsewhere. Again, there came a Madrassi and proposed to leave two children with us for the benefit of the religious instruction they would enjoy; they were a burden to him, and interfered materially with his comfort, so he would transfer them to us instead of waiting any longer for the Roman Catholic Priest who had directed him to come here, promising himself soon to follow and see the man and his dependants comfortably established. Truly the gold seeker must wash away a heap of rubbish ere he find the nuggets that

lie few and far between; but, in the mission field at least, the find no less assuredly repays the labour.

USEFULNESS OF BOOKS.

Evidences that our books are silently doing their work come to light now and again. A young man came to me seeking "Jaganath Tested" and "The Destroyer of Delusion." The occasion of his coming was that at a festival time, then just passed, he had refused to join in idol worship as vain, and passing on to advise or ridicule a neighbour, had got into a scuffling match, after which both parties proceeded to implead one another, and he came to me for the books which had enlightened him so far in order to substantiate his position. But, alas for our venturesome friend! the question at issue between them was not decided according to its religious bearing, but according to law, and *both* parties were fined for breaking the peace. However that may be I regard this as one more blast from a trumpet of those that circle round the Jericho of Hinduism, and an earnest of that time when the Lord's appointed number being accomplished they shall shout together, and the city be given them as their possession. Evidences of a more peaceful character are afforded by occasional requests for tracts containing a certain hymn, or portion included in some little book obtained years ago, or perhaps more recently seen in the possession of a friend. A young man who worked some months for us came to request that I would give him another copy of "Jaganath Tested." "Sir, a friend from a distant part read the book in our house and loved it, so he took it away with him, and I want another for myself."

A SUNDAY MARKET.

The largely attended Sunday market affords excellent opportunities for work, and it has been the chief scene of our labours. Numberless discussions are started, but it continues to be matter of surprise to me that the brahmins do not attempt to obstruct us in any way while at work. They do not usually put themselves very forward, and those that do are neither so learned nor expert in argument as to be formidable. Man, universally and without exception sinful, is a proposition that almost invariably commands assent; but once an opponent questioned it, *he*, for instance, had done no sin. Hereupon I invited him to come up on the platform by me, and then addressing the people, said, "Here, friends, is a man separate from sinners and undefiled. Take a good look at him, for I am sure

you never saw the like before, and I believe you never will." A grin went round the circle at this, and my friend in confusion made haste to depart. Another undertook to establish the superiority of their religion. "You see we have ours and honour it, not going round and subjecting it to insult from all; but you offer yours, and we reject it with disdain, *ergo*, it is not worth anything." Exhibiting my watch, I rejoined, "Now none of you have got a thing like this. It is valuable and extremely useful, and if I were to invite your acceptance of it men of understanding among you would make haste to secure it; it is the ignorant and foolish who would turn away in contempt." Illustration and parable are most suited to the genius of the people for communicating instruction or clinching an argument; and sometimes when one is opposed who has the talent of constructing these in reply it makes a pretty intellectual war, in which the bystanders watch with great interest, as they can readily perceive the force of an argument on either side. Some of the simpler sort oppose the strangest arguments to our persuasions. A man in the market thus spoke, "You see, sir, punishment is appointed for the sinful, and hell for the unsaved; but if we *all* hearken to your words and are *all* saved, who, then, is to go to hell?" He spoke in all sincerity; and I am not quite sure that I succeeded in removing his concern lest the pit should not be comfortably full.

A PROMISING FIELD OF LABOUR.

The longer I have been here the more my impression has been strengthened that this town and district afford a particularly fine field for labour, and one that, the Lord's blessing succeeding faithful effort, must yield good fruit. May He give us grace to expend such effort upon it. One of our native preachers thus expressed himself concerning the people: "This is different from our own country about Cuttack, which is full of deceit and lies; here, among the village folk, you may find men of their word, who are not to be moved, and who have but one utterance with regard to the price of anything they may wish to sell; take it, or leave it, as you like." I believe he must have spoken mainly with reference to the Khondhs, who are an industrious and interesting people, and who will, I trust, in return for the labour we shall bestow upon them, yield many sheaves for the Lord of the harvest. Now good-bye, and let your prayers be as a dew from the Lord to water the seed of our sowing, and make it bear fruit.

A Letter of Sympathy.

AT the last Orissa Conference the native brethren expressed their desire to record their estimate of their departed brother Bailey's worth, and their sympathy with Mrs. Bailey. The missionary brethren heartily approved, and the following is a copy of the beautifully expressed letter, which was written in English, and forwarded with the Minutes of the Conference. It is entirely the production of the native brethren themselves, and is printed without the alteration of a single word.

“TO MRS. W. BAILEY,

OUR BELOVED SISTER IN CHRIST,

We, the undersigned Native Preachers of Orissa now meeting in our Annual Conference at Cuttack, most respectfully beg to express the deep sympathy which we, in common with our other native Christian brethren and sisters, feel for you under the irreparable loss you have sustained by the decease of your beloved husband. The love and kindness with which Mr. Bailey always treated us; his social and familiar conversation, friendly advice, and the pleasure and happiness we enjoyed when associated with him in preaching the Gospel to our benighted countrymen, are still fresh in our memory. His love for our country was so intense, his zeal so untiring, and his labours so incessant and abundant, that he did not quit the country till compelled to do so by ill-health, brought on by excessive exertion; on which account we sincerely feel we owe to him a debt of gratitude that we can never repay. The removal of Mr. Bailey by death is a loss which will long be felt by our Churches in Orissa. But it is consoling to reflect that we are not called to sorrow as those that have no hope, and that our loss is his unspeakable gain; for absent from the body he is now present with the Lord.

It is our earnest prayer that the God who has revealed himself as the husband of the widow, and the father of the fatherless, may take you and your dear children under His especial protection, and supply you with those rich and ineffable consolations which the Gospel of Christ affords. With much sympathy we remain, yours in Christ,

(Signed)

SEBO PATRA.

DAMODAR MAHANTY.

GHANUSHYAM NAIK.

PAUL SINGH.

MAKUNDA DAS.

KUMBHO NAIK.

SHEM SAHU.

GIDEON MAHANTY.

BALA KRUSHNOO RATH.”

Changes in the Patron List.

DR. BUCKLEY refers to a few changes in the Patron List, in connection with the orphanages; and as the account was not inserted in the Annual Report we give it here. From the Reports of the Orphanages it will be seen that there are many opportunities for Christian benevolence. From any friends who may be able and willing to adopt and support an orphan boy or girl the missionaries will be pleased to hear. For the support and education of one child, from three to four pounds a year will be sufficient. Surely we must have among us fifty or a hundred friends who could each, for the Lord's sake, provide for one or more of these little ones.

Martha, native name Shanti or Peace (supported by Mr. and Mrs. Hunt,) has recently finished her short course; but we remember the gracious words of Christ, “It is not the will of your Father which is in heaven that one of those little ones should perish.” She died of the measles, which have been very prevalent and fatal.

Ojwalla (supported by Mrs. Walley) has been baptized and is going on consistently.

Ellen Foreman, native name Kundana, (supported by Ohollaston) has been baptized, and expected to be married in April, so that another appropriation will be necessary.

Susoola (supported by Mr. and Mrs. Marsh) is a member of the church; also a monitor, and her influence in the school very good.

Prami, (supported by the late Mrs. Bradley's legacy) the younger sister of Susoola, is a nice girl, and doing well.

Of the others, Esthor, Ruth Stantonbury, Emogini, Imogini and Mothi, it may be remarked in general, that they are steadily pursuing their studies; that they receive daily instruction in the word of God, and give us much satisfaction by their general good conduct. We must not be disheartened if the results we so ardently desire to see should not immediately gladden our hearts, but should patiently and hopefully go on. Several pleasing additions have recently been made to the church of those who years ago left the orphanage without manifesting any religious concern. We may learn a lesson from the husbandman who "waiteth for the precious fruit of the earth, and hath long patience for it."

A Bible for a Pillow.

"DR. PHILLIPS," writes Dr. Buckley, "gives some deeply interesting particulars of SAM SET, a dying man who used a Bible for a pillow. He was of the washerman caste, and lived near Dantoon, which is thirty-five miles south of Midnapore, on the road to Cuttack and Pooree. He had enjoyed few advantages for education, but had read several of the shastres, and was well informed in the stock arguments for Hindooism. Upon first hearing of Jesus Christ he seemed interested, and eagerly sought for copies of the Gospels. Being particularly fond of poetry, he took special interest in certain poetical tracts, setting forth the life and work of our blessed Saviour. His fondness for poetry, and his rising interest in the person and character of Christ, led him to undertake a metrical version of the synoptical Gospels; but I am not able to say how far this had proceeded when his life on earth was cut short, nor can I express any opinion as to how well the work was done.

"The account of his dying illness is very touching, and is given by Dr. Phillips as nearly as can be in the words of his sorrowing widow. It was related to him by the native preacher, who received the particulars from her. It is sad to say that she is still groping in the darkness of heathenism.

"The cholera was raging all about us, and my husband was taken ill. Medicine took no effect, and on the floor of our house he lay dying. His mind was perfectly clear, and he talked much about Jesus Christ, whom he called the Saviour of the world. He told me how Jesus suffered and died for sinners, and begged me to believe on Him. Some of our neighbours came in, and he very earnestly entreated them to cast away their idols, and accept of Christ, the only Saviour.

"As death drew near he asked me to fetch him the Bible. Though very weak his eye was clear, and he read from the Bible, which I held in my hands before his face. He requested me to tell the first Christian who chanced to pass that way that he died trusting in Christ. I had put the book away: the breath grew shorter and the eyes were shut. I thought I should never see those eyes open again, when suddenly they opened with such a strong bright light. The cold lips parted once more, and my dying husband spoke his last words in a whisper: 'Do bring the book again, and put it under my head: let it be my pillow when I die.' I did so, as he bade me. In a few minutes he was dead.' Dr. Phillips adds: 'Who can doubt but that, through Christ's infinite love that poor soul found admission to the realms of the blest? Resting his dying head on the blessed Bible, his trusting heart reposed on the never-failing promises that Holy Word contains. And who shall tell how many, like Sam Set, in this land of darkness are to-day clinging to those same sure promises, resting all their hopes upon them?—for He is faithful that promised.'"

Notes and Gleanings.

POPULATION OF INDIA.—The following Indian provinces are all that have thus far reported their Census results :—

Bengal 68,750,747	Assam 4,815,157
North-West 32,699,436	Mysore 4,106,399
Punjab 22,640,463	Burmah 3,704,333
Oudh 11,407,625	

The increase in these one hundred and forty-five millions is about ten millions. In the other hundred millions or so yet to report there may be an increase of five or six millions more.

The revised Census figures for the territories subject to the Lieutenant-Governor of Bengal show a total, as above, of 68,750,443, being some 100,000 less than that formerly given. The figures, in detail, now stand :

Bengal 35,954,874	Orissa 5,184,066
Behar 22,897,212	Chota Nagpore 4,714,291

In the above no note is taken of the Oriyas in the Central Provinces, and in the Presidency of Madras. We hope, before long, to be able to give the results of the Census throughout the whole of the Oriya-speaking country. The populations of the chief cities, so far as reported, run as follows :—

Bombay 753,000	Benares 207,570
Calcutta (and suburbs) ... 683,329	Allahabad 150,378
Madras 405,948	Agra 137,908
Hyderabad (and suburbs)... 263,005	Rangoon 132,004
Lucknow (and cantonment) 261,485	

FORTY YEARS AGO.—To-day, June 17th,—writes Dr. Buckley—we thankfully remember special mercies. Forty years to-day *three* beloved friends—Mr. and Mrs. Brooks and Mrs. Buckley—embarked for India on board the good ship *Pekin*, and in a little more than *six months*, or on 19th December, 1841, they arrived at Cuttack. With the exception of Mrs. Lacey, none of those sent out by the Society have been permitted to live and labour in Orissa so long; and it will be the desire and prayer of all their friends that the Lord may be graciously pleased to permit them to render much more service to His holy cause. On these interesting circumstances the mind materially recurs to the well known words, “Thou shalt remember all the way which the Lord thy God has led thee these forty years in the wilderness.” Not that India is like “the great and terrible wilderness” through which Israel passed to the promised land, though it has “serpents and scorpions” in abundance, and “drought,” with its terrible consequences, is known to those who have long resided in it; but the remembrance of the myriad mercies and manifold trials of so many eventful years cannot but awaken peculiar emotions of humility and thankfulness. The Mission, too, is in a very different state from what it was in 1841; but we must forget the things which are behind, and expect richer showers of blessing than we have ever yet enjoyed.

A PROTESTANT GIRLS' SCHOOL.—We are heartily glad to report that a Protestant Girls' School, on unsectarian principles, is about to be established at Cuttack, and will, if God permit, be opened on the 1st July. It has been an occasion of sore grief to some of us that the

education of European and Eurasian children at Outtack has for some time past been largely entrusted to Roman Catholics. Happily this undesirable state of things will soon be remedied; and it is our prayer that He without whom nothing is wise or strong or great may abundantly prosper this earnest effort of His servants and handmaidens.

BABU KESHUB CHUNDRAS SEN, BAPTIZING.—The papers inform us that on the day of the Snan Jatra (*i.e.*, the day on which the idol Juggernath is bathed), which was on 7th June, Keshub Chundra Sen went to a tank with some of his disciples. He then read Matthew iii., and explained the design of baptism, but I am sorry to say that the explanation he gave is not reported. He then, after anointing, immersed himself three times, saying, "Glory to the Father, glory to the Son, glory to the Holy Spirit." Some of his disciples afterwards did the same, and water was sprinkled on others. J. B.

The Missionary's Call.

THE following is the original, unabridged form, of "The Missionary's Call:"—

My soul is not at rest. There comes a
strange

And secret whisper to my spirit, like
A dream of night, that tells me I am on
Enchanted ground. Why live I here?

The vows
Of God are on me, and I may not stop
To play with shadows, or pluck earthly
flowers,

Till my work have done, and rendered up
Account. The voice of my departed

Lord,
"Go teach all nations," from the Eastern
world

Comes on the night air, and awakes my
ear.

And I will go. I may no longer doubt
To give up home and friends and idol
hopes,

And every tender tie that binds my heart
To thee, my country! Why should I
regard

Earth's little store of borrowed sweet?
I sure

Have had enough of bitter in my cup,
To show that never was it His design
Who placed me here, that I should live
in ease

Or drink at pleasure's fountain.

Henceforth, then,
It matters not if storm or sunshine be
My earthly lot—bitter or sweet my cup,
I only pray, "God fit me for the work,—
God make me holy and my spirit nerve

For the stern hour of strife." Let me
but know

There is an arm unseen that holds me up,
An eye that kindly watches all my path,
Till I my weary pilgrimage have done,
Let me but know I have a friend that
waits

To welcome me to glory, and I joy
To tread the dark and death-fraught
wilderness.

And when I come to stretch me for the
last,

In unattended agony, beneath
The cocoa's shade, or lift my dying eyes
From Africa's burning sand, it will be
sweet

That I have toiled for other worlds than
this.

I know I shall feel happier than to die
On softer bed. And if I should reach
heaven,—

If one that has so deeply, darkly sinned—
If one whom ruin and revolt have held
With such a fearful grasp—if one for
whom

Satan hath struggled as he bath for me,
Should ever reach that blessed shore—Oh
how

This heart will glow with gratitude and
love!

And through the ages of eternal years,
Thus saved, my spirit never shall repent
That toil and suffering once were mine
below.

Subscriptions and Donations in aid of the General Baptist Missionary Society will be thankfully received by W. B. BEMBRIDGE, Esq., Ripley, Derby, Treasurer; and by the Rev. W. HILL, Secretary, Crompton Street, Derby, from whom also Missionary Boxes, Collecting Books and Cards may be obtained.

“Deliver us from the Evil One:”

A BLOT ON THE REVISED VERSION.

FROM the memorable day when the Revised Version first appeared I have had the feeling, in common with very many others, that the new rendering of the seventh petition of the Lord's Prayer—"Deliver us from the evil one"—is a grave mistake. Not but what certain reasons may be urged in its support. Some eminent expositors of the sixteenth and seventeenth centuries adopted it, and a majority of a body of men so able and learned as the Revisers could not have recorded their votes in its favour without what appeared to them good reasons. Still, majorities are not always right; and after a careful examination of the subject I have come to the conclusion that, even if the balance of evidence is not in favour of the old reading, the reasons for and against a change are so nearly equal that the rendering familiar to all English-speaking peoples, and consecrated by centuries of usage, ought to have had the benefit of the doubt, and to have been retained in the Revised Version.

It would, perhaps, be presumptuous in the writer of this paper to assume this position did he stand alone; but he is glad to find that in holding this opinion he is in good company. In particular, a pamphlet has recently been issued by the Rev. F. C. Cook, M.A., the accomplished editor of the Speaker's Commentary, in which the whole question is fully, learnedly, and, I think, very impartially discussed, and Mr. Cook's conclusion is that whatever may be said in favour of the new rendering, the old rendering has not merely equal, "but higher claims to our acceptance."* To Mr. Cook's pamphlet I am indebted for much of the information contained in this paper, though I have been at the pains, wherever possible, to verify his statements by reference to original sources.

We naturally ask, what are the reasons for the new rendering? So far as I know, only one has been authoritatively stated as having influenced the Revisers' decision. This I shall mention presently. But meanwhile I would notice an argument in favour of the new version adduced by Dr. Weymouth, of Mill Hill, in letters to the *Daily News*. The presumption is that, as this argument has weighed with him, it may have had influence with some members of the Revision Committee. Dr. Weymouth says that the verb '*ruomai*, in Greek, when it indicates deliverance from a personal being is properly followed by the preposition *apo* (from); but that when it denotes deliverance from a thing, such as physical evil, it takes after it the preposition *ek* (out of). Now in the last petition of the Lord's Prayer we have '*ruomai* with *apo*.

In reply to this I remark, (1) that the Evangelist Matthew, in whose gospel the Lord's Prayer is found in its most complete form,—for in Luke's gospel, in Tischendorf's edition, this last petition is wanting,—is very loose and unclassical in his use of the prepositions *apo* and *ek*. Thus, in the narrative of our Lord's baptism, where Mark (according to Tischendorf) states that Jesus came up out of (*ek*) the water, Matthew,

* "A Protest against the change in the last petition of the Lord's Prayer adopted in the Revised Version." *Murray, Albemarle Street.*

in the parallel passage, has *apo*. Where Luke says (chap xxiii. 55) that certain women had come with Jesus out of (*ek*) Galilee, Matthew, in the corresponding passage (chap. xxvii. 55), has *apo*. It appears, then, that Matthew, or whoever wrote the Greek gospel which goes by his name, sometimes used these two prepositions interchangeably. If so, no great stress ought to be laid on the fact that *apo*, and not *ek*, is employed with '*ruomai* in the Lord's Prayer.

But (2) the exceptions to Dr. Weymouth's statement that '*ruomai* with *apo* denotes deliverance from a personal being are so many as to destroy what remaining force there may be in his argument. Thus, in the Septuagint version of the Old Testament the following instances occur:—Proverbs xi. 4, "righteousness delivereth *from* death;" ii. 12, "To deliver thee *from* the evil way;" Job xxxiii. 17, "*from* iniquity;" Ezekiel xxxvii. 28, "*from* all transgressions." And in the New Testament the following instances are found: 1 Thess. i. 10, "Jesus, who delivereth us *from* the wrath to come;" 2 Tim. iv. 18, "The Lord shall deliver me *from* every evil work." In these six passages we have both '*ruomai* and *apo*, and yet it is not deliverance from a personal being. Why may not the seventh petition in the Lord's Prayer be another instance, especially occurring, as it does in the Gospel of Matthew, where in other cases *apo* seems to be used in preference to *ek*?

With regard to the Greek words *tou ponērou*, rendered "from evil" in the Old Version, "from the evil one" in the New, every student of Greek knows that, leaving out of view the connected verb, and regarding grammatical considerations only, they may be translated either way. They may be taken as either masculine or neuter. If we take them as masculine, then "evil one" is the right rendering; if as neuter, then "evil" is the proper translation.

Now the neuter form does certainly occur in the New Testament, in a passage about which there can be no doubt. Thus in Romans xii. 9 we read "abhorring evil (*tou ponērou*), cleaving to the good." If, then, we take the word as neuter in the Lord's Prayer it will not be a solitary instance.

There are other passages in which there is the same doubt as in the one now before us, though my own feeling is that the neuter makes the better sense. Such are Matthew v. 37 and 39, 2 Thess. iii. 3.

On the other hand there are a number of passages where the word is plainly masculine. Such are Matt. xiii. 19, "Then cometh the wicked one," and 1 John ii. 13, 14; v. 18, and possibly 19.

Seeing, then, that there is nothing in the word itself to determine whether, as it occurs in the Lord's Prayer, it is masculine or neuter, and, as I have tried to shew, nothing in the verb or preposition with which it is connected, to decide this,—we return to the enquiry, what were the considerations which induced a majority of the Revisers to adopt the rendering they have done.

In a speech delivered in Convocation in May last Dr. Ellicott, Bishop of Gloucester and Bristol, author of some excellent commentaries on Paul's epistles, and Chairman of the New Testament company of Revisers, expressed himself as follows—"In many of those passages, perhaps, on which hereafter we may be most severely criticised—as, for instance, in the "deliver us from the evil one" of the Lord's Prayer—

it will be found that we are but reproducing that which had always been the interpretation of the best and earliest writers of the Greek-speaking primitive church." Apparently, then, it was respect for the authority of certain men whom the Bishop calls "the best and earliest writers of the Greek-speaking primitive church" which helped to decide the minds of a majority of the Revisers. But who were these men? The reader will naturally imagine writers of the first two centuries of the Christian era. He will scarcely suppose that the church could be called "primitive" after the lapse of two hundred years. What, then, says Mr. Cook on this point? "I may err," says he, "and it is proverbially an unsafe position to assert a negative; but, with the utmost deference to such authority I venture to assert that no allusion to this view of the meaning of the petition is to be found in the so-called Apostolic Fathers, or in Justin Martyr, or in Irenæus, or in Clement of Alexandria, or any of their contemporaries, or, in short, in any Greek-speaking Father earlier than Origen." My own acquaintance with the Greek Fathers is not to be compared with Mr. Cook's; but, so far as it extends, it corroborates his statement. Suicer's Ecclesiastical Thesaurus, a great repertory of information on these subjects, cites no passage from the writers in question save a very obscure and doubtful expression of Ignatius. But Origen, the first Greek Father who does clearly take this view, belonged to the first half of the *third* century, and even Dr. Ellicott would admit that, though a very learned and able man, Origen, from his allegorizing tendencies, is a very unsafe guide in biblical interpretation. The fact is that the Greek-speaking writers whom Dr. Ellicott had in his mind when he delivered the address just now referred to were, chiefly, Chrysostom, Gregory of Nyssa, Theophylact, and Cyril of Jerusalem, good and great men no doubt, but belonging not to the primitive church, but to the church of the fourth century. Chrysostom was born about the year 344, and died A.D. 407. Now the fact that these men spoke Greek as their native tongue would properly have great weight if the point in question were one of language or of grammatical interpretation; but we have seen that in this case grammar decides nothing. Looking at the mere words we may take them either way. If, then, it becomes a matter of sober judgment, as to which signification is the more likely on historical grounds, or of spiritual discernment, as to which accords the more nearly with the general drift of scripture teaching, I hold that men of this nineteenth century who have given their lives to the study of the Bible are as well able to decide as the men of the fourth century.

This is not a matter to be determined by mere weight of names, or over against those of Origen and Chrysostom we might place those of Cyprian and Augustine, who understood the words of Christ as we have been accustomed to do. Similarly, we might balance the authority of the majority of the Revisers with that of Mansel, Cook, Ewald, Bleek, Keil, Weiss, and other modern English and German Commentators.

But the following reasons incline me to abide by the Old Version:—

(1.) I ask myself, how would the first hearers of the Lord's Prayer be likely to understand these words? Had they been accustomed to hear the arch-enemy of man designated "the evil one?" Now, familiar as the name "evil one" is to us, no where in the Septuagint is this name given to Satan; no where in the Targums or other early Rabbinical

writings. So far as we know, it is a name which our Lord Himself introduced; and the first time we have a clear instance of His using it was some months after the delivery of the Sermon on the Mount, on the occasion spoken of in Matt. xiii. 19. With Mr. Cook I think we may surely infer that, had our Lord intended to fasten the attention of His hearers or disciples upon the personality of Satan, He would have chosen a distinct and well-known designation, of which there were several to choose from, and not one that might so easily and innocently be taken in a different sense.

(2.) The introduction of a petition to be delivered from Satan into the daily prayer of Christ's disciples seems scarcely in accordance with the spirit of the Christian system. According to the representations of other parts of the New Testament Satan is an enemy from whose dominion Christians have already been rescued. See Colossians i. 13, "Who hath delivered us from the power of darkness," etc. Even young disciples are spoken of as having "overcome the wicked one" (1 John ii. 14). No doubt we are bidden still to resist him, and are warned against his wiles. But we "are not ignorant of his devices," and are encouraged by the assurance that if we resist him, he will "flee" from us. On the other hand, to make it our daily prayer to be delivered from him seems to imply the possession on the part of this wicked spirit of a might and an omnipresence inconsistent with the position of a being whom the Lord Christ has already conquered, and who is only powerful in the cases of those who abandon themselves to his influence. "He that is begotten of God keepeth himself, and that wicked one toucheth him not." 1 John v. 18.

(3.) In the Talmud we have a number of prayers attributed to ancient Rabbis. One of these is quoted not only by Mr. Cook, but also by Wetstein and several of the old commentators whom I have consulted in preparing this paper. It runs as follows:—"May it please Thee, O our God, to deliver us from impudent men and from impudence, from the evil man and evil accidents, from an evil disposition, from an evil companion and evil housemate, and from Satan the Destroyer." It seems to me that our Lord, in preparing for us His model form of prayer, may have had in His mind petitions such as these used by the scribes of His day; but in the expression which He gives there is no vain repetition, but condensation and divine simplicity. "Bring us not into temptation, but deliver us from evil"—*all* evil, bodily evil, sin, or moral evil, evil beings, evil things, including, if you will, the Evil One himself, but *only* in this inclusive sense,—thus making a full, condensed, expressive close to the wonderful series of petitions we call the Lord's Prayer.

In fine the Revised Version, as a whole, is a useful and noble work. It would have been better if there had been on the Committee one or two more men who, though not perhaps strong in Greek, were, like Mr. Spurgeon, masters of idiomatic English. This very matter was respectfully urged upon the attention of Dr. Ellicott and his fellow-revisers by the General Baptist Association in a memorial sent at the commencement of their work. Still, the Revised Version will greatly serve the interests of truth. Our regret is that in so important a portion of Scripture as the Lord's Prayer such a change as we have been noticing should have been made on grounds apparently so insufficient. W. R. STEVENSON.

The Formation of Character the True Success.*

In his preface to *Old Mortality* Sir Walter Scott tells us of an old man who spent his time in visiting the places where rested the mortal remains of those old heroes of Scotland, the Covenanters. His object was to search for their tombstones, and, when he found them, to renew the inscriptions they bore, or to cut suitable words upon them, if such were not already there. My purpose to night is very similar to that. Where religious impressions exist I would like to deepen them; where they are not visible I would like to make them.

Youth may be regarded as the period when the imagination is all aglow, the future is full of possibilities, limitation and failure are unknown, cannot is yet an unfamiliar and hateful word.

Old age is the period when the frosts of the nearing winter have turned the green freshness of youth's springtime into the sere and yellow leaves whose time to fall has fully come. Then memory recalls the small amount of personal performance, and we are in danger of making it the standard of all possible achievement by which to measure the purposes and the powers of others. If we did a thing, others may possibly do it; but if we did not succeed, others need not try. Then we become thoroughgoing conservatives, regarding everything untried and new with suspicion, preferring the old and familiar, dreading the sound of change and progress and reform.

Now we are told that the truth does not lie *in* extremes, but *between* them: so we may say that neither extreme youth, nor extreme age, takes the most correct view of life. Both may be said to use a telescope, though they look through it from different ends. But a telescope does not give you a true view of things. Viewed through one end things seem nearer and greater than they really are; seen through the other end they appear more distant and much smaller than the reality. The true view of life is that which puts aside the magnifying glass of inexperience and the distance glass of memory, and sees life and its events with the open eye of matured faculties and adequate experience. Middle age is the period of sober judgment, or should be. We have learned enough to make us cautious, and we have learned enough also to make us courageous. Without trusting to the giants and fairies of early youth, without despairing of ourselves with those in declining years, we have the firm conviction that our Creator has endowed us all with the necessary gifts, and opened before us all the desired opportunities for their employment, which will enable us to become as great, as famous, and as happy as it will be good for us to be. While, then, we should bow the head with reverence before God, and bend the knee at His throne as humble suppliants of His grace, we should stand erect and confidently take our place among men, joyfully accepting the appointment of divine providence. My first word, then, to you, is this: God has given to every youth and to every maiden all the capital they need for the realization of true success in life, and to each one he says,

* An Address to the Young delivered at the Norwich Association

"occupy till I come." Let no thought or fear of failure damp the ardent hope of your bright and enthusiastic youth. All too soon will the blood grow chill, the lustre cease to flash from the eye, and the furrow of care mark the brow. On the other hand don't spend your breath and waste your energies in disparaging the past: it was good in its day, the best up to that time. Learn rather to love, to value, and to use the golden now, the living present, remembering that if the future is not the better for the present, then we who are making it what it will remain for ever, we shall have failed in our purpose and our duty.

Assuming, then, that we have the necessary qualifications for obtaining success in life, let us next consider in what our success ought to consist. We here come into the very midst of the busy throng of human thoughts, purposes, and desires. The great consideration with all is this, how to succeed. Yet how various are the ideas of success. To amass a fortune, to found a family, to win an illustrious reputation, are the common objects of human ambition. Now I think you will all agree with me that in every object of human pursuit satisfaction can only be assured when there are two conditions complied with, viz. ;— that the object is equal to our whole nature, and that it is as permanent as our nature ; it must be as big as we are, and it must last as long as we last. Measured by these conditions all the ordinary objects of worldly desire fall short of our requirement. Yet there is something we gain for ourselves in our course through life, which we had not at our birth, and are not deprived of when we leave the world, but which remains as our eternal and personal possession in the future state : it is our character. Whatever we may have in the form of worldly possessions we must be prepared to lose in time and to leave at death : but whatever we become in the period of our life on earth, that, all that, and only that, we shall be for ever.

This consideration is the one that gives force and direction to the many earnest counsels we receive as to our conduct and address. Whether we succeed in piling up a heap of gold, or calling many acres our own, or gain a name for intellectual power and literary merit, whatever else we get, this we cannot help but get—a character. "What is it that makes a character?" some of you may ask. I reply, not reputation, for others may consider you to be what you are not. Some enjoy the repute of scholarship whose opinion on subjects requiring extensive research and vast stores of learning is not worth the breath that utters it. Some are regarded as generous whose left hand could never find any truly liberal deed that the right hand had done. Reputation is at the mercy of anybody, be he friend or foe ; but character is what we cannot lose, for it is what we are. Two passages of scripture may be quoted to tell us what makes a character. One is the Book of Proverbs xxiii. 7, "As he thinketh in his heart, so is he." Character is determined by the thought of the heart. The other passage is in the Gospel according to Matthew vii. 16, "By their fruits ye shall know them." Character determined by our inner thoughts is itself declared by our deeds. The fruit of a tree is but the outward form and perfection of the vital sap ; whatever excellence or defect is in the sap will be in the fruit. So the deed of a youth is but the outward evidence of his thoughts ; and

whatever is right or wrong in the thought will be visible in the deed. Keep, then, before you the formation of a true and noble character as the chief aim and end of your life and experience on earth.

In your endeavour to achieve this as the true success in life let it ever be your preference to make quality a more important consideration than quantity. The true test of worth in result is not much done but well done. The seeker of pearls when he found one pearl of great price sold all the rest that he had and bought that one. The great writer is not the man who is paid by the number of lines he can produce, but by the intrinsic merit and permanent value of his books. The immortal poet is not the author of a thousand rhymes, but he whose words are words that burn, and whose thoughts are thoughts that breathe. One great painting may place a man among the chief artists of the age, while the yards of canvas covered by another may not buy him bread enough to live on.

Another point of importance is to recognise that while God has given to every man his work to do, and his place to fill, the man is to do his own work, and fill his own place in his own way. We are not only to perceive the individual influence of each, but also that the influence itself is marked by all that characteristic individuality which distinguishes each man from all others. Wide as the universe of God is, great as are the power and wisdom there displayed, we may observe it as a peculiar and marvellous property of divine work that God has caused everything he has created to differ in some respect from every other thing. We see this in forest and meadow, in mountain and river, in sea and sky, in brute life, and in man. The recognition of this personality in life and work has been inestimable in result. Nearly every great movement whereby God has been honoured and man has been elevated has sprung from individual effort, so that there seems to come from the whole universe of God the lesson of the isolation, the separateness, the individuality, of life and its consequent increase of influence. May we not, then, see how vain and foolish it is for any one to copy another, to imitate some other person, however great and noble he may have been. Rather seek to develop all you are, all the talents God has given you for growth and cultivation, and therefore for increase. There is a place for you in this world of divine purpose, this household of the Lord. There is no superfluous life on earth, not a life too many and not a life to spare. When you have fulfilled your destiny, and are no longer wanted for the benefit of man, when your work is done, the night will close around you and take you into its open arms, and gather you to its all concealing breast. If you required an assurance of the personal and the kindly providence of God toward every one of His human family it would be sufficient for me to refer you to His own chosen emblem the sun, in its beneficent beaming on the vegetable world. Every fragil, flower can look into the smiling face of the glorious king of day and claim its light and life for its own, quite as much as the spreading cedar or the giant oak. The moss on the mountain crag, and the heather on the desolate moor, can say that the sun's fulness streams out from its heart of fire as much for them as for the forest and the grove. So there is not a child of our race, black or white, bond or free, poor or rich, dwelling in the burning lands of the far distant East, or amid the snows

of the frigid North, or rejoicing in British birth and privilege, but may say, "God lives for me: His love, His truth, His grace, all are mine: I can receive of their infinite fulness all that my poor nature is able to enjoy; I may become all that their wealth can make me.

You may have heard of the young man who committed suicide and left this as an epitaph to be engraved upon his tombstone—"Born, to be a man; died, a grocer." There was in that mournful sentence the true utterance of many a man's deep conviction that he has not realized the highest purposes of life. Not a few there are who are ever ready to lament the destiny which they imagine held them in its omnipotent and irresistible grasp, compelling them to such a sphere of life as was most uncongenial to their nature, and distasteful to their feelings and desires. The village Hampdens, the mute inglorious Miltons, the Cromwells of the green, are known to most of us. Such a result, however, is not that which follows when we have honestly sought to realize true success in the formation of a noble character by the divine guidance, and with a trustful acknowledgment of the need of heavenly counsel. The gracious Spirit who qualifies and calls all the servants of the Saviour to the work He wishes them to do, is ever ready to use every talent we possess to its utmost extent. As in the ancient days, when these living oracles of God were given by men who differed widely in their gifts and graces, so now there are needed in the world the preacher, the poet, and the philosopher, the farmer and physician, the scholarly apostle and the rude fisherman, the statesman born in the princely palace and the peasant leader born in the bonds of slavery. All gifts and all graces may find their highest employment in the spiritual realm of our God and Saviour.

There are two sophistries against which I should like to warn you, to which the young are specially apt to listen. One is that old heathen saying, "Whom the gods love die young," and which shows its presence among us by causing us to look upon religion as only useful as a preparation for death. No idea can be more misleading. Scripture, experience, and the analogy of nature, all combine to give it the lie. Long life was the common blessing promised in the olden days of Judaism. Religion was the ornament and the means of elevation to Joseph, to David, to Daniel. We don't consider the most beautiful tree or flower as marked for the axe or doomed to premature decay; nor ought we to be misled by the delusions of the superstitious ages, when men delighted in the distortions of the divine nature. In the early spring time we rejoice in the beautiful robes of the forest and the orchard: and we note how firmly the leaves cling to the stems and twigs even in the wildest gale. But in the mellow days of the autumn we know that the rainbow tints of the foliage tell of growing weakness and increased decay. Then the gentlest breeze brings down the leaves in myriads to the earth. Like the leaf we trust we may be ready and willing to fall when our own autumn comes; but till it comes we should resolutely continue to do our work, and adorn our station. The young have to live and love and labour. And, viewed in the deepest sense, it is far more solemn to hear God say to us, "This year thou shalt live," than to hear the words of warning, "This year thou shalt die." While our strength is firm, and our step is springing, while the windows are not darkened and the

almond tree has not yet begun to bloom, let us live a life of holy service in the attainment of a worthy character.

Once more there is the sophistry that youth must sow its wild oats. The idea upon which it is founded is just this, that worldly pleasure is an essential feature of youthful life and happiness. Sometimes you will hear, even from the lips of the pious, far more praise pronounced upon a reclaimed drunkard, or recovered thief, than you will upon a candidate for church fellowship who is known to be a person of pure life and almost spotless character. "Merely moral," they say, as if it were a sin and a shame to be moral and correct in the outward life. Don't be depressed by those who despise morality; and don't, for their sakes, cease to practise the severest virtue. The calm deep flow of the river that keeps its bed and continuously pursues its course onward to the ocean, watering the meadows and purifying the towns through which it flows, is infinitely more valued than the shallow stream that rises suddenly with every storm that breaks upon it, and spreads ruin and disaster all around. The wild oats will yield a wild harvest. The moans of age will follow the follies of youth. There is no law, human or divine, which remedies all the dire effects of a life of sin, even when followed by true repentance and humble faith. Don't sin that grace may abound, on the principle of those foolish people who say they quarrel because of the pleasure of the reconciliation. The rest of peace which John enjoyed, and the unruffled serenity of spirit which distinguished the disciple whom Jesus loved, were sweeter far and infinitely more to be desired than the transports of bliss and the paroxysms of woe which marked the fitful career of impulsive Peter.

Let me, in conclusion, refer to two men who succeeded in life—each one in his own way—and do you say which of the two you would choose to be if such a choice were yours. One is a young man of thirty-five or thirty-six years of age, noble in birth, courted by the great because of his rare gifts, of whom it is said he drank every cup of joy, deeply drank, drank draughts that millions might have quenched, yet died of thirst because there was no more to drink. Yet that great genius, Lord Byron, at thirty-five, wrote these sad words—

"My days are in the sere and yellow leaf,
The flowers and fruits of love are gone,
The worm the canker and the grief
Are mine alone."

Now look into that ancient dungeon and you will discern, by the dim light, an old man bent and broken, who has reached his threescore and ten years of age. He can tell you a tale of suffering unparalleled almost in human experience of peril and of blood. He is writing to a young man, his son in the faith of Christ, telling him of his anticipated death as a criminal of the cross. You think of the stripes and shipwreck, of the past dangers and coming end, yet St. Paul writes thus to Timothy, "I have fought a good fight, I have finished my course, I have kept the faith: henceforth (cannot you see the radiance on his furrowed brow, the halo around his thin locks, the heavenly lustre in his eye, as he goes on,) henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day."

ROBERT P. COOK.

Pen Pictures of Nonconformity.

FROM KING HENRY VIII. TO QUEEN VICTORIA.

NO. V.—NONCONFORMITY UNDER FIRE.

NONCONFORMITY is often taunted with its modern origin, but few things of the kind are more amusing than the ignorant assurance of the taunters; the truth being that Nonconformity is exactly as old as the Church from which it dissents. There was no such thing as a Protestant Church of England before Henry VIII.; but the moment he set up his Establishment it was confronted by that noble and important element in the national life—Nonconformity.

The claim of seniority for the Government Church is never put forth by candid and scholarly Churchmen, and it is only worth notice because it is industriously insisted upon by numerous mild youths in clerical garb, some of whom are probably quite as sure that croquet is a naturally ecclesiastical sport. There are also many other innocent persons, especially women, who have a most charming certainty that, compared with the State Religion, Nonconformity is a very new thing indeed. Amazing as it may seem to men who read and think, there are only too many minds, otherwise fairly informed, that are thrown into the greatest perplexity when they are told that the Government Church began because the English Government became a dissenter from the Romish Church; and that as soon as the governing classes dissented, and set up their new ecclesiastical system, they also set up the stake and the prison for the Nonconformist, so well did they know that he existed along with themselves.

It would not be too much to say that Dissent existed long before the Government Church was dreamt of; but it was quite impossible that it could develop, for the simple reason that the Romish Church kept the Bible locked up in the Latin tongue, and the people, as a whole, were ignorant of its meaning. The question of the relative ages of the State Church and Dissent is of no importance in itself; it is, however, important that large numbers of English people should not disgrace themselves by worse than school-boy blundering about a matter so simple.

If the Nonconformist had not been in the flesh alive, he could not have been fined, imprisoned, and burnt; and the statute book of our country shows us that the same laws that set up a Government religion took special notice of that hero, and provided machinery for robbing him of his money and his liberty, and even for roasting him in public, as a warning to all men never on any account to think for themselves. Even if there had been the most perfect unanimity before what is termed the National Church was instituted, nothing but the most abject universal serfdom could have prevented Nonconformity from coming into existence as soon as that Church was founded. When a whole nation is ordered to change its church system, what but a nation of hopeless imbeciles, or a nation of spiritless menials, could ever be unanimous? Just as certainly as there were any elements of manhood, independence, free thought, and liberalism in the people, so certainly

would a new set of theological opinions drawn up by the heads of the State fail to secure the sincere approval of an united nation. Especially would such failure be likely to result when the prime leader of the change was a shameless adulterous ruler like Henry VIII., and when his amiable invitation, endorsed by the other estates of the realm, was practically this—Come and openly profess your hearty belief in our new church system, or else be banished for life, or even hanged by the neck until you be dead. What happened was perfectly natural; some remained in the old church, some accepted the new one, and others dissented from both; thus we came to have what has been so sapiently called the sad spectacle of English dissent. Instead of recognizing in this spectacle a proof that conscience, honour, and manly conviction existed in the nation, it was counted a heinous crime that Englishmen should have any political or religious opinions other than those they were ordered to have. All that law could do to slaughter honest belief and destroy the right of private judgment was done; but law was perfectly powerless to effect that purpose. It should be remembered, too, that the law was effectively this—Kings and Queens shall make anything that suits them the national religion, and the people shall adopt it, whether it suits them or not. Henry VIII., Mary I., and Elizabeth enforced quite different religious systems, and required their subjects to follow their lead as a dog follows his master; the people were to believe one thing under this sovereign, and another thing under that, and so on, but the great point was that they were not to have any belief of their own.

To what baseness and servility this great nation would have been reduced but for Nonconformity it is scarcely possible for us to imagine. A more efficient bulwark than it presented against the assaults of tyrants upon human liberty could not be conceived by the most vivid imagination. But through the reigns of eight English monarchs it was treated with incredible hatred and malignity. To stamp out Nonconformity, that mother of our civil and religious liberty, was the dark design of kings and priests from generation to generation, until even Churchmen began to blush for their rulers, and were willing, in the reign of William III., to vote for the meagre, long-delayed Act of Toleration; and we may as well add, that if William III. had been able to persuade them, the Toleration Act would have been a really noble measure, instead of the miserable compromise it was. Churchmen only tolerated Nonconformity when they discovered that they could never destroy it.

What divine forces must have made up its glorious vitality; for had it been less than immortal it must have perished amidst the curses and the fires of political and ecclesiastical persecutions. The horrible odour of its burnt living flesh—the flesh not only of men, but of women and little children—had floated through the streets of our towns and cities, but its spirit was unconsumed. It went its noble way with the brand of the hissing iron on its cheek, with bored and swollen tongue, with lacerated nose, with hideous scars instead of ears; but its faith and fortitude were whole, and its conscience was unmaimed. It accepted not deliverance from suffering, ruin, and death, for it was destined to deliver England from misfortunes that are unutterably worse.

It languished in dark dungeons unfit to be the dens of wildest

beasts, its limbs festered under the fetter, but no iron ever entered into its soul, and it came forth undaunted to open the prison door to all that were bound, and to proclaim liberty for every helpless innocent captive. Nonconformity was thrust into the burning fiery furnace; but it walked there erect, and it came out to lead its very persecutors up the great altar stairs of national freedom. Shallow ecclesiastics and port-wine-drinking squires may look upon it as a youthful and a schismatical vagary, but every thoughtful reader of our grand history must see in Nonconformity a power essential not only to a true spiritual, but also to the true political, life of the nation. In fact, the brutal State-Church policy of the past has developed a great party of political liberty and progress, based on strong religious conviction and purpose.

Nonconformity has maintained the moral tone of the Liberal party at a noble pitch through generations of strenuous conflict, and has always kept its aims within wise and useful limits. It makes religious men the natural leaders of the people in every glorious struggle for the rights of men; and though to-day the Liberal party is not without representatives of every rank and creed, still the vanguard of that hope of Great Britain is Nonconformity. The position is not usurped; Nonconformity was born to it; and while all the powers that ruled were endeavouring to crush it, they were only making it perfect through suffering, that it might be the qualified leader of mankind into the power and progress of coming times.

E. HALL JACKSON.

Mrs. Garfield on Woman's Work.

THE following is an extract from a private letter of Mrs. Garfield to her husband, written over ten years ago. Falling into the hands of President B. A. Hinsdale, of Hiram College, Ohio, he used it to illustrate a lecture. After this, it appeared in the *Student*, a paper published by the students of Hiram College:—

"I am glad to tell you that out of all the toil and disappointment of the summer just ended, I have risen up to a victory; that silence of thought since you have been away, has won for my spirit a triumph. I read something like this the other day: 'There is no healthy thought without labour, and thought makes the labour happy.' Perhaps this is the way I have been able to climb up higher. It came to me one morning when I was making bread. I said to myself: 'Here I am, compelled, by an inevitable necessity, to make our bread this summer. Why not consider it a pleasant occupation, and make it so by trying to see what perfect bread I can make?' It seemed like an inspiration, and the whole of life grew brighter. The very sunshine seemed flowing down through my spirit into the white loaves, and now I believe my table is furnished with better bread than ever before; and this truth, old as creation, seems just now to have become fully mine—that I need not be the shrinking slave of toil, but its regal master, making whatever I do yield me its best fruits. You have been king of your work so long that, may-be, you will laugh at me for having lived so long without my crown; but I am too glad to have found it at all to be entirely disconcerted even by your merriment. Now, I wonder if right here does not lie the 'terrible wrong,' or at least some of it, of which the woman suffragists complain. The wrongly educated woman thinks her duties a disgrace, and frets under them, or shirks them if she can. She sees man triumphantly pursuing his vocations, and thinks it is the kind of work he does which makes him grand and regnant; whereas it is not the kind of work at all, but the way in which and the spirit with which he does it."

Local Preachers' Work: its Increase and Organization.*

Two things are necessary and urgent; first, more work for our Local Preachers; and, secondly, a better organization of Local Preachers within and throughout the General Baptist Association.

I. We have a large number of recognized local preachers unemployed. Referring to our Year-Book I find our number is given as 401, but I have good reason for believing that we have 800 local preachers amongst us, but not to overstate the fact, let us put the number at 700. Of our 187 churches only 133 have a membership of fifty or upwards, while the remaining fifty-three vary in membership from four to forty-seven, and can only be considered as village churches, and not likely to sustain, in anything like worldly comfort, a minister. Several of those churches have pastors; how they support them I know not. In my judgment it would be far better for them to be affiliated on some such system as the circuit plan amongst the Wesleyans. Say, then, the half of those churches are supplied by local preachers, and add to that the eighty-three out-stations we are said to have, this will give you 110 appointments for the 700 local preachers. Suppose the work were evenly distributed, it would only give them a little over two appointments a quarter. When, again, you bear in mind the fact that many of you are engaged nearly every Sabbath-day, there are a large number, and a very large proportion, who have *few* or *no* appointments. Where are they? What are they doing? Are they standing idle? Oh no! they are at work; the Wesleyans are glad of their help; the Primitive Methodists give them a welcome; but we, to whom they belong, find them no work to do. Is it right? Is it wise to have amongst us men qualified for duty, and who are prepared, in addition to preaching the gospel, to advocate intelligently the simple doctrines of our faith? I say again, is it wise, is it right, that these men should have to go amongst other Christians to find employment? Most decidedly not; it is a reproach to us. One local preacher told me that during twelve months he had only twice been asked to preach for our denomination, and another not even once, while at the same time the Wesleyans had given them ten or twelve appointments.

Again, think of the struggling condition of some of our village churches. If it has been your duty, as it has occasionally been mine, to enquire into the struggling state of our smaller churches, where, perhaps, for many years a good man has in much poverty, yet with great fidelity, held up a struggling cause, you have had pressed upon you the thought how much better it would have been for him to have had the oversight of two or three churches, and let his place, when vacant, be supplied by others of us engaged in worldly toil? One excellent friend, annoyed with the dissensions which had broken up some of these little churches, writing to me, said, "I have given up in despair." Let us not despair, but rather in Christ's name heal the sick, bind up the broken-hearted, sustain the weak; if it seem a spiritual wilderness let us listen to the Saviour's command, "Give ye them to

* Substance of a paper read at the Norwich Association.

eat." I see no way for reviving these struggling "causes" but the wise employment of suitable lay help, with proper ministerial supervision.

Then there is a third reason—There are new spheres open which we might occupy. On this I need not dwell; our first duty will be to revise and re-establish; but I may say that which is well known to many of you there are openings all around our churches, and there is a voice which calls us to regions beyond.

II. In order that our labour may be well directed we need a good organisation. Our churches are independent churches, and we sometimes hear them boast of their independence. Would it not be wiser and better if we had more association, more co-operation, both of churches and preachers?

Let us Associate the Local Preachers together. Our good friends in the Midlands will tell me "this we have done." I know you have, and I rejoice that you have combined in order to evangelize and do good work in the thickly set and well peopled villages of Derbyshire, Leicestershire, and Nottinghamshire; but yours is an association without, and independent of the larger churches. In my judgment it would be better for your operations to be carried on in harmony, and with the full sympathy and help of the stronger churches in the Midland Conference, or of the *Midland Conference* itself. We have made a feeble attempt, but thank God not an ineffectual one, during the past year in the Eastern Conference, but we need a well considered plan which shall embrace the local preachers of the *whole denomination*.

Again, let our large churches colonise and evangelise the villages with colporteurs and bands of assistant preachers; let all the local preachers we have throughout the denomination be enrolled in one or other of these bands. If they are distant from places established, never mind, call them up now and again to work somewhere, or send your colporteurs and some assistants to do evangelistic work where they are; have them all on the muster roll somewhere, and see they answer to the bugle call of the General Baptist Host.

A fund must be raised for our work. My own little experience during the past year in connection with our Preachers' Association proves to me that we shall have not only the help of the churches, but outsiders will lend a helping hand.

Dear brethren, I think of churches lost; it pains me to think of the struggling condition of some of our churches now; but we are rejoiced to think of the earnest and devoted men that only want piloting to the work. God's own blessing will accompany us if only in His hallowed name we go forward with true Christian zeal.

Oh, let our motto be, "Every one at work!" Yes, and really at work, not trifling with Christian duty. Let apathy give place to energy, hesitation to decision; put away all quibbling and grumbling about trifles and selfish fancies, and let us all be earnest and devoted, seeking not the praise of men but the praise of God, spending our strength in unselfish toil for Him who has redeemed us with His precious blood. While we thus give ourselves up to hallowed Christian toil, let us very humbly and yet expectantly look for the divine blessing to rest on all we do.

W. R. WHERRY.

Postal Development.

AMONG the many modern phenomena connected with civilization, and which we hardly know whether to describe as its causes or effects, the enormous and rapid transmission of written thought is the most singular. Is it a cause? Undoubtedly; for the more swiftly and easily men can communicate with each other on all subjects, the more unity and intelligence will prevail. Is it an effect? As certainly; for the love of intercourse demands the faculty for its expression. What would have seemed impossible a hundred, or even fifty years ago, has become an every day achievement. It is not, therefore, the less wonderful, nor need we apologize for occupying space with a reference to this subject, seeing that the daily comfort and convenience of every one are involved therein.

We do not think the nation is ungrateful to those who have been the pioneers of enterprise in the business of the Post Office. It remembers, with affectionate reverence, the names of arctic explorers, and daring adventurers in unknown regions; but the homely renown of Sir Rowland Hill will scarcely be inferior in lustre to that of Sir John Franklin or Dr. Livingstone. For one person who is benefited by a knowledge of North America or Central Africa, ten thousand are benefited by the "penny postage stamp." It probably requires equal genius and patience to organize and manage the present gigantic system of the Post Office, as it did to conceive the plans from which it has developed.

The Annual Report of the Postmaster-General to the Lords Commissioners of the Treasury testifies to the life and vigour of that important department of the State, and to the extraordinary development of correspondence. No stone has been left unturned in the earnest endeavour to accomplish everything possible for the public convenience. It appears that to meet the increasing demand, many new offices have been opened in large and important centres, such as Accrington, Blackburn, Durham, and Oxford, and so materially extend the departmental machinery. Those of us who live in the suburbs of the metropolis get our morning letters much earlier than previously; an advantage to the "city man" which is sure to be appreciated. We are pleased to find that the authorities have not ignored the advance of applied science, and although they condemned, very reasonably, the popular "bicycle" for the use of letter carriers, yet in many parts the safer "tricycle" has been utilized to facilitate the delivery of letters in country places. It is satisfactory to be able to state that no one in the employment of the office was killed by accident during the past year, and that the death-rate of the London staff has only been 4.1 per thousand, or about one-fifth the average rate of the whole community, which abundantly proves that the physical well-being of employes is not neglected. In face of hard times and "tremendous snowstorms" facts like these are something for Mr. Fawcett to be able to state. January 18th, 1881, will ever be remembered by the English people for exceptionally severe weather. Owing to the deep snow, not a single night mail could be dispatched from London on that arctic Tuesday—a circumstance almost, if not entirely, without parallel since the introduction of the penny postage. A letter containing a cheque for £1,000 had a curious adventure. It should have been posted on the notorious 18th, but was found in a snow-drift near the

Thames on the 24th, without any post-mark, and was duly returned to the sender.

Respecting the proper post office work the figures are easily stated, but not so easily comprehended. Last year's letters numbered 1,176,423,600, shewing an increase of 4·3 per cent., therefore ninety-eight millions pass through the hands of the authorities every month. Taking the week as six days, there is a daily delivery of 3,758,540 letters. Reckoning the population at thirty-eight millions, there are thirty-one letters a year for each man, woman, and child. But this is not all—now-a-days everybody in the United Kingdom uses post cards. 123 millions of these handy media must be added to the foregoing, to say nothing of 249 millions of book-packets and circulars, and 133 millions of newspapers every year. With an equal distribution, every individual of the population annually receives forty-four communications. Concerning registered letters the figures have increased at a leap from four millions in 1877, to ten millions in last year. We add, with amazement, that last Christmas week nearly twelve millions of letters and packets, in excess of the ordinary correspondence, and four tons extra of registered letters, representing a total postage of £58,000, passed through the central office.

Coming to the "returned letter office" we find a corresponding increase. It is, no doubt, a matter of impossibility to teach incurably careless persons habits of accuracy, and therefore this postal *morgue* will doubtless remain a necessary institution. 5,300,000 letters were dealt with in this interesting department, half a million of which could neither be delivered nor returned—one contained a note for £100, and is still unclaimed. Attached to the seal of another letter was a sovereign; this was returned to the careless sender, who had forgotten to remove it. Out of 27,000 letters which actually had no address, 1,340 contained articles worth £5,000. An unaddressed letter, which was returned to the firm named in it, caused the detection and punishment of a band of systematic robbers.

Postal facilities have their abuses, and concerning these Mr. Fawcett remonstrates in these terms:—"The habit of transmitting animal and perishable matter, such as fish, sausages, birds to be stuffed, clotted cream, fruit, yeast, salads, jellies, live kittens, and dead rats, still prevails; and it is necessary to appeal to the public to discontinue a practice so injurious to the health of the officers of one branch of the department." People who are capable of such an *offence* as this, will hardly be moved by mild remonstrance.

A remarkable proof of the perfect organization and energy of the post office is given in the fact that twenty tons of circulars, issued by one company, and costing £2,380 for postage, were perfectly distributed within forty-eight hours.

The encouragement of Thrift through the Savings Bank cannot be too highly commended. As the total deposits amounted to thirty-four million pounds, its prosperity evidently keeps pace with its usefulness. Should not our Sunday school teachers impress upon their scholars the advantages of saving their pence and depositing their shillings? There is certainly nothing to lose; the gain is not only the interest, but the habit. The landlords extremity in Ireland seems to have been the

Savings Bank opportunity, for the deposits have increased by £47,000—the largest increase for ten years.

In the Telegraph department there is the same story to report. We are becoming accustomed to the once terrible brown envelope, and no longer fear that necessarily sudden evil has come upon us when we receive a shilling—we hope shortly to be able to say a *sixpenny* telegram. Why should any profit be made out of a system which affects the commerce of the nation? If the profits were used to lower the present charges, would there not be a large increase in the number of telegrams? And would it not enable the Government to realize the necessary outlay even with the reduced charge?

In giving greater facilities for the employment for females, and in making postal and receipt stamps interchangeable, Mr. Fawcett is greatly to be praised; and we are pleased to find that his scheme for remedying the grievances of telegraph clerks and letter-sorters has received the sanction of the Treasury. Their complaints of inadequate pay, excessive hours of work, and insufficient holidays, have also had his careful consideration.

As a whole the report is wonderfully encouraging. Mr. Fawcett has shewn an ingenious, adaptive, and liberal mind. He has exhibited kindly sympathies to all, and his report testifies to his constructive power and grasp of detail. We hope that his influence on this, the most truly national of all our institutions, will abide, and be unreservedly appreciated. There will always be grumblers; there may always be fair causes of complaint; but when we consider that these very blemishes are due to the rapid and amazing expansion of the Post Office, they become the most convincing proofs of its power and success.

ALFRED H. MOORE.

South African Notes.

II. ROUND ABOUT CAPETOWN.

At a distance of about two miles from Capetown, and lying between that place and the village of Salt River, are situated several of the Kaffir kraals, or huts. They are rude constructions, composed of mud and sticks, with no opening in them except a hole, which serves both as door and window. The inside is as wanting in comfort as the outside is in the signs of art. The inhabitants are principally prisoners of war, who were brought from the interior and allowed to settle here. Their habits are most rude and uncultivated; their beds are composed of straw and leaves; their utensils are scanty and of the meanest order; and their only clothing is a blanket, which the men wear over their shoulders, and the women round their waist. Mothers give their babes their morning bath in a hole in the ground filled with sea-water, and carry them out for their morning airing on their back in a blanket, from whence the little darkies look cheerily out, as if quite happy and contented. The only respects in which these Kaffirs resemble civilized people are in the questionable quality of avidity for beer and money, and in the natural love which they bear to their children.

At a short distance from these huts, along the beach, is

A BURYING-PLACE,

or collection of graves, for no walls, or even railings, protect the remains of the unfortunates who have to be buried there. The graves in many instances are only two or three feet deep, and the corpses are liable to be disinterred at any time by the action of the waves. People can be, and are, buried here without the knowledge of the authorities, and without the slightest questions being asked.

The excuse is made that it is an old slave-burying place; and no one except a casual passer-by appears to be aware of the fact that bodies are being interred there with distressing frequency till this day. A burial that occurred a few weeks ago is a striking illustration of the kind of funeral that takes place in this unhallowed spot. A small grave was dug in the sand; shortly a man came along with what appeared to be an ordinary box on his shoulder, but which we discovered was the body of his son; this box he placed in the hole without the shortest service, or the slightest token of regard, covered it in, and then actually taking off a small piece of black stuff he had on his hat, went away as if nothing had occurred.

Another grave is that of an old woman eighty-one years of age who for many years was a member of a Christian church in Capetown, and yet this poor old creature was allowed to be buried in such a place, and amid such associations, without any protest, and even without awakening any concern; as, in all likelihood, many more persons will be who are unfortunate enough either not to have friends to look after them, or sufficient money to purchase a plot of ground in the Cemetery. And this happens in a Christian country, not five miles from the principal town in South Africa! Is it not a disgrace and scandal to *any* nation? Ought we to wonder if, with such a method of getting rid of victims, infanticide and mysterious disappearances were more common than they are?

At a farm-house some six miles from Capetown, near to the village of Mowbray,

THE UNFORTUNATE KING CETEWAYO

is kept as a State prisoner. His place of confinement is a farm bought by Government specially for Cetewayo and his wives and servants, and consists of several acres. The house and out-houses are single-storied stone-buildings, and present the appearance of an English farm-house.

Being desirous of an interview with His Majesty we obtained an order from the Secretary for Native Affairs, on presenting which to the interpreter we were at once admitted to the presence of the ex-King. The interior of the house is pleasant and comfortable, the rooms are large and airy, and everything seems to be done to make His Majesty happy, and to help the time to pass quickly, with the important and vital exception of granting him his freedom. He is allowed to have five of his wives with him, and nine native servants (four male and five female). Occasionally he comes into town with his keeper; and at home and abroad he presents the appearance of a genial, fat, sociable old fellow, and apparently not very discontented with his subjection to British authority.

JOHN HOWE CLIFFORD.

Another Holiday Sunday.*

My fourth and last holiday Sunday in London, for this season, was spent with Mr. Stopford Brooke, at Bedford Chapel, Bloomsbury; Canon Duckworth, at Westminster Abbey; and the Rev. J. A. Macfadyen, M.A., of Manchester, in Union Chapel, Islington.

A long, refreshing, and solitary walk from country scenes into town, under a genial sky, and with bright expectations of, and a keen relish for, the best preaching I could get, quickened the circulation, promoted health of body and mind, and developed sympathy with the universal mind radiant in nature; and so prepared me for listening sympathetically to the "broadest" of theologies, provided only that in its roaming infinitude it carried with it the mystic energy and redeeming life of the eternal Christ. By the bye, isn't it likely that the adherents of a narrow and "close" theology will surely and swiftly diminish as we get roomier houses, broader streets, and a more frequent access to the expanding influences of God's every day Revelation?

My business being that of a student of preaching I want to discover the "class" of minds allured and affected by different religious teachers, as far as I can, though the task is hugely difficult through the thick and manifold disguises of our human conditions. Having this aim, therefore, I waited at the entrance of Bedford Chapel, and watched and listened. Cabs were abundant. Omnibus after omnibus deposited its expectant freight; and the question was heard once, twice, and thrice, "Is Stopford Brooke here?" Three persons passed me in the doorway whom I had seen as pilgrims at least three miles away. Clearly this congregation is gathered from far rather than near. It is in Bloomsbury, but not of it. Mr. Brooke is the centre of attraction to a widely dispersed auditory; and therefore I was not surprised to hear that the place is to be closed for two months because the preacher is about to take his holiday. There is but one Stopford Brooke; and to attempt to fill his place is only to invite failure!

But why is it that the strong, robust, manly, practical, and keenly intellectual preaching at Bedford Chapel does not "draw" more men? I took note of the audience down-stairs. I went up-stairs, and I observed that the ladies were in the majority on this particular morning—and decidedly in the majority too. True, when the sermon came, not a few of them were busy taking notes: but I did not expect to find Mr. Spurgeon attracting a far larger proportion of men than Mr. Stopford Brooke. Is it that there is a fine aroma of "æstheticism" and intensity about the appearance and spirit of the preacher at the Bedford Chapel that captivates the fair, but fails to satisfy the yearnings of men?

The sermon was on 1 Cor. xiii. 7, and it started with the "broad" position that "we all live in God: and each life is part of the divine life, and is helping to work out God's ideal of humanity. Each nation, each society, each man, is co-operative to this end: and therefore the chief task of the individual is to seize the divine idea of his life, and express it in the best way he can." These principles were then applied to "business" with much beauty of phrase, fulness of illustration, incisiveness of appeal, and inspiring power. It was a truly helpful

* Cf. *G. B. Magazine*, p. 340

utterance. Business was idealized and ennobled. Man's work in the world seemed a grander and sublimer occupation.

Mr. Brooke has, as he himself says, left the Church of England, "not to be less, but more of a Christian." Consequently (is it *consequently*?) whilst the "service" of the Book of Common Prayer of that church is retained, important and significant alterations are made. All traces of priestism are gone. The *Gloria Patri* omits all reference to the Son and the Holy Spirit. The incarnation disappears from the *Te Deum*; but prayer is still offered through *Jesus Christ* our Saviour. The "Lord's Prayer" is not repeated again and again, as in the ancient form, and the "Ten Commandments" are either reduced to two, or displaced by the Beatitudes.

Those who are conversant with the changes through which the gifted author of the "Life of Robertson" has passed, will not marvel at these alterations; but will honour the effort to be severely faithful to truth as he himself conceives it, instead of encountering the perilous risk of using words in a misleading sense.

Though the afternoon was distressingly wet, a large audience gathered early for the service in the hallowed Abbey of Westminster, and were well repaid by the impressive reading of the scriptures, the pathos and power of the sermon, and the fine, clear, inspiring ring of the well-rendered anthem. In the twelve services I have attended I have not heard the scriptures read with more distinctness, naturalness, sympathy, and skill than on that afternoon. It compelled attention and it "gave the sense."

"I, if I be lifted up, will draw all men unto me," was Canon Duckworth's comprehensive theme; and the discourse was the result of careful and extended preparation. It contained not only the exegesis of this prophetic utterance, but of the whole of the circumstances which gave rise to it, and formed a "coigne of vantage" from which the hearers saw at once into the Spirit of Christ and the power of Christianity.

In the *Daily News*' list of "preachers for to-morrow" (a great boon to "vagrant" hearers) I noticed that the Rev. J. A. Macfadyen was to preach in the large Congregational Cathedral at Islington; and seeing he is Chairman elect of the Congregational Union and a man of fame in the north of England, where they are said to "grow men," I thought I could not do better than wander towards Compton Terrace.

The chapel was full, though not so crowded as when George Macdonald preached. The text was Acts xxiv. 24, 25—an old, worn, and familiar theme, and it was treated in an old, familiar, but vehemently earnest way. We were reminded, at the outset, of the Sunday school teacher who "procrastinates" in preparing his lesson, and imperils his power with his class; but the bulk of the sermon was a warning against "procrastination" in religion, based on the fact that we must all die, which was lengthily, elaborately, and undeniably proved, as was also the similar fact that we do not know *when*. The most pathetic part of the sermon was the citation of Tennyson's lines, "Too late, too late, ye cannot enter now." It struck us that the sermon would have gained in power if it had been illumined from the history and career of the man who photographed himself and his sinful life, in its causes and incidents,

in those hackneyed words. But what sermons some of us could preach if, besides uttering what we ourselves see, we could take advantage, by some telephonic arrangement, of all the thought, insight, and emotion of our hearers!

The singing at Dr. Allon's is perfect. It lacks no quality necessary to the ideal of congregational psalmody as one of the forms in which the souls of men express their adoration of God. It is united, hearty, reverent, accurate—a blessed ministry of song. And this I have noted in my holiday Sundays, that the SINGING IS BEST WHERE IT COSTS MOST; not necessarily most money, but the most effort, painstaking, and self-suppression. In three places no "organ" assisted the people, and in each case the song flagged, lacked promptitude at the start, and harmony at the end. At the Cathedral and in the Abbey the charm of *congregational* singing is absent, although the authorities distribute the closing hymn on printed slips. Dr. Allon has taken incessant and prolonged pains to develop and perfect the psalmody; and undeniably he has his reward in the most inspiring, helpful, and cultivated congregational song it has been my lot to hear.

And what is the verdict on modes and methods of preaching that can be based on hearing twelve sermons? The best sermon of the twelve (judged by the test of practical helpfulness to men) was given without a note; and so was the worst but one. The next best was read word for word from beginning to end; and so was the *worst* of all. Each really effective sermon bore witness to the hard work of a living, thinking *man*; a man alive to the present necessities of his hearers, and to the fulness of Christ's gospel, and in passionate earnest to do men good. That is the *main* thing: but next to it, it seems to me, remembering the speaking I heard at the Medical Congress as well as what I have heard on these holiday Sundays, we ought to learn somehow or other to give the results of such work, *as a rule*, and on ordinary occasions and with ordinary themes, without the intervention of the MS. But every man must decide for himself. Preaching is a means to an END. We must be sure about our end—see it clearly and always, and work up to it with the means that, in our honest judgment, there and then appear to us as the best.

JOHN CLIFFORD.

Home Missions. Hints from Everywhere.

No. I.—FROM THE UNITED STATES.

SPIRITUAL strategy demands that the evangelizing of this country should be kept ahead of every other movement for the conversion of the world.—*Prof. Phelps*.

If our country fail, the world will fail. But if we do our duty it cannot fail.

—*Professor E. A. Park*.

God, in demanding the evangelization of this Republic, takes the long look, and we need to see from his view point. He requires us to carry his gospel through to the California shore, for the interests of His kingdom which lie beyond California—Japan and China, and the islands of the sea. He means in this, not good to the New World alone, but to the Old as well. America for the sake of Asia.—*Rev. Dr. C. L. Goodell*.

It seems to me that if I were a foreign missionary in Canton, my first and most importunate prayer every morning would be for home missions in America, for the sake of Canton. Five hundred years of time in the process of this world's salvation may depend upon the next twenty years of United States history.—*Prof. Austin Phelps*.

[This is equally true of Great Britain. Our motto is England for the sake of the world.]

The Pan-Methodist Council.

METHODISM has just been engaged in reporting itself from all parts of the earth, reciting the story of its splendid achievements and enduring monuments, examining the efficiency of its vast machinery, and thinking about and preparing for the future.

Methodist Christianity is one incarnation of the infinite Spirit of Christ; one human and social expression of the meaning of His exhaustless and manifold revelation: and therefore the work of this Ecumenical Conference is of the most absorbing interest to all thoughtful Christian men.

Scarcely had I been present half an hour before I was more strongly impressed than ever with the wonderful solidity and unique compactness of the great Methodist organism. The talk is of "our people" and of the "Methodist people;" precisely as though they were a distinct race, and as separate from other religions and races as the Jews. The topics are not "Christianity" in China, "Christianity" in India, "Christianity" in the family; but "Methodism" in China, "Methodism" in India, "Methodism" in the family. "Methodism" stands for the whole of Christianity in the vital thought of the delegates, and absorbs so much of their ardour and enthusiasm that there is but little left for any other expression of the mind of Christ. A delegate prayed with glowing earnestness, and with the vehement concurrence of his brethren, for "all the best things for *our people* Thou hast;" and in petition and speech, and especially in temper and in enthusiasm, it was manifestly the ruling conviction that Methodism is one, is supreme, and grandly adequate for any demand the ages may bring, and that its triumphant future is abundantly guaranteed.

The delegates come from all parts of the wide earth; they represent considerable varieties of church order and government. Dark and tawny-skinned delegates take their places by the side of Bishops of the Methodist Episcopal church and the leaders of British Methodism; but they are all fused into one compact and living organism, and exhibit a solidarity such as is seen nowhere else—not in the Anglican Church, not in the Roman Catholic, and not even amongst Presbyterians.

No doubt this has its drawbacks, and is fraught with not a few evils; but it is an incalculable force in advancing Methodist work, in chapel building, raising money, and in the developing of a *corporate conscience*; a potent inward sense of obligation to care for the "Methodist people," and for all the work in which "our people" are engaged.

There are some things in Methodism I do not desire: but I do heartily wish that, in addition to the gains we have already received from Methodist Christianity, we might have generated amongst us, as individual and associated General Baptists, such a strong and glowing conviction of our oneness, of our solidarity, that each one of us, man and woman and child, should care not only for his own "society," but for all in relation to it, and for the common works of the whole General Baptist Church—making its burdens his burdens, its cares his cares, its losses his losses, its joys his joys, and so treating its claims as authoritative and irresistible. It is for us, the one thing needful, to enlarge our Christianity, to emancipate us from our selfish "independency," and to raise to its maximum our usefulness to the world. We

have the best "points" of Methodist doctrine; oh, how I wish we had this capital feature of their common life!

The proceedings had not advanced far one afternoon, when the Rev. E. Jenkins, M.A., attempted to repress the expression of emotion by the mode of "clapping hands." Up rose one of the delegates and asked whether that prohibition was in the printed directions, and finished by saying, with marked determination, "In America we clapped our hands on the day we were converted, and we haven't stopped yet, and we don't mean to." The utterance was welcome, and the chairman was signally conquered. Methodism is pre-eminently hearty. It cannot thrive without passion. It must glow. It is a fervent spirit. Its enthusiasm is irrepressible. Wesley's conversion was signalized by an accession of spiritual heat. "About a quarter before nine," he says, speaking of the great change, "I felt my heart *strangely warmed*, I felt I did trust in Christ, in Christ alone, for salvation, and an assurance was given me that He had taken away my sins, even mine, and saved me from the law of sin and death." That "strange warmth" has become typical of Methodist Christianity, and is one of its characteristic conquering qualities; fitting it pre-eminently for the pioneer work it has done and is doing in the rapidly-extending States of America, and for aggression amongst those classes in every country where the intellect does not hold the heart in perpetual check.

The contributions to the Congress show that Methodist Christianity is still energetically and even passionately aggressive. It is now, as it was at the first, a noble incarnation of the *missionary* spirit of the gospel. When it issued from the cloisters at Oxford it went forth to preach the necessity and possibility of regeneration to all men; and specially to the neglected and forgotten masses of the people; and it is still at work in the same spirit of determined enthusiasm in the work of winning souls to Christ Jesus.

But what about the future of Methodism? Are the Wesleyans accepting the Baptist Idea? There is no trace in the speeches and papers of the Congress of any change in this direction, whatever signs there may be anywhere else. Are they advancing to the "Independent" theory of church policy? In some measure. The Rev. William Arthur said there was no place where Wesleyans had done so little, proportionately, as LONDON; and he intimated that it was due to the absence of the fixed pastor. The itinerant system is a perfect machine for villages and sparse populations, but it is unfit for the condensed crowds of our large towns and cities. There is a wise and growing approximation of Metropolitan Methodism to our "pastoral" arrangements; and it is notorious that some forms of Methodist life are "independent." Let us be similarly wise, and organize the *circuit* system for villages. It is indispensable to our success.

Is there any likelihood of *theological* change? Very little. Methodists are content. John Wesley knew everything. He was the last of the expositors. It is only necessary to understand and defend him. Good work as Wesley and his fellow-workers have done in exorcising Calvinism, and heartily as we rejoice in that work, we think that

"Darkening our great forefathers went
The first steps of the way;
'Twas but the dawning, yet to grow
Into the perfect day.

And grow it shall: our Glorious Sun
More fervid rays afford—
The Lord hath yet more light and truth
To break forth from His word,"

We imagine that even so representative a Congress as that in the City Road did not, after all, represent the thought and conviction of the younger Methodism of Britain and the world. We shall see.

This Congress reminds us—and, as Methodist Baptists, we are glad to be reminded of the immense debt we owe to the great Evangelical Revival of the last century, of which John Wesley was a foremost leader—of the characteristic features of Methodist Christianity, and of the colossal power of Methodism; and with all our hearts we pray that grace, mercy, peace, and prosperity may be multiplied to our Methodist brethren throughout the world.

JOHN CLIFFORD.

Dean Stanley's Grave in Westminster Abbey.

ONE more brave heart is still; one captain more
Of God's elect is fallen on the field;
And those who knew him best, best testify
How great he was, how good, how mourned, how missed!
And he was buried here with solemn sound
Of organ's plaint, and vocal symphonies
So sorrowfully sweet; while words which came
From heaven, and lift to heaven again,
Fell, balm-like, on the aching heart.
Rank, learning, wisdom, piety, joined hands
To pay the tribute of their reverent love;
And hoary years whose tender youth beheld
The Abbey's broad foundations laid, watched from
Each antique shaft, and from the roof sublime,
The dark procession, bearing to its bed
Of earth, all that was left to earth, of him
Who, late, to listening crowds, had spoken of
The dear beatitudes, which tell of peace
And purity of heart, that make men
Sons of God, and give to them the vision
Beatific and divine!

Within these walls is gathered plenteous dust
Of princes, statesmen, heroes, thinkers, saints!
The spoiler Death makes rich this holy ground
With trophies of his power; and *here* we look
Upon the spot where he oft looked, and sighed
For her, the beaming, noble, gracious one,
Who gave to all his life new charms, while she
Could share it with him; in tears he laid her
Here: near her he lies as he had wished;
And round this spot, through many after years
Will stand, with hallowed feeling, lovers of
The great and good; and these, as pilgrim bands
Resorting to a shrine, will, silent, muse—
"Here sleeps of Stanley's self all that could sleep;
Whilst in another temple which no hands
Have reared, his spirit, purified and blest,
Has passed from knowledge partial, dim, to
Knowledge full and clear; he knows as he is
Known; and in that atmosphere serene he
Moves free from all burdens of the flesh. There,
With the Christ he served, seen face to face,
He is all light and love. So may we be!"

DAWSON BURNS.

The Death of General Garfield.

LATE on the evening of September 19th, the brave, patient, and resolute President of the United States, who had been battling with death for nearly twelve weeks, was forced to capitulate. With splendid heroism he had withstood the effects of the execrable crime which laid him low. But, alas! in vain. Awaking from a quiet sleep, he complained of pain in the region of the heart, and speedily the conflict ended, and the noblest Christian Ruler of recent times entered "into the rest of God."

Never was the fellowship of sorrow more wide-spread or more real. All Saxondom pays the tribute of a hushed moment and a genuine regret, in the hurry of its impetuous life, to the simple manliness, homely goodness, Christian worth, and mournful fate of the murdered President. North and South clasp hands in grief. The thirty-eight States with unbroken unity pay homage to the pure devotion and elevated patriotism of their great Chief. Great Britain realizes its oneness with the American Republic, and throbs from end to end with a profound sympathy for the bereaved people, and for the sorrowing saintly wife and widow, whose noble bearing, courageous cheerfulness, and beautiful Christian qualities did so much to inspire the brilliant career which has just received "the canonization of death." The English race, the world over, and notwithstanding it is ocean-sundered, is one in its sorrow for the President's decease, its sympathy with the afflicted family, and good wishes for the future welfare of the Republic.

JOHN CLIFFORD.

Scraps from the Editor's Waste-Basket.

I. THE GENERAL BAPTIST ALMANACK FOR 1882, issued under the direction of the Publication Board, will be ready October 15th. Will Secretaries of Local Preachers' Associations, Secretaries of Conferences, and Secretaries of Churches forward information at once? It will be as full a "Directory for the churches" as we can make it. Sunday School Superintendents will likewise find it useful for circulation in schools, both for scholars and teachers. Let it have free course and be abundantly utilized!

II. THE HOME MISSION BAZAAR.—Already friends have commenced preparations for the Bazaar to be held by direction of the Association and the grace of our Dorby friends in the DRILL HALL, at Derby, during our Association Week next June. This special effort for the Home Mission on the part of the denomination has been due for at least three years; and now it must be carried through with great heartiness and success, and made a blessing, not only in its

results, but also in its processes. Pre-eminently this is "woman's work" in the church. The "sisters" must be to the front. Let us have "sewing meetings" in every church: and work in every house, and see if our English Christian women cannot rival the "Women's American Baptist Home Missionary Society!"

III. OUR LAST ISSUE.—It would be ungrateful not to note the many kind expressions concerning our last "number" received from so many quarters. "It is the best number ever issued," says one. A ministerial friend says, "I have read every line of it with special pleasure." The *Bayswater Chronicle* says, after noticing various articles, "Altogether we never read so strong, interesting, and ably written a number of this magazine." The *North British Daily Mail* of Sept. 6, the *Freeman*, the *Greenock Telegraph*, and the *Christian*, speak words which ought to stimulate our readers to "push" the sale and extend the influence of their

own magazine. The beginning of the working season in the churches is a good time to make this effort.

IV. UP TO DATE.—This *Magazine* is issued on the 25th of the month, and all contributions should be in the Editor's hands on the 16th of the month. It is difficult enough, in these days of *daily* and weekly newspapers, to give any *fresh* news in a monthly issue; but it is impossible, unless our friends are "up to date." Seven "items" were received for September on the same morning as the printed *Magazine*—and several others after the 18th. Occasionally we can squeeze a little "well boiled" denominational "Liebig" into the "proof," but this is necessarily "risky." Brethren, don't take a week to send your facts! Post them whilst they are fresh and warm.

V. TWO SOVEREIGNS MORE are promised for the "Q in a Corner" scheme, if it can be made to go. Our friends must decide very speedily, by making promises, if anything is to come of it. Read the scheme again, and say what you will do. It is on page 222.

VI. A CAN OF DYNAMITE.—*Scene*—London Station. One minister accosts another. "I say, if you don't have a collection for the Home Mission you will find a can of dynamite under the deacon's vestry, and you will be blown up." "Oh, don't; we will agree to have a collection this winter." The "dynamite" policy is the winning policy in the House of Lords. It secures "Land Bills" and tames the spirit of "a mad Salisbury," and has long been the recognized ultimate force of our glorious and world-renowned British legislature. What "great measure" for the welfare of the people was ever passed without a "can of dynamite!" The Reform Bill, Free Trade, and similar measures, all proclaim the fine potencies of a little "dynamite." Why should not such celestial "machines" be used for ecclesiastical and denominational purposes. Look out for the dynamite!

VII. TORY DEVICES.—Although Toryism clothe itself as an angel of prosperity and religion, yet we are not ignorant of its devices, and do not forget the masterly æsthetic skill with which a certain notable leader, along backward and downward paths, surrounds himself with angelic brightness. But the fact, the *whole* fact, is always too much even for such an astute and wily chieftain! Give us *the fact*. Let us recall what "protection" was and what it did. Recite the "results" of *Free Trade*. Why, if we only look at

the *August* returns they are eloquent enough. Our *imports* were £32,691,098, as against £31,019,087 in August, 1880; and our *exports* show an *increase* of not less than ten per cent. over the corresponding month last year. Let us see the whole of our commercial facts, get rid of our insatiable hurry, and have faith in ourselves and in our commercial primacy. Hear Lord Derby. "Thirty-five millions of industrious and ingenious people, with unbounded capital to back them, and with connections in every part of the globe, are not easily or quickly dislodged from the industrial position they have secured." We are men. Let us avoid "a scare."

VIII. GETTING BURIED.—The Rev. F. Todd writes to say that he recently buried, in the parish churchyard at Stapleford, William Sedgley, a member of our Stapleford church, who had been killed at Peterboro' while following his employment as a goods-guard; but the vicar, Rev. T. Ratcliffe, B.D., would not allow the grave to be dug until a fee nearly three times that paid by his parishioners had been paid by the poor widow, on the ground that as the deceased died in another parish he ought to have been buried there. Acting upon the advice of S. R. Pattison, Esq. (Solicitor to the Baptist Union), I appealed to the vicar for repayment of the excessive charge; but he refused, and resolved to stand his ground. The result was a county court action, and the prompt repayment of the money into court by the vicar. "Cripp's Laws of the Church and Clergy" says, "While a person may be buried in any parish in which he has died, his right to be buried in the parish in which he has lived remains the same." These facts are instructive in many ways, and our readers will not miss the lessons.

IX. ADVICE TO POETS.—What singular people the Americans are! They grow poets like mushrooms; or, perhaps, we ought to say like *horses*, although they do not exult over the victories of the poets as they do over those of Iroquois. Look at this cruel advice—

When you're convinced you are a poet,
And wishing all the world to know it,
Call on some editor to show it,
Your verses full of glow and blow,
Go slow, my friend, go slow;
For many a one has done the same,
And thought to grasp the hand of Fame,
And yet has never seen his name
In print. And why—waste baskets know;
Go slow, my friend, go slow.

After all we are glad we are not Americans.

Reviews.

FREEDOM OF THE WILL. By Rev. Prof. W. Taylor. *Hamilton, Adams & Co. Glasgow: T. D. Morrison.* Price 2/6.

THIS is the seventh vol. of the "Evangelical Union Doctrinal Series." The topic is one of perennial interest; fundamental, indeed, to the graver questions of human thought, going to the root of the philosophical discussions of the theologians of past days, and the opinions of the scientists of the present. The questions of redemption, election, conversion, faith, the work of the Holy Spirit, the final perseverance of the saints, are inextricably blended with the question of the freedom of the human will. No question is more central to theology. Men right on this theme are not likely to blunder on others. As General Baptists we are bound to understand this controversy, and ought to master it, so that we may give an intelligent and convincing exposition of the "Articles" of our faith. Calvinian doctrines collapse utterly at the touch of the Ithuriel spear of the freedom of the human will. Moreover, as our author says, "Freedom of Will, as a fact in man, is the only rational basis on which the Theistic interpretation of the universe is possible," so that "the great question between the Theologian and all Materialists and non-Theistic Scientists, resolves itself ultimately into this, is the mind of man, as we know it in man, free or not free, at least in some respects, from absolute necessitation? For a free personal man, and the Free, Personal God, stand or fall together in rational thought."

It is, therefore, with special satisfaction we welcome such a fresh, masterly, and convincing discussion of this vital theme as the one contained in Professor Taylor's work. It has the high merits of a discriminating use of terms, a sound and well-reasoned mental philosophy, and a careful separation of the "necessities" operative in intuitions, logical judgments, and the moral "imperative," from the question of the necessitation of the human will. The phenomena of consciousness are described with unavoidable brevity, but with sufficient fulness to show the relation of the Will to the faculty of *thought*, and the capacity of *feeling*. The weakness and falsity of the Physical or Dynamic theory, so much in favour with materialists, are exposed, and the will-*energy* of the mind is shown to be a positive potency in our nature, a potency of whose existence and of whose freedom we are undeniably conscious.

The work of the Holy Spirit; the basis

of human responsibility, and other cognate questions, are discussed with fascinating clearness and cumulative force, giving to the work a completeness and utility which constrain us to urge our ministers, students, local preachers, and Sunday school teachers to make themselves possessors of it right early.

THE WORK OF THE CHURCH AMONGST THE YOUNG. By S. D. Rickards. *London: Marlborough & Co. Leicester: Winks. Derby: Wilkins & Ellis.* Price 1d.

Few papers read at the Conference of S. S. Teachers in connection with our Association have been received more heartily, or endorsed more thoroughly, than this. The universal opinion was that it ought to be distributed in every school we have, and that each of our teachers should receive its stimulus and counsel. Superintendents would do well to circulate it in their schools. Parents should read it carefully, and it would do our church members and ministers good to freshen their faith and zeal for the welfare of the young by contact with its healthy teaching.

THE DIVINE EXAMPLE OF HUMILITY. By Rev. W. Bishop. *Leicester: Winks & Son.* Price 2d.

THIS Sermon, preached at our Annual Association held at Norwich, was published by the earnest and united request of those who heard it. Its admirable and forcible exegesis, fundamental and enduring principles, and practical application, give it a right to live and repeat its beneficent work in and beyond our churches. It ought to be circulated through all our communities.

MAN; AN ESSAY IN THREE PARTS. By John Lawrence. *Stock.*

IF good intentions, earnest purpose, an accepted theory, and a fatal facility in quoting Scripture were the principal requisites for writing a good book, then this might be so labelled. But Shakspeare tells us of a somewhat questionable character who "can cite scripture for his purpose;" and what he says about the "jealous" is true of those committed to a theory—

"Trifles light as air
Are to the jealous confirmation strong
As proofs of holy writ."

Persons who buy books by their backs, or the quality of the paper, or the clearness of the printing, may buy this: but

no one should purchase it who wants any help in understanding "man;" for in thought, style, and workmanship it is unutterably poor.

THE SWORD AND THE OLIVE FOR PHILANTHROPISTS AND POLITICIANS. By G. W. McCree. *E. Marlborough.* Price 3d.

MR. MCCREE has done well to put together these facts, statistics, songs, anecdotes, and appeals, illustrative of the infinite mischiefs of war, and of the growing benedictions of the kingdom of peace. "Blessed are the peacemakers" is the witness of the Prince of Peace, and whoever aids in circulating this pamphlet, and infusing its spirit, will not fail to share this blessedness.

PSALMS AND HYMNS. THE CHANT BOOK. *Haddon & Co.*

We welcome every effort indicative of increased desire to improve the psalmody of our churches, and therefore note with pleasure the appearance of the **PSALMIST**

CHANTS AND ANTHEMS incorporated with the Psalms and Hymns, so giving in one book all the variety necessary for public worship. 120 Chants, 100 Anthems, and 1,270 Hymns, offer range enough for the most abundant activity in song. We heartily commend this new feature in the career of the Psalms and Hymns, and wish it much success.

LOCAL OPTION. By Rev. J. T. Roberts. *Central Hall, Halifax; or of the Author, West Vale, Halifax.* Price 1d., or 7s. per 100 post free.

MR. ROBERTS has provided an entertaining and healthy Dialogue for our Temperance Meetings and Entertainments. It is timely, and will do good.

HATING CHRIST. A Sermon by Rev. A. C. Perriam. *Winks & Son.*

A **VITAL** and practical discourse. The material is good, the expression forcible, and the tone earnest.

Church Register.

Information should be sent by the 15th of the month to 51, Porchester Road, Westbourne Park, London, W.

THE CHESHIRE BAPTIST UNION

HELD its annual Conference at Crewe on Tuesday, Sept. 13th. Rev. Isaac Preston, the retiring chairman, conducted the opening service, and introduced the President for the year, Dr. Wm. Hodgson, who discoursed on "How can we best utilize the preaching power in our churches." Mr. R. Pedley read his financial account, showing a balance in hand of £13. The Secretary, Rev. R. P. Cook, gave a report of the proceedings of the Council, who had arranged for an exchange of pulpit supplies on 29th of May last, in which a large number of ministers and churches shared to their mutual satisfaction and advantage. Special religious services had also been conducted in various places. The expenses of these efforts to further the fraternal intercourse and evangelistic work of the churches had been borne by the Union, but had been conducted so economically as to leave the above balance in hand. Rev. J. Harvey was specially thanked for his gratuitous services in visiting many places on behalf of the Union. After dinner, a paper was read by Rev. W. Pilling, of Hill Cliff, on "The aims and resources of the Union." The most important suggestion of the paper was in exact, though un-

designed, accord with the subject of the Chairman's address; and the conversation which arose was therefore the complement of the discussion of the morning session. It was shown that many churches in the county were dependent on lay supplies, and in some cases were supplied by laymen from other denominations, while, on the other hand, many of our laymen preached for other than our own churches. Eventually the following resolution was unanimously agreed to, having been spoken upon by Revs. J. Harvey, I. Preston, Z. T. Downen, R. Littlehales, A. E. Geddon, C. Chambers, R. P. Cook, and Messrs. Pedley, Simmons, Davidson, &c.:—"Having regard to the subject of the Chairman's address and the paper read by Rev. W. Pilling, the Council are hereby instructed to develop a plan for the union and employment of the preaching power within the county."

The following were elected as the Council for the coming year:—President, Rev. W. Durban, B.A.; Vice-President, Mr. R. Pedley; Treasurer, Mr. R. Pedley; Secretary, Mr. W. S. Jones. Council:—Revs. J. Harvey, I. Preston, Downen, Pilling, Hirst, and Messrs. Simmons, Bate, Manson, Jackson, Davidson, Churnside, Priest, and Shatwell. The next Confer-

once to be held, by invitation, at Bowdon. Rev. Z. T. Downen, of Macclesfield, to read a paper.

A resolution was passed, and ordered to be sent to the family, expressing the deep regret at the loss sustained by the death of Rev. J. Wilkinson, who for many years officiated as pastor of the church at Latchford.

Votes of thanks were accorded to the Chairman for his wise, courageous, and practical address; to Rev. W. Pilling for his able and thoughtful paper; to the Secretary for his services in the formation and progress of the Union, kindly reference being made to his approaching removal from the county; to the officers and council for their attention to the business of the year; and to the Crewe Church for their kindly and abundant attention at this annual meeting.

In the evening a public service was held under the presidency of Councillor Pedley, and addressed by Revs. R. Littlehales, A. E. Geddon, C. Chambers, and R. P. Cook. Rev. R. Littlehales, Secretary of the Lancashire and Cheshire Association, was present by request: and Revs. A. E. Geddon and C. Chambers represented the churches of North Staffordshire that were connected with the Conference. ROBT. P. COOK, *Sec.*

THE MIDLAND BAPTIST UNION departed this life at Burton-on-Trent, on Tuesday, the 13th of September. *Sic transit gloria mundi.*

THE COLLEGE.

If any subscriber, or subscribing church, has not by this time received the Annual Report, the Secretary, Rev. W. Evans, will be glad to be made acquainted with the fact, and will attend to the omission at once.

THE WORK OF THE CONFERENCES.

MIDLAND CONFERENCE.—The next Conference will be held at Baxter Gate Chapel, Loughborough, on Tuesday, Oct. 18. Devotional service at 11 a.m. Rev. R. Silby will preach. Conference at two p.m.
J. SALISBURY, *Sec.*

SOUTHERN CONFERENCE.—THE ANNUAL MEETINGS will be held at Church Street Chapel, Edgware Road, London, N.W., on Tuesday, Nov. 1st (NOT Wednesday, Nov. 2nd, as previously announced). Business at three p.m., when the Officers and Committee for the ensuing year will

be elected. Rev. J. Batey will read a paper on "General Baptist Church Extension in and around London," which will be followed by discussion. Tea at six. Public Worship at 7.30 p.m., and Sermon by Rev. Giles Hester. W. J. AVERY, *Sec.*

The Autumnal Meeting of the WARWICKSHIRE CONFERENCE will be held on Monday, Oct. 10, at Union Chapel, Longford. LL. HOWARD PARSONS, *Sec.*

EASTERN CONFERENCE met at Boston, Sept. 8. Brother S. H. Firks preached at 11 a.m. from 1 Cor. i. 22, 23.

In the afternoon (brother Jolly presiding) the Reports from the Churches shewed, since the last Conference, 64 baptized, 17 received, and 20 candidates. These are an increase upon the corresponding period of 1880.

The brethren learned, with deep pleasure and gratitude, that Miss BARRASS, of Peterborough, and Miss NEAVE, of Boston, were preparing to sail to India for Zenana work.

Considering the "transition" state in which CHILWELL COLLEGE at present is, the Association minute asking for the appointment of a visitor to the churches to stir up interest was not fully acted upon, the appointment being deferred until the next Conference, but the Secretary was requested to write to the non-subscribing churches, urging the appointment of collectors, etc.

Brother J. C. Jones was request to represent the Conference on the BOARD OF REFERENCE FOR CHURCHES AND PASTORS.

The question of the GROUPING OF VILLAGES CHURCHES, referred by the Association to the Conferences, was discussed, but it appeared that there were few, if any, churches to group, Gedney Hill, the church most needing to be associated with others, being eleven miles from everywhere and fourteen from some other places mentioned! The Secretary of the Assistant Preachers' Association, and the Conference Secretary, agreed to keep the matter in mind, and do whatever could be done with regard both to Gedney Hill and Tydd St. Giles.

A very interesting report was given by brother Wherry shewing the work done, and money spent, by the ASSISTANT PREACHERS' ASSOCIATION. An appeal was also made for more funds, when it was resolved:—1. That we hear, with pleasure, the report, and express our hope that all the churches will make collections, as some have already done.

2. That the services of a *Colporteur* be engaged, if the appeal for funds be liberally responded to.

Brother Starbuck having mentioned that there were only two male members at Maltby, one eighty years of age, and the other sixty, and it being gathered from his remarks that there was a probability of the property getting into other hands unless looked after, it was agreed to request brothers Jackson and Orton to investigate the matter, and report to the next Conference. At the same time a vote of affectionate sympathy with brother Starbuck was passed.

The next Conference is to be held at Spalding the first week in April. Preacher, brother Compton, in case of failure brother Peacock. Local preachers' business meeting at ten.

The Lincoln friends' invitation to hold the Autumn Conference (1882) there was accepted.

A service in the evening, conducted by brother Compton, brought the Conference meetings to a close. C. BARKER, *Sec.*

LANCASHIRE AND YORKSHIRE CONFERENCE met at Dewsbury, Sep. 14. Service at 11 a.m., conducted by the President. Rev. W. J. Staynes read a paper on "The Duty of the Church in reference to some of the great questions of the day." A brief discussion followed, and the writer was cordially thanked for his useful and suggestive paper.

Rev. J. Lawton presided at two p.m. Rev. C. Rushby offered prayer. Reports showed 52 baptized, and several candidates. Nett increase on the year 40.

Brethren W. Dyson and W. Gray were elected on the BOARD OF REFERENCE for two years, one to retire each year, and it is hoped that similar provision will be made all round.

Brethren W. Dyson and J. T. Roberts were appointed to look after the finances of the COLLEGE in this district.

Some arrangements were made for EVANGELISTIC SERVICES, and the Committee were authorized to spend to the amount of £10 if required.

A resolution of sympathy, and earnest desire and prayer for recovery, was cordially passed in reference to the serious affliction of Rev. B. WOOD, of Bradford, and the Secretary was requested to write and convey to our brother the warm sympathy of the Conference.

It was agreed to hold the next Conference at Halifax on the third Wednesday in 1882. Rev. W. Stone or Rev. W. Hambley to preach in the morning; and Revs. J. Bentley, J. Turner, and J. K. Chappelle, to speak at the evening meeting.

W. GRAY, *Secretary.*

WORK OF OUR LOCAL PREACHERS.

THE LEICESTER AND LEICESTERSHIRE ASSOCIATION.—The 13th annual meeting was held at Croft, Sept. 8. Mr. G. Burden, V.-P., in the chair. Mr. G. Loyley, read a paper on "the duty of village churches in relation to Lay Preachers," and an interesting discussion followed, in which Messrs. T. Dainty, H. Hammond, W. Ashby, G. Colver, G. Payne, F. J. Mee, took part. Tea followed. At the evening meeting F. Rust, Esq., presided, and Mr. Burden, read the report of the Secretary. There are 36 members. Addresses were given on "Church Organization" by Mr. John Dorry; "Our Creed," Mr. T. D. Vann; "Spiritual Life in Village Churches, how best to promote it," Messrs. G. Payne, J. Bass, and R. W. Pike. Mr. Burden read his annual poem. A resolution in favour of the Sunday closing of public houses was passed with great enthusiasm.

CHURCHES.

BURNLEY, *Enon* — Anniversary sermons were preached Sep. 11, by Rev. J. Batey, formerly pastor of the church, to good congregations. Collections over £17.

DERBY, *St. Mary's Gate*.—Aug. 14, Mr. Henry Varley preached anniversary sermons in behalf of Junction Street Chapel. Collections, over £25.

MARKET HARBOUROUGH.—Special evangelistic services were conducted on Sept. 11 and the following week, by Mr. Sidney Smith. Many professed faith in Christ, and the good work is still going on.

HUGGLESCOTE.—Anniversary services Sept. 11. Rev. J. Lewitt preached. On the 12th a tea and public meeting was held. Mr. J. Franks presided. Addresses were given by Rev. J. Lewitt and other ministers. Collections, £35.

LONDON, *Præd Street*.—The opening services in connection with the new organ (built by Messrs. Bishop & Co., who also built the organ in Westbourne Park Chapel,) were held Sept. 4, when J. Clifford, M.A., preached in the morning, and Rev. W. J. Avery in the evening. A public meeting was held Sept. 5th; W. J. Avery presided. Addresses were given by Revs. G. W. McCree and J. Clifford, Messrs. E. Cayford, W. Morgan, S. D. Rickards, and A. Towers. Mr. F. R. Kinke (organist, Westbourne Park Chapel) presided at the organ. The new instrument is an excellent specimen of handiwork. The case is of pitch pine, varnished, with decorated front pipes, to harmonize with the chapel fittings. The pipes are of pure metal containing 30 per cent. of tin to 70 per cent. of lead, and are of ample scale and thickness of

material. The whole of the workmanship and materials employed in constructing the instrument are of the very best quality, with all modern improvements, and the organ itself has an attractive appearance and is finished with the highest artistic standard, tone, and compass. The chapel has also been renovated and decorated. The whole cost is £330. Towards that sum £140 are in hand or promised: and we *must* have the rest by Oct. 31. Not a few readers of this magazine will recall pleasant and helpful days spent in dear old Praed Street, and will desire to send an "outward and visible sign" of their affectionate reminiscences. Such "signs" will be heartily welcomed and gratefully acknowledged by Mr. Avery or the Editor of this magazine. Do not forget the date!

MOUNTSORREL.—**GENERATING GENEROSITY**.—The members of the church here were delighted when, a few months ago, they received an offer from Mr. Baas, of this place, and late of Loughborough, a Wesleyan, of £25 towards the chapel debt, provided that another £25 be raised by the church before the end of July. The kind donor stipulated that as much of the amount as possible should be raised by outside help rather than tax the members. A circular was at once issued, friends called upon, and the best thanks of our members are here tendered to those who so heartily responded. That example deserves to be followed.

NANTWICH.—Anniversary services were held, Aug. 21, 22. Rev. Dr. Underwood preached. 400 sat down to tea on the Monday. Councillor R. Pedley, of Crewe, presided at the subsequent meeting, and addresses were given by the Revs. E. Jones, T. Cosely, F. Moon, Dr. Underwood, S. Green, and the pastor, Rev. R. P. Cook, special reference being made by the speakers to the good work Mr. Cook has done in Nantwich, and to the prospect of larger usefulness in his London sphere.

NORWICH, St. Clement's.—J. Williams Taylor, second son of the pastor (Rev. G. Taylor, has been presented with a purse of gold on the occasion of his departure from the city, as a token of the high appreciation in which his labours as a teacher in the S. S., worker in the Band of Hope, and his general interest in the activities of the church.

SCHOOLS.

BURNLEY, Ebenezer.—A special meeting was held, Sept. 10. Mr. Alderman Whittaker presided. Addresses were delivered on Sunday School Work by the Chairman, Rev. J. Batey, J. Nutter, superintendent, etc.

MANCHESTER, Ardwick, Bridge St..—Sep. 18, Rev. C. Rushby conducted anniversary services.

MARKET HARBOROUGH.—Anniversary, Aug. 21. Preacher, Rev. J. S. Lacey. Children's treat on the following day.

MINISTERIAL.

HAMBLY, REV. W.—The recognition services of the Rev. Wendon Hambly were held at Clayton, Sept. 1. 250 persons met for tea. Rev. J. Bentley, of Allerton, presided at the largely attended public meeting. Mr. Edmund Hirst spoke on behalf of the church, and explained the circumstances which had led to the settlement amongst them of Mr. Hambly, who had commended himself to the church as most suitable to become the future pastor, and the invitation forwarded to him was arrived at with perfect unanimity. The result of his acceptance of the office (although in so doing he had declined an offer with higher emolument elsewhere), amply testified to the wisdom of their choice. During the four months which Mr. Hambly had laboured amongst them forty-nine persons had been added to the church. They were a vigorous congregation, and had been happy in the selection of a congenial pastor. He trusted the union would long continue. The new pastor gave a deeply interesting account of his call to the ministry; said his relations with his new charge were of the most cordial character, and trusted that when he failed to satisfy the conditions of his ministry, his people would be perfectly candid with him and tell him so. The Rev. T. G. Rooke, B.A., President of Rawdon College, testified to the assiduity and ability displayed by Mr. Hambly during his collegiate term. The Revs. W. Dyson and J. Parkinson also took part in the meeting.

PIKE, REV. E. C., B.A.—A tea and public meeting was held in Lombard Street Chapel, Birmingham, on Monday, Sept. 5, to bid farewell to the Rev. E. C. Pike, B.A., who has for nine and a half years been our faithful and beloved pastor, but who has now accepted the pastorate of the church at South Street, Exeter. A good number of friends met together for tea, after which the Rev. J. Jenkyn Brown (Vice-President of the Baptist Union) took the chair, and in very earnest and affectionate terms spoke of the loss the town, as well as the church, had sustained by Mr. Pike's removal, and of the high esteem in which he was held by his ministerial brethren. An address from the church and congregation was read and presented by the Secretary, and

a presentation in the shape of a life membership of Mr. and Mrs. Pike in the Baptist Union Annuity Fund, together with a small purse to Mrs. Pike, was made by Mr. Isaac Wright, one of the deacons. Mr. William Wright, superintendent of the Sunday School, presented a very affectionate address from the teachers and elder scholars, expressive of their thankfulness for Mr. Pike's advice and wise counsel, and their wishes for his future happiness and success. Mr. Pike responded on behalf of himself and Mrs. Pike in feeling terms, and explained what he believed to be the guidance of divine providence in directing his steps to Exeter. The Rev. W. Lees, of Walsall, spoke on behalf of the Warwickshire Conference; and the Revs. J. M. McKerrow, B.A., and S. Thodey Allen, on behalf of the Presbyterians and Congregationalists of the town, each expressing their high appreciation of Mr. Pike's Christian work and character, and their regret at his removal from us.

SALISBURY, REV. JAS., M.A., completed his pastorate of the G. B. church at Hugglescote, Aug. 28th. Two farewell sermons were preached by him on that day to large congregations. On the following Wednesday, at a special prayer meeting held in the chapel, Mr. Salisbury was presented with a very handsome mahogany writing table for the study. To Mrs. Salisbury was given a lady's davenport. Mr. Salisbury, in acknowledging the presentations, gave a brief sketch of his twenty-one year's pastorate at Hugglescote, and concluded by expressing his own, and Mrs. Salisbury's, feelings of affection and interest towards the church and people amongst whom he had for so many years resided. The testimonials were subscribed to by almost every member of the church, also by many of the friends at Coleorton and Ibstock, which, considering the great depression of trade in this district, is highly gratifying, and tends to show how widely both Mr. and Mrs. Salisbury are esteemed in the neighbourhood. The rev. gentleman and his wife go to their new sphere of labour, at Hinckley, with the best wishes of the church and congregation.

WILLIAMS, REV. J. W., late of St. Mary's Gate, Derby, has, upon the recommendation of medical advisers, resigned the charge of the church at Newtown, Montgomeryshire, in order to accompany his afflicted son to the Western States of America.

WOLFENDEN, REV. J., of Australia, is taking San Francisco and Chicago on his way home to England. Speaking of Vic-

torias, of which Melbourne is the capital, he says there are only about 2,000 Baptists in a population of 800,000, and only four churches of any strength. Baptists have plenty of room to grow in the colonies.

BAPTISMS.

BARLESTONE.—Three, by J. Hubbard.
 BELPER.—Two, by W. Bull.
 DESFORD.—One, by E. Gilbert.
 EAST KIRKBY.—Ten, by G. Robinson.
 DERRY, *St. Mary's Gate*.—Seven, by W. Hill.
 LONDON, *Commercial Road*.—Three, by J. Fletcher.
 LONG SUTTON.—Three, by G. Towler. One a member of the Episcopal Church.
 LONGFORD, *Salem*.—Six, by E. W. Cantrell.
 LOUTH, *Eastgate*.—One, by C. Payne.
 NANTWICH.—Sept. 4, two, by R. P. Cook.
 NORWICH.—Sept. 11, eight, by G. Taylor.
 PETERBOROUGH.—Seven, by T. Barras.
 SHEFFIELD.—Eight, by J. Maden.
 STALYBRIDGE.—Nine, by C. Rushby.

MARRIAGES.

ROWE—FOX.—Sept. 8, at the Baptist Chapel, Ashby-de-la-Zouch, by the Rev. C. Clarke, B.A., George, third son of Mr. John R. Rowe, 344, Granby Street, Leicester, to Marianne, second daughter of Mr. Richard Fox, of the Hall Farm, Heather, near Ashby.

STEVENSON—ADAMTHWAITE.—Aug. 11th, at the Baptist Chapel, Derby Road, Nottingham, by the Rev. W. R. Stevenson, M.A., assisted by the Rev. Charles Clark (father and uncle of the bridegroom), Philip Henry Stevenson, of Nottingham, to Lucy Anglian, only daughter of the late W. V. Adamthwaite, of Kennington Park, London.

HOPWELL—GARDNER.—Sept. 15, at 19, Canning Place, Glasgow, by the Rev. Jno. Murray, of Calton, assisted by the Rev. J. Alcorn, of Nottingham, Noah Hopewell, Basford, Nottingham, to Maggie, eldest daughter of Robert Gardner.

OBITUARIES.

CROSS, MRS. FANNY.—A sore bereavement has fallen upon the Rev. HENRY CROSS, of the Pilgrim Church, New York (formerly of Coventry). On Wednesday morning, Aug. 24th, his beloved wife was suddenly removed by death, leaving eight little children motherless, the youngest only a few hours old. The funeral took place on Friday afternoon, the Rev. Drs. Patton and Burlingham conducting the services. The deeply afflicted husband will have the tenderest sympathy of all his ministerial brethren, as well as that of a wide circle of Christian friends in this country and in his native land. Mrs. Cross was a woman of rare excellencies, and in every sphere of life won the respect and love of all who knew her. "Her sun has gone down while it was yet day."

GREENWOOD.—August 18, at Burnley, Mrs. Susie Greenwood, the mother, of the late Rev. J. Greenwood, of Barlestone, in her 62nd year.

SMITH, SARAH, born at Kirkby in 1806, was brought up by her grandfather, Edward Bedford, a God fearing man. She attended Kirkby Woodhouse Sunday school, and in 1832 she put on Christ by baptism, to the great joy of her grandfather, who had trained her in the way she should go. She lived a consistent and good life as a member of the church at Kirkby for 49 years. On Easter Sunday, just 49 years after her baptism, she passed away, aged 75. At her request her funeral sermon was preached by her late pastor, Rev. A. Firth, of Mansfield.

THE
MISSIONARY OBSERVER.

OCTOBER, 1881.

Appeal for Sunday-School Rooms, Cuttack.

THE following appeal will speak for itself; and we trust that it will meet with a prompt and liberal response. When a friend in India, unconnected with us as a denomination, thus comes forward and offers to contribute 5,000 Rupees (£500), or half the amount, with the full knowledge that the property will belong to the Mission, surely its own friends ought to show their appreciation of such a noble offer, by cheerfully and speedily raising the remainder. Let them only give as the Lord has prospered them and then the amount will be raised without the slightest hardship or difficulty. Contributors will oblige by forwarding their gifts apart from their ordinary contributions to the Mission Funds. The appeal says:—

“ We have long felt the desirableness of having suitable premises for our Oriya and English Sunday Schools. The number of scholars on 31st March last was in the Oriya school 192, and in the English 53; and has since that time increased. The inconvenience of conducting the schools in the Mission Chapel is increasingly felt, especially as if on any account the Oriya service is a little protracted, the time for teaching is necessarily diminished. Further, as three preaching services are conducted each Sabbath-day, it is felt on sanitary grounds to be objectionable. It is estimated that the cost of suitable premises, to be built in the vicinity of the chapel, will be not less than 10,000 Rupees (£1,000); and we are happy to state that an esteemed and liberal friend has generously offered to contribute half the amount; and the object of the present appeal is to obtain the remaining portion. We are willing personally to do all that our means allow to further this important object, and shall enlist the sympathy and help of our native Christians: we hope, too, to have some assistance from friends in this country; but the sum still required will be, we know, beyond our strength, and without the liberal help of friends at home we see no reasonable prospect of our obtaining the amount needed.

“ We may add, that the building proposed to be erected will, we have no doubt, in addition to its primary object, be turned to useful account for lectures, magic lantern exhibitions, and other objects in harmony with our great work. It is hardly necessary to state that we have no desire to interfere with the regular subscriptions to the Mission (would that they were much larger); but we cherish the hope that many friends,

while not giving less than they have heretofore done to the good cause, will generously aid us in accomplishing this much needed and important work.

Subscriptions will be gratefully received by the Treasurer of the Society, W. B. BEMBRIDGE, ESQ., *Ripley, near Derby*; and by the Secretary, REV. W. HILL, *Crompton Street, Derby*.

In behalf of the Missionaries,
Cuttack, 15th August, 1881. JOHN BUCKLEY.

In support of the above appeal we have received the following :

SIR,—The “appeal” now received from our missionaries in India, and signed by our brother Buckley, is surely one which must have a prompt and hearty response. It is proposed, we are told, to build “suitable premises for our Oriya and English Sunday-schools” at Cuttack. Who of us ever dreamed that such premises had not been already provided? Only imagine a chapel in which three preaching services are conducted each Sabbath-day being used also as a school-room in which upwards of 250 children are taught in the intervals of service! Even in England it would be “felt on sanitary grounds to be objectionable,” and think how much more objectionable such an arrangement must be on the “burning plains” of India! Let all of us, then, who know the value of suitable accommodation for Sunday-school work, unite in giving speedy and generous help in raising the amount required. “The cost will not be less than £1,000.” “A friend has generously offered to contribute half the amount.” The missionaries themselves will do “all that their means allow,” and will “enlist the sympathy and help of the native Christians.”

I am, Mr. Editor, yours fraternally,

Louth, September 16th, 1881.

WILLIAM ORTON.

Hunger in India.

JUDGING from the financial statement which the Secretary of State for India presented to the House of Commons at the fag end of the session, we might almost conclude that, financially, India is in a prosperous condition, and that the people are contented and happy under British rule. And, unquestionably, the annual revenue does amount to a very large sum. Even large revenues, however, cannot always be relied upon as sure signs of national prosperity. On the contrary, they may sometimes signify heavy taxation, increasing poverty, and growing hardship. We wish we could feel that this latter was not the case with regard to India; but we think the following quotations, from a recent work by Dr. W. W. Hunter, will show that India is in anything but a prosperous and satisfactory condition. In his work on “England’s work in India,” Dr. H. says, p. 78:—

“Of the 63 millions in Bengal, including the protected States, 40 millions, as nearly as I can estimate, are well fed; 10 millions suffer hunger when the harvest falls short, and 13 millions are always badly off—in fact, do not know the feeling of a full stomach except in the mango season.”

Again, Dr. Hunter writes, p. 79:—“The extent of the evil may be thus stated. Two-fifths of the people of British India enjoy a prosperity unknown under native rule; other two-fifths earn a fair but

* Sunday-schools in connection with the orphanages have long been held, but their establishment on a broader or general basis is comparatively of recent date. Hence the necessity of new rooms for the general and rapidly increasing community.—EDITOR.

diminishing subsistence; but the remaining fifth, or forty millions, go through life on insufficient food."

Now, as Dr. Hunter is a Government official; is the Director-General of Statistics to the Government of India; is, perhaps, the greatest living authority on the subject; and has never been charged with giving too dark a colouring to Indian affairs, his words are very significant.

Only think of it: "*Thirteen millions,*" in Bengal alone, *i.e.*, twice the population of Ireland, "*always badly off—who do not know the feeling of a full stomach except in the mango season;*" a season, be it remembered, that only comes once a year, and even then is sometimes a partial, if not an entire failure. Again, we say, only think of it: "*Forty millions* in British India *who go through life on insufficient food.*" Not a few, bear in mind, but *forty millions, i.e.*, eight times the population of Ireland; and these, not suffering hunger occasionally, but who "*go through life on insufficient food,*" with all the attendant weakness and suffering, disease and premature death, which such a condition implies.

And yet, with a state of things like this, our rulers can spend twenty-five millions sterling on a murderous war; can take the best food-growing lands to cultivate opium; can forcibly abstract from the country nearly twenty millions annually, for home charges, or cost of Government; and, as if this were not enough, can actually tax the poor Hindoos and Mahomedans to the extent of over £200,000 annually to support the Christian religion (though pledged to neutrality), and to keep up a highly-paid ecclesiastical establishment. Well might an English official, in India, write in the *Calcutta Review* that "our Government of India resembles the conduct of the pasha, who, having eaten his people out of house and home, proceeded to charge them so many piastres for the wear and tear of his teeth."

Granting, however, that this latter statement may be an exaggeration, yet if the condition of the people be anything like what Dr. Hunter has described, it is surely time that some friends of India, or Indian Home Rulers, pressed the matter upon the attention of the House of Commons. To give up an entire session to the discussion of Ireland, with its five millions, and not to spare a single evening on the discussion of India, with its two hundred and fifty-two millions—forty millions of whom go through life on "insufficient food"—cannot be to act fairly towards the latter. As the Indian people have no voice whatever in the making of laws they are compelled to obey; or, in the imposition of taxes they are made to pay; and as they are often under the necessity of selling off their cattle, and even their food, to satisfy the demands of an all-powerful, an irresistible, and self-appointed Government, it is only right and reasonable that the interests of these people should be fully, fairly, and frequently considered by the English Houses of Parliament when in full session.

Simply to bring on the Indian Budget at the fag-end of the session, when the majority of the members have disappeared, and when the few that remain are anxious to be gone, is a wrong to India and a disgrace to England. To say that it cannot be prepared or brought forward earlier in the session is no excuse. Where interests so vast and so momentous are at stake, smaller and less important matters ought to

be re-arranged or set aside. For a long time we have heard the cry of "justice to Ireland." Would that we heard more of the cry of justice to India. Unless our administration be characterized by righteous laws, we cannot expect the people to accept that Gospel which alone can make them holy and happy. Unrighteous laws, and unholy lives, will always, and everywhere, prove hindrances to Christianity. India, therefore, requires in her rulers holy men, as well as able men—men who in their lives shall honour and not disgrace the Christian name; and who shall make Christianity attractive and not repulsive in the estimation of the people.

Notes of a Preaching Tour.

BY REV. W. MILLER.

Macmillanpatna, Feb. 7th, 1881.

I AM now about to start on a journey as far as the Jumboo, to which I referred in my last letter, and have Paul Sing and Bala Krushna as my companions. We crossed over from Cuttack yesterday morning, and spent the day with the people here. I took the afternoon service, and had the little chapel filled, though several of the villagers were absent, some having, with their carts, accompanied the Sumbulpore brethren to Sumbulpore. A larger place of worship is much required here, and I hope the means may be forthcoming.

FIRST EXHIBITION OF DIAGRAMS.

In the evening, at seven o'clock, there was an exhibition of diagrams—scenes from the "Pilgrim's Progress" and the Bible. It took place in brother Brooks's large tent, which had been used the day before by the teachers, scholars, and friends of the English Sunday school, and was pitched in the mango grove near the village and river. Notice having been previously given, people from the adjoining heathen villages, as well as our own, assembled, so that there could not have been less than one hundred and fifty persons present. Singing of appropriate hymns and remarks illustrative of the diagrams and their teachings were interspersed, and the whole closed by prayer. All seemed interested and instructed, and doubtless went away with more vivid conceptions of the subjects brought before them than had previously been entertained. I myself was much gratified and encouraged by the result, and am more than ever convinced that in the evening, and at the close of our ordinary efforts to preach, teach, and circulate the word of life, we have in these diagrams and magic lantern a very powerful means of getting the people together, and imparting biblical and saving truth. After the labours of the day (7th) we encamped near a village some five miles from our starting point. Having made known that we had diagrams, the villagers promised to come together at seven o'clock to see them. There being no room sufficiently large, a wide space in the centre of the village, and in front of the house where the shastres are read, was selected, and here, seated on the ground, most of the males of the community arranged themselves. The same order as on the previous evening was observed, and a similar opportunity of inculcating scriptural truth was enjoyed. The frame containing the diagrams was attached to the lower part of the roof of the verandah of the Bhagabut Gruha, and a hurricane lantern, attached to a rope which ran right across the square, threw a good light on the pictures. The experience gained on this occasion will be turned to account in the future in villages where there is no room large enough available—the widest space in the street will serve our purpose equally well.

At Chowdwara the people were desirous to have the diagrams exhibited, but we could not bring it in. This is a village containing nearly a thousand houses, and is near Macmillanpatna. The schoolmaster of the latter place lives in a nice house. After preaching in the centre of the village he begged of us to go to his house. We found seats prepared in the shade in front of the house, and several persons with the host waiting to receive us. After a while the schoolmaster disappeared, and returned bringing sugar, milk, and ripe plantains,

which he insisted upon our receiving. On our way to the boat we found a large number of people in the principal bazaar. Here we stayed some time, preaching and selling books. Amongst our hearers were two Pooree pilgrim hunters just about to start for Upper India. They listened most attentively, and one of them actually bought two tracts. When I spoke to him of the iniquity of his calling he was silent, and evidently felt ashamed.

On both sides of the canal up to within four miles of the Jumboo lock—fifty-five miles from Cuttack—we found large villages, and met with a kind reception. In everyone books or tracts were sold. On our return home, after a fortnight's tour, our sales amounted to more than fifteen rupees, and were as follows:—Small New Testament in Oriya, six copies; Church History, six ditto; Companion to Bible, two; Fulfilled Prophecy, five; Pilgrim's Progress, four; Holy War, three; Brooks' Precious Remedies, three; Scripture Selections, six; Single Gospels, one hundred; Tracts, three hundred; eighteen English Testaments from six pice to six annas each.

Jumboo Island, Feb. 14.—We reached the last lock of the canal early yesterday morning, and though it was Sunday, found the work going on as on any other day. Some hundreds of men from various parts of the country are employed in connection with the lock and earthwork. The former will, when completed, be the largest in Orissa. It will open into the Jumboo river, and thus afford the most direct communication between Cuttack and the anchorage at False Point. Henceforth all the cargo and passenger traffic will be by this route, which will be some sixteen miles shorter than the old one *via* river. The engineer in charge of the works, whose hospitality we shared on arriving from England, again kindly invited me to put up at his house instead of remaining on board the *Herald*.

This is a small island some five miles in length and two in breadth. Up to a short time ago it was hardly fit for the residence of human beings. Now it has a considerable population—has a telegraph office, post office, hospital, a large D.P.W. bungalow, and merchants' and contractors' establishments. The anchorage is about five miles distant. There are now three steamers, two ships, and several native craft visible and at anchor. Yesterday afternoon I had an Oriya service in a room of the telegraph office. The congregation numbered twenty-five persons. Of these, several were young women from Mrs. Buckley's Orphanage, who have married nominal Christians and live here. The husband of one is an East Indian, and has been a papist. I was amused at the way in which he always addressed me as "father." In the evening I had in the same place an English service. Timely notice not having been given, only a small number attended.

Hookey Tollah, Feb. 15.—This is on the opposite side of the bay, six miles distant from the Jumboo station, and was formerly the end of the strip of sand bank and jungle which forms the eastern boundary of the bay. The habitable land is very limited, and the whole is now nearly filled up by the dak bungalow, master-attendant's office and residence, and the houses of his clerks and subordinates. The cocoa-nut trees planted some years ago have grown up, and add much to the appearance of the place, as well as to the comfort of the people. The different parts and lanes of the miniature settlement have most pompous names, marked on finger-posts—such as the Strand, &c. Between the anchorage and this, a couple of miles distant, there is a long neck of sand, which is yearly enlarging and threatening to block up the entrance to the bay. Measures are now being used to prevent this calamity; it remains to be seen whether they will prove effectual. The native doctor of Hookey Tollah, Chokra Das, is one of the Peyton Sae Famine Orphans. He studied in the Cuttack Medical School, and has obtained an excellent certificate. The master-attendant spoke highly of his ability; and he has a very nice English Bible which, with a fee, was presented to him by the captain of an English ship whom he visited on board, and cured. He has a nice house with tables, chairs, books, &c.

Three more of the Famine Orphans (carpenters) are here—sent down from the Jobra works to do Government work; they receive fifteen rupees each per month. I was pleased to see that the four all live together, and keep up the reading of the Bible and prayer on the week-day as well as on Sunday. They are pleased to see us and to entertain the two preachers who are with me.

Paul and Bala Krushna have never been down here before. They seem deeply interested in the shipping, sea, and all our surroundings. Mr. Rawson, engineer of Jumbo, and Mr. MacMillan, are also here; they kindly brought us across in their boat, and we are to return about 4.0 p.m.

On the "Herald," Jumbo Canal.—We are now journeying homewards. Mr. MacMillan has just left me, and gone on in his boat to Cuttack. He would like us to establish a village on the Jumbo Island, apart from the thick jungle land, which would prove expensive to clear and unhealthy at least for some years. There is no good land suitable for rice cultivation on the island. We came on together some four miles, where there is an almost unlimited extent of good land comparatively free from jungle. There is a nice site for a village of some fifty houses quite near the canal, and means of irrigation should the ordinary rainfall fail. All with me think this a very desirable place for a location. There is not land to be had at Choga for the sons of our people who are grown up and married. The limited quantity at Macmillanpatna is also a great drawback. Some of the young men who came from this part of the country would, with the Choga people—about twelve families,—be quite willing to go where plenty of land may be had. The above land is in the Kurjong estate, which belongs to the Maharanee of Burdwan. The manager is a respectable European gentleman, who, it is thought, will favourably consider any application made to him. I hope to be able to say something more on this subject at another time.

NUMBERING THE PEOPLE.

To-night, Feb. 17th, the census of the whole of India is to be taken, as you are aware, by order of the Government. The night having been selected has excited the fears and given rise to all manner of rumours among the people. Many have abstained from food for days in apprehension of the evils that are to come upon them. One old woman declared she had fasted ten days. In every village visited on this journey the people were in great alarm; and part of our work has been to try and allay it, by explaining the real object of the Government. Some supposed that all the able-bodied men would be selected, and sent off to the Afghan war; some that they were to be branded on the forehead; others that the women would be carried off; and nearly all had the idea that the census was the forerunner of new taxation. Along this line of canal, and at its terminus, many of the hundreds of coolies engaged have, to the great inconvenience of the contractors, left work and fled to their homes.

A Bible Tour in Italy.

THE following account of a Bible Tour in Italy—a tour which, a few years ago, would have been impossible—will be read with interest. Reference was made to this tour in the Annual Report, but as we were unable to give it there *in extenso*, our friends will be glad to have it in the *Observer*. Mr. Shaw writes:—

On the morning of May 17th I left Via Urbana at 6.20, and being joined by Mr. Walker (the successor of the late Mr. John Landels at Genoa,) at the station, took the steam tram for Tivoli. After about two hours crossing the Campagna, (now beautifully arrayed in its spring dress), and ascending the romantic zigzag through groves of gnarled and knotted olives, we reached Tivoli (the ancient Tibur), a picturesque city, which boasts of an antiquity five centuries greater than that of Rome, near to which Cincinnatus defeated the Æquians, of which Virgil and Horace sang, where the latter

poet had a residence within sight of the famous waterfalls, and where now Mr. Wall has a mission station. At Tivoli we met Mr. Wall and Sig. Legrand, the evangelist who labours there. After breakfast we arranged our packages of testaments, etc., sought God's guidance and help in our undertaking, and, after striking a bargain with a Vetturino to convey us and our baggage over a part of our journey, we set off with very imperfect conceptions of where our wanderings would end, but with a determination, by the help of God, to do some good missionary work ere we returned.

We had not proceeded far before an opportunity presented itself. A new railway is being constructed across this part of the country, and large numbers of men are employed on the works here and there. Sometimes we passed close to the works, and at other times we had to leap over a fence and cross a field to reach them. Naturally enough Mr. Wall, who has had much experience at this Bible work, took the lead, and at it showed himself *facile princeps*. Mr. Walker and I were glad to copy his example. Of course we felt that we must not hinder the men in their work; but without doing that, we could talk a little to them about the New Testament, and what it contained, etc. A good number could not read, and, as might be supposed, many of them had no sense of their loss through their ignorance, and did not set the slightest value on books. Here and there we met with a man who contemptuously turned away the shoulder muttering some expression of disapproval. But, generally, among those who could read, our tracts, epistles, and illuminated texts, were even greedily accepted, and not a few bought copies of the New Testament. Our plan was to ask the acceptance of a tract or a copy of the Epistle to the Romans, and having obtained this, sometimes we were asked what the tracts, etc., were about. If this opportunity to explain matters did not present itself, we held up a copy of the New Testament asking the men if they had ever read or seen it, and descanting on the truths it contained, the binding, the type, the name of the binder, etc., like a veritable "Cheap Jack;" we soon saw a hand go into a pocket, and longing eyes cast on the book, one man's example encouraging another to purchase until we had made a good sale.

Now and then we stumbled upon a man who possessed a New Testament and seemed quite proud of letting the others know the fact, telling them, with loud voice, what it was, and what it contained. One overlooker brought out from

his cabin a Bible, telling us that it was the second he had had, a priest having taken and burnt his first. This man did his best to persuade us to give him one or two New Testaments, and when we positively refused this, he bought one.

Towards evening we reached our first resting place, Vicovaro (the ancient *Varia*), which is perched on a hill, as most of those little towns and cities are, and contains about 3,000 people.

Our first concern was to get something to eat, a not over-easy thing to do. The best substitute for an inn was such as many of my readers could not have eaten in except at the point of starvation. But, in spite of the never-washed floors with the heap of putrifying filth in the corner, in spite of leprous looking walls, and rafters covered with cobwebs of untold antiquity, and in spite of rough fare roughly served, we "ate our meat with gladness and singleness of heart." Our next concern was to secure, if possible, a room in which to hold a service. We questioned our host who, we found, had been in Rome and heard the Gospel at our Sala in Via Urbana. He and others set to work to help us, not without evident fear of the result. We carried a letter of introduction to one gentleman, who was unfortunately from home. The School-master was willing to lend us his school-room if the Mayor should agree. The Mayor, when found, was very courteous and had no objection to our having the room, but must consult the "Ginuta" or council, and that could not be done until next day, so we had reluctantly to abandon the idea of a meeting. By the time we had finished these negotiations and secured a bed-room for the night, the day showed signs of departing. We gave ourselves very earnestly to the work of visiting the houses and trying to sell our testaments, but were overtaken by darkness. Nevertheless we prosecuted our task, selling not a few scriptures, and giving away many tracts and epistles.

(To be continued.)

Notes and Gleanings.

WHAT OTHERS SAY.—In the *American Missionary Review** for Sept., there is an extended notice of the General Baptist Foreign Mission. The reviewer observes—"The home expense is quite moderate; and, including cost of agency, publications, incidentals, and even annuities, interest and commission, the per centage is only 10·61. In the *American Morning Star* for August 31st, there is a favourable notice of the

* An able and admirably conducted bi-monthly Review, edited by Rev. G. R. Wilder, Princeton, N. J., United States of America, from whom it may be had for eight shillings a year, which amount may be sent by Post Office Order.

Annual Report. The paper containing this notice, it may be observed, was received in less than a month after the Report was posted in England for America. The *Freeman* of Sept. 2, says:—

Our brethren of the General Baptist Missionary Society have abundant cause for thankfulness, and reason for satisfaction in their Sixty-fourth Report just issued. We have read it with intense interest, and trust it will quicken and deepen the sympathy of thousands in the Orissa Mission and the work at Rome. A suggestive sketch is given of the history of the former Mission. Gunga Dhor, a high caste brahman, was the first Oriya convert. He was baptized March 23, 1828. Since then some 1,300 persons have professed their faith in the Lord Jesus, and as many as 1,073 are in church membership. There have been many sowers, and these have scattered broadcast over the land much precious seed. Fifty-six messengers of mercy—including the wives of missionaries—have been sent out from England to Orissa, and of these seventeen are now there; 201,650 copies—in whole or in part—of the Sacred Scriptures have been issued and distributed. The Mission at Rome, superintended by the Rev. N. H. Shaw, and rejoicing in the efficient ministrations of the Rev. Paolo Cav. Grassi, is not less interesting or less prosperous. Like all other missionary organisations, the General Baptist Missionary Society has to complain of insufficient income. One fact is remarkable and significant—a higher testimony to the success of the Orissa Mission could not be given—while the churches in England contribute for general purposes £3,643, there is contributed in India £3,629! We note the fact with admiration, and accept it as convincing proof of the genuineness and usefulness of the work done in Orissa.

CONVERSION OF A CANON OF ST. PETER'S ROME.—A great amount of talk is just now heard everywhere in Rome about the abandonment of popery by the most Rev. Monsignor Campbello, Canon of the Basilica of St. Peter's. He is to make his abjura in the Methodist Episcopal Church, Rome, on Saturday next, Sept. 17, and will then devote himself to the ministry in the Methodist Episcopal denomination. At present I do not know anything of his talents. If he should be a good preacher and stand as high in character as Signor Grassi did when he renounced his Canonry of Sta. Maria Maggiore, he will be a great gain to the cause of evangelical religion. Who will not pray that he may be a powerful preacher of the truth? There are many more priests who are only deterred from abandoning the errors of Popery by their lack of courage to face the consequences, financial and social, of conversion. N. H. S.

A NEW LOCALE IN ROME.—We are pleased to learn that Mr. R. Johnson, of Hitchin, has generously sent £12 towards the expenses of a new locale in Rome, and has also promised, D.V., to contribute that sum annually.

Contributions

Received on account of the General Baptist Missionary Society from July 16th, to September 15th, 1881.

	£	s.	d.		£	s.	d.
Association Collections	61	12	4	Mrs. A. J. Sanders	0	10	6
Donation by Executors of the late				Caversham, E. West, Esq.	5	0	0
Mr. W. Stevenson, of Derby, as per				Leeds, North Street	4	0	0
his request	50	0	0	London—Mrs. Rook, by Miss Marshall	1	4	0
Great Western of Canada dividend	14	13	9	Longton	2	15	10
Great Indian Peninsular	12	4	9	Oulton, near Leeds—The Misses			
Queensland dividend	11	15	0	Woodhead	1	1	0
Adelaide	14	13	9	Stoke-on-Trent, for W. and O.	1	13	8
New Zealand	6	2	5				

Subscriptions and Donations in aid of the General Baptist Missionary Society will be thankfully received by W. B. BERNHARD, Esq., Ripley, Derby, Treasurer; and by the Rev. W. HILL, Secretary, Crompton Street, Derby, from whom also Missionary Boxes, Collecting Books and Cards may be obtained.

James A. Garfield as a Student.

A WORD FOR YOUNG MEN.

JAMES GARFIELD becomes a student.

What is his aim? What is he seeking to make of himself?

A master? A lawyer? A merchant? A surgeon? A physician? A farmer? A preacher?

What does he mean to be?

That is the question we put, and put early to our children, and mostly in such a form as to indicate that, in our judgment, *sphere* is everything, and disciplined capacity nothing; that everything depends on *where* a man is, and not on *what* he is, as though the end of life were to ship goods, or write prescriptions, or settle law cases, or preach sermons.

Young Garfield knew better. Mowing grass during a vacation for the purpose of earning money to pay his school bills, he interested his strange companion in his aims and purposes, and the man said to him,

“Well, what are you going to make!—a preacher?”

“That,” answered James in a playful way, “is an unsolved problem. I have undertaken to make a man of myself. If I succeed I may make something else afterwards; if I don’t succeed I shall not be fit for much any way.”

That is his work in life. With clear vision he saw early that life would only be worth living if he could make himself a *man*; a sterling manly man, built upon the foundation of New Testament teaching, Jesus Christ Himself being the chief corner-stone. That is the chief end of existence, and the supreme purpose of his life. He has, at eighteen, definitely undertaken to make a man of himself.

Could anything more definitely express the Christian ideal? Christianity does not undertake to make merchants, or physicians, or lawyers; not even dignified ecclesiastics, least of all does it profess to make human “money bags;” but it does expressly undertake to make men,—new men in Christ Jesus. That is its chief business, its supreme aim! All Christianity is given by the inspiration of God, and every line of it, and every influence in it, is profitable for instruction in righteousness, that men of God may be made; and when made may be thoroughly furnished unto all good works.

Garfield, the Student, had grasped the very pith of the Christian enterprise, and converted it into the vital purpose of his life.

Did he succeed? or was the brilliant purpose of his youth the irritant poison of his middle life, making him bitter and cynical, sceptical and scolding? Listen. Dr. Hopkins, the President of William’s College, in which Garfield graduated with such distinguished success, says:—“A rise so rapid in the civil and military life, is perhaps without example in the country. . . . Obtaining his education almost wholly by his own exertions, and having reached the age when he could fully appreciate the highest studies, General Garfield gave himself to study with a zest and delight wholly unknown to those who find in it a routine. A religious man, and a man of principle, he

pursued, of his own accord, the end proposed by the institution. He was prompt, frank, manly, social in his tendencies, combining active exercise with habits of study, and thus did for himself what it is the object of a college to enable every young man to do—he made himself a man.”

For eight long years, in the face of gigantic difficulties, James Garfield pursued his cherished purpose with unflagging perseverance, severe self-restraint, ever broadening wisdom, and ever enlarging success. Never did he sink his chief aim or lower his ideal. When he sustained himself at the Free-Will Baptist seminary by working as a carpenter after his scholastic work was done, when he became janitor and bell-ringer at the Hiram Eclectic Institute, he took care that none of his work should hurt him: he swept the floors “splendidly,” rung the bell punctually to the half moment, and mastered his lessons so that he knew them “certainly.” *His eye was always on the moral effect of his work, and what it would do for his character as a man.* Everything was converted into Christian manhood; libraries and lessons, work and play, wood-planing and “gerund grinding,” college debates and prayer meetings, all contributed, under the sway of his sovereign purpose, to build him up in manliness. There was no feverish excitement in his energy, and there was no pause. “Not hastening, not resting” was his motto, as with unsubduable courage he gave his days and nights to the stupendous work of making a man of himself, resolved that he would not put it aside for anything else, or accomplish any part of it imperfectly. In the language of Christ Jesus “he sought first the Kingdom of God and His righteousness,” assured that other things would find him out as was best for him.

My brethren, the Christianity of the nineteenth century has some grave defects; but the one gaping necessity of which we are reminded by the life of President Garfield is not genius, not wealth, not activity. Of genius there is an abundance. Never were its treasures found in larger measure at the feet of the Saviour. Gifted men are proud to name the name of Christ and to use their cultivated capacities to illumine His history and express His teaching. As to wealth, it flows from east and west, north and south; and in energetic activity and aggressive enterprise the churches are exhaustless. The one thing needful is individual thoroughness *in the use of the available forces of Christ Jesus in nourishing manhood*: and the consequent consecration of Christianly equipped men to every department of human life and labour. Students of medicine and art, of literature and business, aim to be men! Get sterling manliness. That is the “article” of all others most in demand. There is no lack of weak, soft, infinitely elastic, namby-pamby creatures, plastic as the clay, unstable as water, looking with keenest eye for personal favours, and waiting to be lifted up to fortune by the hands of others. You know them, and you know their fate. Be not like them, but aim, in every book you read, by every stroke of work you do, every lesson you learn, and every pleasure you enjoy, to nourish within you a right royal manhood, inspired by the spirit, and conformed to the image of God’s Son. *Never loose sight of the moral effect of your work.* Say with young Garfield, and in his spirit of dependence on Christ, “I have undertaken to make a man of myself.”*

* FROM A SERMON ON PRESIDENT GARFIELD: THE CHRISTIAN, STUDENT, PATRIOT, AND MARTYR. BY JOHN CLIFFORD, M.A., LL.B. London: Griffiths & Co.; Marlborough & Co. Price 2d.

God's Hidden Heroes.

A SIDE-LIGHT FROM GARFIELD'S DEATH.

THE best thing we can do with a human life is to understand it, to see into its springs and motives, to lay hold of its principles and methods, to trace the quality of the spirit that broods over its chaos until it becomes a cosmos; a well-ordered and intelligible unity; "a thing of beauty," and of force and of signal service. Praise of men is cheap, and it is useless. The dead do not need it, and it does not benefit the living. To speak loud swelling words of empty eulogy befits not men, and is not the service a real man deserves or desires. It is ours to try and understand men, to explain them. That is a task which has always a quite perennial interest and an infinite fruitfulness to all who undertake it.

And this, indeed, we ought to see disclosed by the mournful and disastrous martyrdom of President Garfield, and utter, with unstinted emphasis, that it is not the conspicuous and splendid position of James Abram Garfield as head and chief of the Great Republic of the West—that finest political creation of these latter centuries, that makes his biography worthy of our study, or the secrets of his growth deserve our patient investigation. We recognize his position, and appreciate it. Indeed, we are grateful for it, because it forces on the unwilling and heedless attention of the world the fine qualities of the Christian, the man, the student, the father, the husband, and the politician. But these qualities James A. Garfield possessed long years before he was President, and they had won from God, the Judge of all, the sweetly-whispered words, "Well done, good and faithful servant."

Real manly work is independent of position and of occasions. The qualities that made Garfield, that made him do the work that he did, and gained for him his brilliant and enduring place in history,—these qualities have made thousands of the hidden heroes of the past, and are making them now—men who are doing efficient, noble work, work dear to God, and fruitful for the world. But God has suffered James Garfield to be lifted on high, so that the nations may see his worth and receive the inspiration of his career. The alarum bell of the civilized world has been rung by the deadly bullet of the contemptible murderer, and the man who, two years ago, was known but to a few, has found a place in the universal heart, and his name is to-day on everybody's lip. Yes, and it is only necessary to lift the veil from many a life to disclose beauties which are to God's gaze sources of true delight. What, for example, knew men of the grand old saint, the mother of Garfield, prior to this occurrence? Who saw her in that western wilderness, the brave widow caring for and nursing her four children, battling for existence in her log cabin, going through the most harassing work to feed and clothe them, and train them in a useful and worthy manner? Who knew anything about her spirit, or would have known anything about her work in shaping the lives of these "four little saplings," had it not been for the sudden eclipse of that meridian sun that shone from the White House at Washington? Nor is it possible now to forget the heroic and cultured woman who has, let us hope, found some consolation from the assurance that her husband

has been attended to his grave by the sympathies of the whole civilized world, and has had a wreath of homage thrown on his coffin in token of universal admiration of his strenuous virtue, his homely goodness, his unconventional reality, and his chivalrous devotion. But what knew we of her until this sad event? Ah! this world is not so poor as we often think it. Its forces of goodness are numberless, and the eye of God gazes with infinite satisfaction upon the work which He Himself is doing in the hearts of myriads of unknown men and women.

JOHN CLIFFORD.

The Tombs of the Pharaohs.

RECENT DISCOVERIES.

DURING the last few weeks the *savants* of Europe have had their attention directed to one of the most extraordinary "finds" of modern times, so far at least as Egypt is concerned, and one which, it is hoped, will tell something more than we know at present about the manners and customs of this ancient country as it existed in the time of the Pharaohs. The discovery referred to was made in one of the cliffs of the Lybian Mountains east of Thebes, and four miles from the Nile; and the secret gallery, containing the, as yet, untranslated papyri, with the thirty-nine mummies of exalted personages, was constructed with consummate skill, the wonder being that it ever surrendered its hidden relics until that day of final account when all secrets must be revealed.

It was not until last June that Daoud Pasha, the Governor of the Kenh province, began to have his suspicions aroused by circumstances similar to those which on other occasions have stimulated keen observers to make further enquiries—the common people, who have no archaeological tastes, were found to be offering for sale "an unusual quantity of antiquities at absurdly low prices." One man who was possessed of the secret was arrested and frightened out of what he knew; for unless some such summary action had been taken, the unlettered adventurer would have preferred keeping an inquisitive world in ignorance to losing a few shillings himself. The gallery containing the relics is about two hundred feet in length, and is cut out of the rock, the secret door being at the bottom of a pit thirty-five feet in depth. Speaking before the Orientalist Congress at Berlin, in reference to this entrance, M. Maspero remarked, that it is "situated behind a fallen rock, in an angle of the cliff a little way to the south-west of the temple of Dayr-el-Bahari, and is so cunningly contrived that one might pass it twenty times without noticing any outward sign of its existence. The ground rises considerably to the foot of the cliffs, and the mouth of the pit is about sixty metres above the level of the alluvial plain." Why this extreme care in preserving the mortal relics of the Theban dynasties? The gallery in the rock is not supposed to represent the original tomb of its once exalted occupants; the coffins were probably removed thither in time of war to preserve them from outrage by the hand of invaders. These troublemakers of Egypt are supposed to have been led by Cambyses, the son of Cyrus, who reduced the kingdom, and assumed the state of a

Pharaoh in the year B.C. 525. History shows how, in the spirit of an arrogant Persian conqueror, Cambyses wantonly injured the ancient national monuments, while he insulted the gods of the country, so that the priests would naturally be prompted to conceal their most cherished relics in some place of absolute safety. How well they succeeded we now know; and their ingenuity excites our admiration. The coffins and papyri were some of them ancient remains when first deposited in the gallery 2,400 years ago. The theory of M. Maspero, however, is somewhat different. He thinks the contents of the secret chamber were "first concealed in consequence of the great tomb robberies which took place during the reign of Rameses IX." He adds that, "Judging from the actual condition of the objects, it would seem that several mummies were already missing at the time of removal, their tombs having been pillaged, like those of the king and queen mentioned in the Abbot papyrus. . . . The transfer of these various sarcophagi has been made at different times, not far apart as to date; and evidently (the excavation having come to be regarded as a safe place of concealment) contemporary mummies continued to be deposited there for a considerable time." Each theory is plausible, and each may possibly be partially true.

But while popular interest chiefly centres in the mummies, these, in regard to numbers, at all events, constitute but a small portion of the furniture of the granite gallery. Placed by each corpse was an alabaster urn containing the heart and intestines of the dead. Then, besides 3,700 mortuary statues, there are 2,000 miscellaneous objects, some of which are of extraordinary interest. "One of the most remarkable relics," says one correspondent, "is an enormous leather tent, which bears the cartouche of King Pinotem of the twenty-first dynasty. This tent is in a wonderful state of preservation. The workmanship is beautiful. It is covered with hieroglyphs most carefully embroidered in red, green, and yellow leather. The colours are quite fresh and bright. In each corner is represented the royal vulture and stars." Hardly less important, as affording us a glimpse into the everyday official life of the Egypt of the Pharaohs, are the fifteen wigs of "frizzled and curled hair," nearly two feet high, and which may have been worn on state occasions by court grandees who flourished before the time of Moses. But really excelling everything else in value are the perfectly preserved papyri, one of which, when unrolled, measures considerably over a hundred feet in length, the text, if we may use the expression, being finely illustrated with illuminations.

All interested persons are eagerly anticipating the light which these rolls may throw on the incomplete page of Egyptian history, or even on the sacred narrative itself. Until one puts them to the test, we cannot measure their importance. The prophecy of Mariette Pasha might even come true by something being found in a papyrus which should "bring about a revolution in science." In any case the interest of people in England is thoroughly aroused; and this interest will be stimulated because two of the thirty-nine mummies discovered were, during their lifetime, associated with Cleopatra's Needle which now ornaments the Thames Embankment. These were Thothes III., fourth monarch of the eighteenth dynasty (about B.C. 1600) who ordered the pillar to be made; and Rameses II., third king of the nineteenth dynasty (about

B.C. 1333) who added several inscriptions to the column for the sake of glorifying himself. "These two monarchs now lie side by side in the Boulak Museum," remarks a Cairo correspondent; "and even the flowers and garlands which were placed in their coffins may to-day be seen encircling the masks which cover the faces of the deceased, just as they were left by the mourners over three thousand years ago." The inscriptions on the coffins are, in many instances, described as being "as bright and fresh as if the artists brush had touched them but yesterday;" while the flowers look as if they "had been plucked but a few months ago." The enamelled *papier maché* masks, with their porcelain eyes, help the beholder, in some measure, to realize what these Old World people were like when they inhabited Egypt in days so remote that history has well nigh forgotten them.

We have already stated that thirty-nine mummies have been discovered; and while all are either royal or priestly personages, twenty-six of the number have been identified. In our narrow limits it will be impossible to refer to each individually, but there are three or four of sufficient importance to demand particular attention.

Thothmes III., otherwise called the Great, on account of his commanding genius and military achievements, is still renowned as the most distinguished of the Pharaohs; and it is therefore the more to be regretted that his coffin should have been singled out for desecration by the organized band of robbers who existed in ancient Thebes. In the fifteenth century before Christ he succeeded Queen Hatshepu, who had reigned twenty-one years; but Thothmes contemptuously effaced his predecessor's name from the national monuments, substituting his own, and even calculating his own reign from the date of Hatshepu's accession. His reign was the era of war and conquest. "With the sole reign of Thothmes III.," remarks Mr. R. S. Poole, "a series of great expeditions begins, from the records of which we have great insight into the condition of Syria and Palestine about the fifteenth century B.C. The period of Thothmes III., is one of Aramœan supremacy, that of Rameses II. of Canaanite; together they well correspond to the age before the Israelite conquest, while the condition of the time of Rameses III. suits the latest age of the Judges." The reader will gaze with more absorbing interest on the mysterious looking pillar now gracing the Thames Embankment, when he realizes that the hieroglyphs commemorate the supposed glorious deeds of the illustrious Thothmes, after whom the column is not now even named. The mummy of the Great Pharaoh now lies in the Boulak Museum broken in three pieces, the coffin having been also badly used by the ancient thieves. There is, happily, no doubt as to his identity; for the inscriptions are un mutilated, and the text of a linen roll yet remains to be translated. What revelations may not this latter contain? In the meantime, while the world is waiting to hear news about ancient Egypt, all the fresher because it is over three thousand years old, what a commentary on human greatness do these marred remains of the once illustrious Thothmes present to all thoughtful people.

Of even more interest to Biblical students is the mummy of Rameses II., third monarch of the nineteenth dynasty, who reigned in the fourteenth century before Christ, and who was the Pharaoh of the

Hebrew captivity. While only one coffin out of three remains, this one is described as "a most graceful and animated specimen of sculpture, displaying, in all its purity, the firm and flowing lines of the period of the Egyptian Renaissance." A competent authority, whom we have previously quoted, says, "Rameses II. is, without doubt, the greatest figure in the long line of the Pharaohs, and at the same time he is the one of whose character we have the best idea. His early training was in war and government, for it cannot be a pure figure of speech by which the tablet found near Dakkeh, in Nubia, says that when he was but ten years old no monuments were executed without his orders."* In him we may, with some certainty, recognise the despot under whom the Jews were most rigorously oppressed, though the oppression probably begun in a former reign, just as the Exodus occurred in that which followed—the reign of Menptah. Rameses lived to be at least a century old, and he had one hundred and eleven sons, besides fifty-nine daughters.

These descendants were, of course, not of equal rank, as the children of the recognised Queen would alone be regarded as genuine heirs. This must be borne in mind while we stand beside the remains of that daughter of Pharaoh which now add interest to the collection in the Boulak Museum. In a recent letter Mr. A. Peake, who holds an official situation in Upper Egypt, thus refers to the mummy of this princess: "One of the most magnificent of the mummy cases is that containing the body of the King Rameses's daughter (possibly the identical lady who found Moses in the cradle among the bulrushes), which is in a most perfect state of preservation, looking, as it lies in its coffin, just as if it had only a few hours previously left the hands of the people whose duty it was to embalm and swathe it in its cloth. The coffin is most beautifully finished, and ornamented with colours in a sort of mosaic of precious stones." Did this royal woman live to see the plagues and the Exodus which are generally supposed to have taken place under her father's successor.

According to Professor Lepsius the thirty dynasties of ancient Egypt embrace a period ranging from the year B.C. 3892 to B.C. 340, the date of the second Persian conquest. M. Mariette starts from a point more than eleven hundred years earlier; but as these latter calculations carry us back to dim centuries before the creation of Adam we are not prepared to accept them. This ancient country was one of the richest corners of the Old World; and so it still remains, even after centuries of Turkish misrule have done about all that the power of man can do to crush all hope and enterprise out of the hearts of the people. Whether as an ancient or a modern country the land of the Pharaoh's has an interest for us of to-day second only to the interest attached to "those holy fields" of Palestine with which the annals of the Nile country are more or less associated. The wonderful discovery of ancient relics we have briefly referred to in this cursory sketch has come at a very opportune moment. In the arena of literature Egyptian chronology and history represent a very debatable land; and savants abroad as well as litterateurs at home are hoping to find many obscure points made plain by the rolls of papyri which have yet to be translated.

G. HOLDEN PIKE.

* R. S. Poole, *Encyc. Brit.*, ninth edition, Art Egypt.

A Sunday's Sojourn in Middle Europe.

BY W. H. TETLEY, DERBY.

To one who has spent a good many working Sundays in the Midlands of England, there was something at once interesting and suggestive in the thought of spending a holiday Sunday in the middle of Europe. Far, far away from all the customary claims of the Sabbath-day, shut up in an ancient city whose ramparts and towers wore a quaint and unfamiliar aspect, greeted with the early morning hours by strange sounds and unknown voices, and hearing above all the mellow tones of cathedral bells pulsing through the sultry air; what prospect could there be, one thought, of finding, either on Sunday or any other day, any room for comparison between English life on the banks of the Trent or the Derwent and Continental life on the banks of the Isar or the Pegnitz. It was not on the Isar, however, but by the Pegnitz, that this Sunday's sojourn began. There, in that "great imperial city" of the "days departed" which has been reared upon the banks of the Pegnitz, and which has been so fitly sung in modern verse as a

"Quaint old town of toil and traffic,
Quaint old town of art and song,"

it was my lot to pass the second Sunday of my midsummer outing.

It was comparatively early on Saturday evening when this Sunday's resting-place rose into view; and from the window of a Bavarian railway carriage I caught my first glimpse of Nuremberg. First impressions are not always satisfactory; and it was with some slight sense of disappointment that, as this haunt of memories from the middle ages came within the range of clearer vision, the eye was met by piles of modern buildings, and busy workshops, which appeared to be all alive with the callings and the customs of the nineteenth century. True, there was a cluster of ancient towers rising in the distance from the rock on which the old castle stands; while overshadowing the long streets and villa-dotted roads which seemed to encircle the city the bastions and embrasures of the old walls were distinctly visible: but for an approach to a mediæval city all the environment wore a very modern look, and suggested the conclusion that some of the dwarf cities of the German fatherland—of which, during the day's journey, flying glimpses had been afforded—might prefer a much stronger claim to a mediæval reputation. Quitting the railway station, however, and entering the city by a bridge across the deep dry moat, which leads to the Frauen Gate with its massive round tower, it soon becomes apparent that the nineteenth century has not yet left its mark upon Nuremberg. The "broad and stately streets," the "pointed gables," the high peaked roofs of the shops and houses, the splendid array of oriel windows, the rich diversity of architectural device, the imposing grace and beauty of innumerable public monuments, the sombre hues of the public buildings, and the old-world air which clung to the names of the streets and the bridges, all combined to assure you that the city of Albert Dürer, Hans Sachs, and Adam Krafft had not yet been disturbed by any modern municipal improvements, or rearranged and reconstructed by any zealous local authorities. Certainly, before the darkness fell and wrapped the city in its gloom, one saw that the march of modern progress had

commenced; for even within the weathered walls of Nuremberg the universal tramway was beginning to take possession of the principal thoroughfares, and by this time, in all likelihood, the tram-cars are rendering the thrifty burghers efficient service. Still that may be regarded as a very slight and harmless innovation, and Nuremberg may fairly hold its own as a wonderful city of a bygone age.

So I thought on the Sunday morning, as looking out of my chamber window I saw the tawny waters of the Pegnitz rushing past the garden wall of the hotel, and vanishing in the deep shadows of the Henkersteg, or "hangman's bridge," which connects the St. Lawrence side of the city with the old prisons, whose grim towers and strongly-barred windows were almost within speaking distance; and so I kept on thinking as during the course of the day experience on experience came crowding upon me. Out in the streets of Nuremberg the Sunday morning seemed to pass very quietly. The shops were closed, all business appeared to be suspended, and, save for the people going to church, there was a very welcome stillness as one sauntered leisurely along from bridge to bridge or fountain to fountain. The air was oppressively sultry, fierce sunlight blazed all over the city, and evil odours of an unknown strength and character made breathing anything but a luxury. It was quite a relief, after an hour's exploration, to turn into the reading room of the hotel, where an English church service was conducted—leaving the hot and noisome streets to the Lutherans bound for their own German services at St. Sebald's or St. Lawrence's. And what a memorable English church service it was. There, standing at a makeshift lectern, which looked a good deal like a lawyer's office desk, stood a surpliced clergyman of the Church of England, with a little reading table covered with a white tablecloth bearing a crimson cushion, and set back slightly to the left, as a sort of altar; while two or three things, strongly resembling long fender stools, upholstered in crimson cloth and yellow braid, were arranged on the floor to mark off a supposed chancel in this long narrow reading room. There were only nine people in the congregation when every worshipper was told, including a friend of the clergyman's who read the lessons, and a lady at the harmonium responsible for the musical part of the service who had a very limited and imperfect knowledge of English. Once during this year there were nineteen worshippers present at a service, and that was considered a magnificent congregation. To me the whole service was very uninteresting and dreary; but it was made specially memorable by a musical accident. Sometimes in a simple Nonconformist service we get a breakdown with the psalmody. Some rash and ill-starred precentor will try to wed a verse of a common metre hymn to the phrases of a long metre tune. The result is usually rather trying; but then there is no sense of incongruity occasioned by ecclesiastical upholstery or priestly vestments. But in this service at Nuremberg the officiating clergyman had announced the hymn

"Lord of the worlds above,
How pleasant and how fair
Thou dwellings of Thy love,
Thine earthly temples are!"

and the lady at the harmonium had selected a double common metre tune for it—the one usually sung to Bonar's hymn, "I heard the voice

of Jesus say"—and in spite of all the difficulties of fitting the words of the hymn to the tune, she managed to carry the first verse through to its close. Then came the clergyman and his friend to the rescue. The former, with evident concern, moved from the lectern to the instrument and began to whisper some explanation, while the latter, in deepest distress and mortification, began to turn over the leaves of the tune book that he might find the appropriate musical arrangement. Meanwhile the lady manifested a good deal of astonishment at the interruption, and was rather impatient under it. Then the minister and his friend had to give an audible apology, and after a good deal of talking and gesticulating got this lady to apprehend the gravity of the situation; and at length, after a considerable interval, in which the sense of embarrassment was pretty evenly distributed all over the room, the little congregation which had been mutely and woefully gazing on this scene of ecclesiastical confusion was once more started on its vocal exercises, and safely reached the end of its service of praise.

This service over, in company with my travelling companion I sallied forth again for another glance at the city. This time it was the St. Sebald's side of Nuremberg which had the preference. A few steps brought us to the plain looking house where Albert Dürer was born. There was the tablet over the broad old-fashioned gateway publishing the fact; and although on the day following, not far from the castle, I looked at a picturesque pile where Albert Dürer once lived and painted, which came a great deal nearer to my ideal of a home for this prince of German artists, yet it was not without a strangely mingled sense of wonder and veneration that I stood for a few minutes upon the pavement looking at the plain walls and windows of the homestead where "the evangelist of art" first saw the light of "the great imperial city" to which his name and his works have given a splendid fame.

Turning from Dürer's birthplace the blast of a military band fell upon our ears, and guided by its strains we soon found ourselves on the outskirts of a native throng before the residence of the chief military authority, for whose entertainment the band was discoursing its choice selections of martial music. Groups of soldiers were standing about, or mingling with the people in a kind of irregular promenade, while here and there the presence of a *gasthof*, or public house, was indicated by little companies of citizens being seated round the small tables standing outside, on which their foaming tankards of Bavarian beer rested while they laughed and chatted with one another. The quieter aspect of the earlier hour of the Sunday was not to be found here; and we retraced our steps with a quickened sense of appreciation for the restfulness of our English Sabbath.

Had we been at all superstitious we might have regarded the deepening gloom which was spreading itself over the heavens, and which for sometime had quenched their noontide splendour, as a visitation of wrath upon the city. One thing was quite clear, it meant the approach of a storm, from the fury of which it would be well for us to seek safe shelter. Scarcely had we got housed, and taken our seats at the dinner table, when the darkness so thickened that lights were brought to relieve the heavy shadows that were gathering so ominously around us. Nor had we long to wait for an explanation of the lurid gloom; one or

two sharp flashes of lightning, followed by one or two rattling peals of thunder, and then down came a terrific hail storm, exceeding in violence and destructiveness anything it had ever been my lot to see before, and not to be approached by anything within the memory of the present generation of Nuremberg citizens. It was simply appalling. From the black clouds which filled the whole horizon torrents of hail-stones as large as walnuts came battering down with a deafening roar that made conversation impossible, shouting a mockery, and even the roll of thunder inaudible. Some of these stones were even as large as a good sized peach or pear, and were as hard as ebony. They struck the creeping vines and plants which grew in the courtyard commanded by the windows of our dining room like so much grape-shot, tearing the leaves and tendrils to pieces, and in the space of a few minutes making a perfect wreck of the growth and beauty of years. As the fury of the downfall increased the tiles on the roofs and the outside woodwork were chipped and broken into fragments and splinters, while thick plate glass windows were shattered and smashed in every direction. For a terrible quarter of an hour the dinner table was deserted; all the guests seemed to be awestruck, and many of them fled away to the windowless side of the saloon for the sake of personal safety. The whole thing defies description, and even to one who saw it the memory of the scene seems incredible. There was the open space in the courtyard littered with broken tiles, bestrewn with shattered foliage, bespangled with fragments of glass, and white with snowy ridges of such hail-stones as might have fallen on Egypt when Pharaoh and his people were plagued for their rebellion. Scarcely a window in the hotel was spared, and when the storm was over, and once more the sun poured forth his summer radiance on the city, we found, in strolling through the streets and lanes, that if Nuremberg had been subject to half-an-hour's bombardment the ruin would hardly have been more widespread or disastrous. Wherever we looked broken windows confronted us, devastated gardens and broken trees lay around us, while heaps of hail were steaming and melting under the hot sunlight for several hours afterwards in the streets, and buildings of every degree had all, more or less, sustained visible damage from the storm.

What the effect of the storm was on the afternoon congregation at the St. Lawrence cathedral we had an opportunity of judging. Very few of the straight backed, strongly built, and in some instances, richly carved oak pews of the stately building were occupied. But it was interesting to follow the course of a Lutheran church service, to see the venerable pastor in the pulpit, and to hear him speaking freely and powerfully the word of God, though only now and then did we catch some word or phrase of the German tongue that we could understand. The repetition of the Lord's Prayer, with its abrupt German amen, sounded very strangely in my ears, and even one or two German chorales sung by the congregation, with full organ accompaniment, lost, through the harsh metallic voices of the singers, some of the sweetness which is associated with them in the service of sanctuaries at home. Still it was a solemn and impressive service. The vain mummeries of popery were absent. There was no stifling smell of incense; no clustering array of candles burning before some virgin shrine; no tinkling of bells, or processions of priests. No; the service was peaceful and orderly, an

appeal to the heart and to the intelligence of the auditory, and to a casual worshipper, "a wanderer from regions far away," it seemed to supply a quiet resting place where the Master's hallowing presence might be sought and found. I cannot pretend that the service was without its distractions. There were the beautifully stained glass windows of the choir, the walls and columns so curiously bedight with ancient armour and grotesquely emblazoned shields, while rising from the floor one saw that marvellous creation of Adam Krafft's—the House for the Host,

"A pix of sculpture rare,
Like the foamy sheaf of fountains, rising through the painted air."

Then, when the service was ended, there came a closer study of these artistic wonders, with a sight of Dürer's altar-piece, and a view of the famous group carved in wood by Veit Stoss representing the Salutation of the Angel, and at last a glimpse of all the wreck wrought by the hail storm in the panes of the superb rose window which strikes the admiring's eye above the grand western doorway where are so many "saints and bishops carved in stone."

With the idea of falling in with the closing of the service at St. Sebald's, we left the Gothic glories of St. Lawrence on the hill, not giving more than a cursory glance at the curious Tugend fountain with its crowd of bronze figures, which stands close by St. Lawrence's western portal, and hurrying across the town for the other notable Gothic structure. We were too late for the service, but we had free access to the building. There we beheld the two choirs, one to the east and the other to the west, with the central portion of the church looking so monumental of a perished age, and carrying our thoughts back to the thirteenth century, when it was built. All around us were the glorious examples of magnificent work done by the famous Nuremberg artists: here a canvass bearing the impress of Dürer's masterly strokes; there a gem of wood carving done by Stoss; yonder some sculptures which were struck into a semblance of living beauty by Krafft; and close by, St. Sebald's monument, a masterpiece in bronze by Peter Vischer, who, with his five sons, toiled for thirteen years at this task till the work was done. It was all very wonderful, and made one feel what infinite delight these middle age workmen must have taken in their labour when they could lavish upon it such tenderness of feeling, such power of brain, such skill of handiwork.

Time was still left us before the darkness fell to gain a few glimpses of other artistic wonders found within Nuremberg's walls. At one spot we gazed on the imposing statute of Hans Sachs, the cobbler poet; at another we were spellbound before the exquisite carving and sculpture of the "Beautiful Fountain;" now we were contemplating the massive beauty of a costly Jewish synagogue; and again we were captivated by a quaint piece of bronze work in the market place, which gave us another fountain in the image of a peasant carrying a goose under each arm, with each goose pouring forth from its open bill a stream of water into the open basin below. Before nightfall, too, we had climbed up the steep road leading to the ramparts of the castle, and from its lofty battlements we had sighted the Franconian Mountains, clothed with purple mists, and the broad Swiss vales stretching far away to those hilly regions beyond; and then, as the eventide began to close in upon

us, leaving a busy round of sight-seeing for the following day, we once more sought our place of abode, and rounded off the night with friendly talk about distant scenes so widely different from those with which that Sabbath had given us a passing acquaintance, thinking of friends and kindred, of their work and worship in Sabbath-keeping England, and cherishing in our hearts a great sense of thankfulness that, even at the sacrifice of mediæval memories and proud artistic glories, it was not our lot to spend many Sundays in the middle of Europe.

Mother's Half-hour with the Children.*

FOR THE YOUNG.

"I THINK we will begin with a little hymn to-night," said Mrs. Ware when she had drawn down the blinds and lit the gas, and made up the fire all ready for the pleasantest half-hour of the week; "and as we are going to finish our talk about the love of Jesus for children we cannot do better than sing 'Jesus loves me, this I know.'" Very heartily did the little congregation join in singing the precious truth. Even "Toddlekins" chimed in a word now and then. "Now," said Mrs. W., when the hymn was finished, "I have told you of two ways by which you may know whether people love children or not. What was the first?"

"By the way in which they talk about them," was the prompt reply.

"And the second?"

"By the way they treat them when in their company," was the answer.

"Right," said the mother, "but the best means of all for getting to know if people love children or not is, *by what they are willing to do for them*. I once heard a gentleman who had no children of his own say, 'We have no children of our own, but we have a great many nephews and nieces, and when they come to see us they are *a great deal of trouble*.' I remember also hearing a lady say, 'I could not do with children, for they are *always wanting something doing for them*.'" "

"I shouldn't like him or her for my father or mother," said Harry.

"But," said the little mother, "if you had been their very own little boy they would have loved you ever so."

"Perhaps so," said Mrs. Ware, "but there are some people who have children of their own who do not seem to love them at all. Some fathers spend nearly all their money at the public-house, and leave their little children without food or proper clothing. I was passing a public-house the other day, and saw a poor woman standing opposite, crying bitterly. I asked what was the matter, and she said, 'My husband has gone in yonder with thirty shillings in his pocket, and I went in to fetch him out and the landlord pushed me out, and I have had no food to-day, nor is there any in the house for the three children.'"

"O, isn't it dreadful, mother," said the eldest.

"It is indeed, dear; and I do hope the time will soon come when all the public-houses will be closed, for I have often heard people say of

* Continued from page 302.

both mothers and fathers that they would have been kind, loving parents, but for the drink. There are some people, however, who will do anything for children, and who seem as if they could never do enough."

"I know somebody like that," said four-years-old; and the look which he gave his mother told as plainly as words that he meant her.

"Can you tell me of a few things which your father and I do for you which prove that we love you?" asked Mrs. W.

"Yes," said one, "father works to earn money to keep us."

"And he bought me a doll," said Pet.

"And he rides me on his back," said four-years-old.

"And me," said "King Toddlekins" who could appreciate very thoroughly the love expressed in "wides on oor knee," or "on oor back."

"And you make our clothes, and get our food ready; and when we were all so ill, you and father sat up ever so many nights watching and attending to us," said another.

"You are quite sure, then, that father and I love you because of what we do for you?"

"Yes," was the prompt and earnest reply.

"Now," said the mother, "I want you to remember what Jesus has done for children, so that you may be quite sure that He loves them. Can you think of something which Jesus has done for children which proves that He loves them?"

"Yes," said Harry, "He died for us."

"You are right, Harry; but there is something else which I want you to think about for a minute before we speak of His death, and it is this—*He became a child*. Your father and I sometimes join in your games, and talk and act for a time as if we were children like yourselves, and nobody can do this very well and very heartily unless they love children very much, but then we do not *really become children*. But Jesus *really became a little child* in order to show children how to live, and so that they might feel that *He knows all about them*, and is thereby *all the better able to help them*. You know He lived in heaven before He came to earth; and He laid aside all the honour and the glory which He had there, and became a baby, and when He was old enough He began learning His letters and figures, and that 'horrid grammar,' as you sometimes call it, and Bible History, and other things, just as you have to learn them."

"Were His lessons ever hard, mother?" said Harry.

"And was His teacher ever cross?" asked another.

"Yes, dear, I think His lessons were not always easy; and, most likely, His teacher was cross with some of his pupils, if not with Jesus; and then, perhaps, he would not be as patient as at other times even with the good boys. Then, out of school hours, Jesus would run errands for His mother; and when He was strong enough fetch water from the spring, and collect the shavings and chips that lay round the bench ready for mother to light the fire and cook the food."

"O, mother," said the "little mother," "did Jesus do such things?"

"Yes dear; and sometimes, I think, He would rather have been at His book in a quiet corner by Himself, or strolling on the hills; but He

always tried to please others rather than Himself, if by so doing He could help them and do them good. Which of you can think of a little text which speaks of Jesus as not pleasing Himself?"

All the congregation were ready with a reply, and two or three repeated together the words, "for even Christ pleased not Himself."

"Then," Mrs. W. proceeded, "when He was old enough He began to learn His father's trade, and at first the saw and plane, and the heavy axe, would make blisters on His hands, and make Him very tired; but His parents were poor, and Jesus would be glad to earn something to help buy food and clothing, and so He worked hard, and learned as well and as quickly as possible. After a time, I think, Joseph died, and that from that time Jesus kept His mother. But be that as it may, you see He lived just such a life as you have to live, so that He might help you with your lessons, and work, and troubles."

"And did He play, mother," asked Harry.

"Yes, dear, I am sure He did; and so He is interested in your play, and loves to see you at it, if you play at the right time, and play fairly and kindly. Just think now. If our Queen could, and were willing, to become a baby again, to forget all she has ever learned, and to pass all through the pain and peril of infancy and childhood, so that she might the better help all the children in her dominions, would not that be a very wonderful proof of her love for them? And yet that would not be a thousandth part so wonderful as the coming of Jesus from heaven to be a child upon earth. We sing sometimes 'I'm glad my blessed Saviour became a child like me;' and I do not know of anything which should make children happier, or make them more certain that Jesus loves them, than to know that for their sakes He became a little child. But, as Harry said a few minutes since, He died for children. He died for all, and so He must have died for you and for all children. And I want you to remember that *He came on purpose to die*. People sometimes *risk* their life and lose it in trying to save others, but they do not mean to lose their life if they can help it. A person might plunge into the water to save another from drowning, or into a burning house to rescue some one from the flames, but he would mean to save the one in peril, and come out *alive*, and, if possible, *unhurt* himself. But Jesus had made up His mind to die for us before He came, and He kept His purpose before Him all the time, because He loved us. Let me tell you a story."

All eyes brightened at the prospect of a story, and the mother proceeded:—

"A vessel returning from California took fire just before reaching her destination. The shore was near, but the sea ran high, and the sharp pointed rocks were so numerous that it was useless for a boat to attempt to reach the ship. There was on board a man who had been successful at the mines, and had brought a considerable quantity of gold with him. He was a tall strong man, and a good swimmer, and he determined not to lose his life and the labour of years without a struggle, so he tied his gold round his waist, and was just about to plunge overboard, when he felt somebody touch him. On looking round he saw a little girl standing beside him who looked up into his face and said, 'If you please, sir, won't you try to save me?' He looked at the little thing and then at his gold. If he took her he must lose it; and if he saved

it she must be left behind. He hesitated, and the pleading voice was heard again, 'If you please, sir, won't you try to save me?' 'Yes, my dear, I will,' was the reply, and the gold was instantly flung upon the deck. 'Now,' said the man, stooping down, 'put your arms round my neck. Not so tightly—there—there, that will do.' And then he plunged with his precious burden into the sea, and struck out bravely for the land. Again and again he was beaten back by the violence of the waves. At length a huge wave bore him towards the shore. His head struck against a rock, and he was thrown senseless on the beach. The people on shore, who had been anxiously watching him, did all they could to restore him to animation; and when he at length opened his eyes, the first object he saw was the face of the little girl he had saved, full of gratitude and love to him who, at the sacrifice of his gold and the risk of his life, had saved her. But while he had, of set purpose, given up his *gold*, yet he did not mean to lose his *life*, nor did he lose it. But Christ gave up heaven itself for thirty-three years, and came here on purpose to die for us, and He did die the death of the cross."

Very solemn and quiet had the little congregation been during the telling of this story. Tears had stood in little eyes, and little lips had quivered at the thought of the little girl's peril and the brave man's kindness; and then came the earnest question—

"Do not my little people think that the brave man who saved her was worthy of her love? How, then, ought we to love Jesus? I hope all my darlings are learning to love Him; and then, another day, we shall all see some more proofs of His love when He calls us to live in the 'many mansions' which He is even now preparing for all who love Him. And now I think we shall have time to say little texts, and sing 'There is a green hill far away,' before you get ready for bed."

The texts are said, and the hymn is sung, and the younger ones retire to rest more certain than ever that Jesus loves them; while the mother, from her heart, commends them and the absent ones to Him who, though the King of kings, became a little child, and who died for us, even the death of the cross.

W. EVANS.

Life is Fading.

LIFE is fading, swiftly fading;
Death strides on with rapid tread;
Clouds the brightest rays are shading;
Soon the living will be dead.

Sunshine giveth place to shadow;
Joy is banished in life's pain;
And the ties we prize most dearly,
Severed soon are grasped in vain.

Do not brightest dreams of future
Vanish when they are most sweet?
Have not castles reared in fancy
All been dashed low at our feet?

Voices that once cheered our circle,
Are they not now hushed in death?
Have not chilling blasts of winter
Blighted fond hopes by a breath?

Nought is certain, nought abiding;
Change marks each eventful day;
But our footsteps God is guiding—
He will ne'er our trust betray.

Thro' each day life's scenes are changing,
And we sink with fear oppressed;
God's kind hand is *all* arranging,
And HE knoweth what is best.

Shall we doubt, because our spirit
Faints beneath the heavy load?
No! with faith that trusts more fully,
Bear the stroke and kiss the rod.

Soon shall scatter all earth's shadows;
Soon on heaven's eternal shore
We shall sing the song triumphant,
Safe with Christ for evermore.

R. J. HOLLOWAY.

The Lord's Prayer: "Evil" or "The Evil One"?

THE paper on this point by Mr. W. R. Stevenson in the *Magazine* for October is interesting and instructive; but I do not think it does full justice to the Revised Version, nor can I attach to his objections the weight which the writer believes they carry. The topic itself is attractive, and in presenting some thoughts upon it, I will, first, review Mr. Stevenson's objections, and then state for the new rendering reasons which I conceive to be stronger than the reasons against it. The only question is—to which side does the balance of argument incline?

I. Mr. Stevenson's objections are three, and I will take them in the order he follows.

1. He objects that the Lord's hearers would not have been likely to take the words *lou poneerou* in a personal sense, such an epithet as "the Evil One" never having been before applied to Satan. It is proverbially hard to prove a universal negative; and I am not aware that in this instance any proof is offered. What we do know—and very pertinent is the fact—that our Lord did apply to Satan this epithet of "the Evil One," and why may He not have done it here? Besides, though the phrase might be new, the hearers might readily apprehend its personal reference, as it is the well-known tendency of the Oriental mind to invest all modes of activity with a personal character or origin. Eastern audiences do not take kindly to abstract ideas; and if our Lord spoke in Greek, I venture to affirm that the phrase *lou poneerou* would be much more likely to suggest to His hearers an evil person than moral evil in general as opposed to moral goodness. This objection is, therefore, in my estimation, a reason for the altered version.

2. Mr. Stevenson objects that "a daily prayer having reference to deliverance from Satan seems scarcely in accordance with the spirit of the Christian system;" and he adds that Christians are said to be delivered from the powers of darkness. But this objection vanishes when the prayer is regarded, as I think it is rightly and generally regarded, as one for deliverance in the sense of exemption from evil or the Evil One, not of extrication from its or his grasp. Temptation and deliverance are here referred to in direct connection, as if to remind us that the Lord was tempted yet delivered from the power of the Evil One: hence we are taught to pray, "Lead us not"—*i.e.*, suffer us not to be led by providential events—"into temptation, but"—tempted or untempted—"deliver us from the Evil One"—the Arch-tempter, "so that we may not be made subject to his will." Mr. Stevenson fails, too, to note, that his objection to "Evil One" applies equally to "evil." Christians are said to be delivered from sin; "they cannot sin," is St. John's strong expression; and why, then, pray for deliverance from sin? Indeed, in so far as men are subject to evil they are subject to the Evil One. This objection, therefore, is either self-destructive, or it is founded on an erroneous conception of the purport of the prayer.

3. Mr. Stevenson objects that according to a form of prayer preserved in the Talmud, deliverance from many kinds of evil was prayed for by the Jews. But the Talmud is a large reservoir of traditional drift-lore, the dates of which are altogether unfixed; and this particular

prayer may not be as old as the time of Christ. It is a pure assumption that He knew of it, or intended to refer to it; and if He had intended to embody into one clause its allusions to various forms of evil, it is just as probable that He would have used the plural "evils" or "evil things." The Talmud prayer ends with a petition for protection from Satan; and (assuming our Lord's knowledge of it and reference to it) where is the improbability that He selected the closing petition as substantially embracing all the rest! Moral evil is to the Christian the only real evil, and in scripture Satan represents that evil in its most intense and aggressive form.

These are Mr. Stevenson's three objections to the Revised rendering. The first I claim as a reason in its favour; the second is an argument against both renderings or neither; and the third rests on a series of assumptions, none of which can be proved, and all of which, if proved, would not constitute ground of any valid objection.

It is to be observed that besides these objections to the Revised Version rendering, Mr. Stevenson does not advance any distinct and definite reasons for the old rendering; probably because none were present to his mind.

II. In assigning reasons for the new rendering, I have to examine Mr. Stevenson's criticisms of the only two which he adduces. The first of these is Dr. Weymouth's rule that *apo* is used where deliverance is from a person, and *ek* where it is from a thing or condition. Here *apo* is used, and consequently deliverance from a person (the Evil One) is intended. Mr. Stevenson does not deny the rule, but urges that St. Matthew (or someone bearing his name!) is rather unclassical in his use of prepositions. The only evidence offered is that where Mark and Luke use *ek* Matthew uses *apo*, though *apo* is really correct but not equally precise. This is really treating St. Matthew too badly, and since he is not present to enter his protest I do it for him.

As to Dr. Weymouth's rule, I may say that if applicable to this passage it would settle the whole question; for it would be totally opposed to the first principle of criticism to suppose a grammatical error in order to escape from an unpleasant conclusion. I am, however, bound to confess that I do not think Dr. Weymouth's rule here applies. Its application is limited to cases where the deliverance is from a condition or power of evil, and not where the deliverance is one of exemption from possible evil. Having corresponded with Dr. Weymouth on the point, I have his authority for this statement. In reply to a question, founded on this distinction, Dr. Weymouth is pleased to say—"Your question is both ingenious and relevant; and I incline to think (with some confidence) that deliverance from evil, that is 'not encircling,' but impending, would be expressed with *apo*." Hence the use of *apo* in this passage does not decide the reading of "evil" or "Evil One," but leaves the phrase critically where it was—open to either rendering. I may also point out that this distinction wipes away the supposed exceptions to the rule cited by Mr. Stevenson; for they are cases of deliverance from coming under the power of evil, and, therefore, *apo* is "classically" correct.

Mr. Stevenson is hard upon Bishop Ellicott because he refers to Origen, &c., as belonging to the primitive church. But the real force

of the argument is not blunted by Mr. Stevenson's correction of the Bishop's chronology. It is a fact, I take it, that the oldest and greatest of the Greek expositors who refer to the passage interpret the phrase (*lou poneerou*) as signifying "the Evil One." In this interpretation they doubtless expressed the opinion of the Eastern church of their several times; and I cannot but believe that on this account, as well as on account of their own eminence and their perfect acquaintance with the niceties of the Greek language, their unanimity is an argument of substantial value. Had their unanimity been in favour of "evil," I rather imagine that Mr. Stevenson's estimate of it would have been somewhat higher.

If I may now briefly state my own views I would admit that (as Dr. Weymouth's rule fails to apply) there is no philological reason for one rendering rather than for the other. Whatever reason there may be for preferring one rendering to the other must arise from collateral considerations; and these, so far as I can perceive, are nearly all in favour of "the Evil One" as compared with "evil." For the latter I can only imagine one argument, viz., that the Lord wished us to pray for deliverance from evil of all kinds—so that "evil" is here a sort of collective name. But the evil is moral evil—the Christian not being justified in praying *unconditionally* against material or temporal evils,—and moral evil is ever in scripture connected with the power of the Evil One.

Briefly, then, the reasons for the rendering "Evil One" are—

1. Mr. Stevenson's first objection to it—the meaning which the first hearers might be supposed to attach to it. He thinks they would be disposed to construe *lou poneerou* as "evil." I think they would refer it to a personal agency. He gives no reason for his opinion; my reason is that the Eastern mind is singularly prone to attach the idea of personality to all forms of evil; diseases and calamities being generally ascribed to the agency of malignant beings.

2. The Lord applies to Satan this very title of "the Evil One"—in the Authorized Version "the Wicked One,"—and so John, who had drunk into the spirit of the Lord's style, uses the same description when speaking of the Devil.

3. The connection of thought, "Lead us not into temptation," expresses aversion from evil action and that which may dispose to evil action. But though we may not seek evil, but seek to avert it, evil, as represented by the Evil One, may seek us; and so the thought is extended and completed by praying that we may be delivered from him also, the chief tempter and enemy of men, who goes about seeking to destroy.

4. The chief and, as it seems to me, the preponderent reason lies in the scriptural view of the relation of Satan to the redeeming work of Christ. In a so-called scientific age, which seeks to find causes for anything outside the region of the spiritual, the force of this argument is apt to be overlooked. In its fulness it can only be estimated by transferring ourselves to the really primitive age. To that age, and to Christ and His apostles, Satan was no shimmering phantom, but a terrific reality—concentrating in himself moral evil and immoral force in their largest sweep. Christ speaks of him as the head of a kingdom

the rival of His own—as lying in wait to snatch the good seed out of human hearts—as the father of lies and liars—as the Prince of this world—as the Evil One (*ho poneeros*)—as His own tremendous antagonist whom He beheld falling, as lightning falls from the aerial heavens—and as desiring to have Peter, the boldest of His followers, to sift him as wheat. St. Paul follows in the same line of thought and expression, describing Satan as the god of this world, reigning in the hearts of the disobedient as God reigns in the hearts of the obedient—as the Prince of the powers of the air and of darkness—and as the hurler of fiery darts, against which believers are to bear “above all” the shield of faith for their defence. St. Peter, having felt his fangs, refers to him as the adversary of the saints, going about as a roaring lion seeking whom he may devour, and against whom they must be constantly vigilant, as he once was not. St. John adverts to him under the name of the Evil or Wicked One, whose power is only limited by the greater power of the Holy One, whose loyal followers he cannot touch so as to injure.

Such conceptions as these must be vividly present to us before we are in a state of mind to judge correctly as to the probability of a petition for deliverance from Satan being included in the Lord's Prayer. With such vivid conceptions in our minds, I do not think we shall feel such a petition improbable; but, on the contrary, I think the probability of it will be felt to be so strong as, in a case of doubtful grammatical construction, to determine for us the intended meaning. Nor is it necessary, as Mr. Stevenson seems to imagine, to suppose that a sort of omnipresence and omnipotence is thereby ascribed to Satan.

The scripture view of “the Devil” (always referred to in the singular number) is not that of a solitary spirit, however terrible, but of a leader of a multitudinous host, of which he is their representative, so that what is done by them may be said to be done by him. Prayer for deliverance from him thus becomes prayer for deliverance from all the spirits who acknowledge and resemble him. Such a prayer is one for protection from moral evil in all its external and aggressive forms—these forms being necessarily personal, as it is neither scriptural nor philosophical to conceive of evil as existing in other than moral and responsible beings. But these forms of evil, including the Evil One, are not omnipotent. So far from this, an appeal to the only Omnipotent against all the machinations of evil beings will avail—

“And Satan trembles when he sees
The weakest saint upon his knees.”

This very petition, “Deliver us from the Evil One,” is both a confession of his power and a security against it; a security never forfeited or impaired, except through want of vigilance and thought.

DAWSON BUENS.

A HIGHER ALLEGIANCE.

ONCE at Stockholm, Jenny Lind was requested to sing on the Sabbath, at the King's Palace, on the occasion of some great festival. She refused; and the King called personally upon her—in itself a high honour—and as her Sovereign, commanded her attendance. Her reply was, “There is a higher King, Sire, to whom I owe my first allegiance.” And she peremptorily refused to be present.

College Reform.

NONCONFORMIST Colleges take their special character from the circumstances in which they originated. Excluded from the English universities, candidates for the ministry amongst Nonconformists had to seek other means of training. Continental universities seem to have been at first resorted to; even old General Baptist ministers, like Joseph Morris and Dr. John Gale, were educated at Leyden and Amsterdam. But "academies," as they were called, were also opened at home in which good men, like Philip Doddridge, of Northampton, and Dan Taylor, of London, received, under their care and tuition, young men who had been called to the ministry of the word. Especially intended for the study of the Biblical languages and of theology and homiletics, it was a necessity which could not then be avoided that classical, mathematical, and philosophical subjects should find place in the curriculum of these institutions. Indeed, the entire training of the students had to be prosecuted under one or two tutors, and in the course of two or three years.

The system was confessedly imperfect and provisional, and should national seats of learning ever be open and accessible to Nonconformists must certainly undergo revision. It is not in grammars and manuals of classical languages, nor in handbooks of logic and mathematics, that we look for denominationalism, or that the tutors of denominational colleges should find their special work. The secular part of a minister's training may appropriately be sought elsewhere than within the walls of a theological institution. But hitherto this has been hardly practicable, except in special cases, and the changes that the last few years have brought have not yet become sufficiently general and effective to enable us to say that the impracticability is entirely removed. Nevertheless, the ancient universities of Cambridge and Oxford are now open to Nonconformists, university colleges are established in London, in Manchester, in Bristol, Leeds, and elsewhere, and now at length in Nottingham; while all over the land the "Education Act" has furnished facilities of preliminary training such as did not formerly exist in England. *Are our Nonconformist Colleges to take no note of all this, and to perpetuate a state of things the necessity for which, if not passed already, is fast passing away?*

In any reconstruction or readjustment of our college system we look to the Congregationalists to take the initiative. Our brethren have always stood at the head of the Nonconformists of England in educational advantages and general learning; their colleges are numerous, and possess large resources. It is not surprising, then, that for four or five years the question of College Reform has been considered and discussed in connection with the meetings of the Congregational Union. The Report of the Colleges' Reform Committee, presented at the Manchester meeting last month, is in many respects an able and exhaustive document. It recites and reaffirms resolutions already laid before the assembly a year ago, urging the separation of the general course of training, "the curriculum of arts," from the special, "the theological curriculum;" the limitation, as soon as possible, of their own colleges to their special function as places of theological learning; the free use by the students, under due supervision, of University College, London; Owen's College, Manchester; Yorkshire College, Leeds, and, where desirable, of Oxford and Cambridge and the Scottish

universities: and the further raising of the standard of examination for entrance to their colleges. The Report also states that it would be an unjustifiable waste of time and energy and funds to perpetuate in their own colleges a provision for secular teaching in the midst of an increasing national supply of it; and that it would be of the greatest benefit to ministers in their student-life, at some period of it, to mix with young men who are preparing for other callings, and thus to learn to know mankind as well as books. Moreover, as a last enforcement of its proposals, the Report suggests means to stimulate the interest of the churches in ministerial education, that it may never be forgotten that "the obligation to provide and train a Christian ministry is the obligation of the churches—college committees and professors being only the instruments by which the churches fulfil it"—and that "unless the churches recognize and fulfil their responsibilities in relation to the supply and the training of their own ministry, not only will reform be impossible, but retrogression is certain."

It will be seen, then, that the change suggested as a most needful College Reform is the adoption, as far as possible, of the system adopted in Scotland, where the facilities of university training have long been open to the people, and where denominational Colleges are Theological Halls, while the course of study in classics, logic, mathematics, and philosophy, is taken at the national seats of learning. It is gratifying to the writer of this article, himself once a student at a Scottish university, to remember that nine or ten years ago when some, in his judgment most unwise, rearrangement of Baptist colleges was proposed, he forwarded a letter to the Committee of the Baptist Union in which the Scotch system was proposed as the ideal to work for, and the recommendations of the Congregational Union Colleges' Reform Committee were substantially anticipated. It will also be gratifying to the General Baptist churches, and especially to those who feel the deepest interest in the welfare of the College, to know that the changes affecting our own College, resolved upon at the Association at Norwich, are upon the lines of the reform already begun at several of the Nonconformist Colleges, notably Lancashire Independent College and Bristol Baptist College, while at the same time these changes are exactly in harmony with the spirit, and to some extent with the letter, of the Report of the Congregational Union Colleges' Reform Committee. The aim, in the removal to Nottingham, is to confine the teaching of the College more and more to the special subjects a Christian minister is expected to study, viz., the Biblical Languages; Biblical Criticism and Exegesis; Theology (Biblical, Historical, and Systematic); Church History; Homiletics; while general subjects are relegated to the competent staff of professors the University College at Nottingham supplies. In this way the College will take an important step in readjusting itself to the altered condition of things in the educational world; the students will reap the benefit of educational advantages placed providentially at our doors; and the churches will see with satisfaction their own denominational College devoting its full strength to the special subjects a denominational College exists to teach.

Some other considerations are too ably stated in the "Report" to be overlooked. "The assigning of more specific subjects to our Professors of Divinity would be a great relief to them, as well as a means to more

efficient teaching. The full titles of some of our professors, if recited, would awaken wonder, not simply at the professors, 'that one small head could carry all they know,' but also at the ingenuity of Committees in providing for over-wrought brains that recreation which comes from change of work. That there have been theological scholars among us of no mean reputation does not approve the system: it simply shows that there are men who defy any system to depress their vivacity and waste their powers. It is the part of wise managers, however, to provide against waste; and this is especially incumbent upon us when the material in danger of being squandered is the precious gift of sanctified human faculty, and the cause which will suffer is God's service in the Christian ministry." . . . "The recognition and fulfilment of these responsibilities are claimed from the churches, not that our professors may lead an idler life, but that they may devote their powers to the cultivation of the noblest learning. The Christian ministry is not a refuge for the less advantaged, nor a platform for the favourites of fortune; it is an ordinance by which the church fulfils her functions as teacher, helper, and guide of men; it is one of the channels, the most conspicuous one, through which men receive the inspirations of the living Lord. Pastors and churches should be on the watch for men endowed with the spiritual graces and gifts for such a work, and should call them to it; pressing the supreme claims of the service on the highly advantaged, encouraging the poorly favoured to seek to fit themselves for it." . . . "Private beneficence may find here an attractive and fruitful sphere of service."

Nothing need be added: nothing can be added to such wise and weighty words but the injunction to give them the attentive and earnest practical heed their intrinsic truth and importance render fitting.

THOMAS GOADBY.

Garfield and Young Men's Debating Societies.

THE Debating Society, also, interested James (President Garfield) very much; it was the first he had ever become acquainted with. The principal recommended it highly as a means of self-culture, and James accepted his recommendation as sound and pertinent. He engaged in debate hesitatingly at first, as if he had grave doubts of his ability in that direction; but he soon learned to value the Society above many of his academical privileges. The trial of his powers in debate disclosed a facility within him that he had not dreamed of. He possessed a ready command of language, could easily express his thoughts upon any question under discussion, and was really eloquent for one so ungainly in personal appearance. He studied each question before the club as he would study a lesson in algebra, determined to master it. He could usually find books in the library that afforded him essential aid in preparing for debates, so that he appeared before the school always well posted upon the subject. His familiarity with them often evoked remarks of surprise from both scholars and teacher. It was here, probably, that he laid the foundation for that remarkable ability in debate that distinguished him in Congress during the last fifteen years. He began by preparing himself thoroughly for every discussion, and that practice continued with him to the last. It made him one of the most prompt, brilliant, and eloquent disputants in the national legislature.

It was not strange that James won enviable notoriety in the Debating Society of the Geauga Academy. The debates became important and attractive to the whole school because he was a disputant. Scholars hung upon his lips, as since the listening multitude have been charmed by his eloquence. Teachers and pupils began very soon to predict for him a brilliant future as a public speaker. In their surprise and admiration of the young orator they forgot the jean trousers that were too short for his limbs by four inches.—From "*Log Cabin to White House*," by *W. M. Thayer*. *Hodder & Stoughton*.

The Late Mr. William Deacon.

THE reputation of the "Deacons of Barton" has extended beyond the quiet Leicestershire village in which they were born and the neighbourhoods in which they lived and served their Lord and Master. The late Mr. Samuel Deacon, of Barton Fabis, had five sons, all of whom became, in due course, members and deacons of Baptist churches. Of these, four have now departed to their eternal rest, leaving but one, Mr. Thomas Deacon, who is still connected with the church at Barton, to mourn the loss of his honoured brothers.

Good and true men were the "Deacons of Barton"—men of stature and strength, but of remarkable gentleness and kindness of heart, "given to hospitality," faithful servants to the churches, friends to their ministers, and affectionate to all. The removal of four such men, one by one, has been a serious loss to the Baptist churches in which they were deacons, and to the denomination generally.

The late Mr. William Deacon was for forty-three years a member and for twenty years a deacon and a treasurer of the Baptist church at Kingston-on-Thames, Surrey. He was a singularly modest and retiring man, a devout and humble Christian, and of remarkable sweetness of temper and disposition. There are to-day few members of our churches in the country parts of Surrey and Middlesex who do not remember "the good grey head," the massive and towering form, and withal the kind and hearty greetings of our deceased friend.

Mr. W. Deacon was born at Barton Fabis in the year 1807. In 1835 he settled upon a farm at New Hampton, Middlesex, where he lived and toiled under varying circumstances for the long period of forty-seven years. In the year 1837 our friend attended a service held in a cottage near his house, where a blind man, a Mr. Keene, preached a sermon from Psalm cxix. 117—"Hold thou me up, and I shall be safe"—and the service was blessed to the conversion of his soul. Shortly afterwards (Oct., 1838) Mr. Deacon—then a young man—was baptized, and joined the church at Kingston-on-Thames, to which church he remained true and devoted to the day of his death. He has been known to grieve over some (of whom better things might have been expected) who, because of distance from the chapel, had sacrificed principles and seceded to more "fashionable" denominations; but although he resided some three miles from his chapel he was regular and punctual in his attendance until laid aside by his last illness. In 1861 Mr. Deacon was elected to the office of a deacon and a treasurer of the church, positions which he faithfully filled and adorned for twenty years. He was tenderly attached to his minister, and showed him every kindness, and was beloved and venerated by him in return. By his brother officers in the church and by all the members, but especially by the young people and the children, he was looked up to as to a father and a friend. He lived to see the beautiful and commodious chapel and schools, which had been erected during his diaconate, entirely freed from debt. This gave him great joy.

His last illness began a few weeks before his death, during which he seemed to hold near and happy communion with his Saviour. A few days before his decease he said to his minister, "I feel I am a poor unworthy sinner, just trusting in the merits of Jesus. What should I do now if I had not that finished work of Christ to rest in?" On the morning of August 23rd he had an apoplectic seizure, after which he remained in an unconscious and painless condition until about five o'clock the following morning, when, surrounded by his beloved family, he peacefully "entered into rest."

He was buried on Monday, 29th August, in the Twickenham cemetery, where, just twelve years before, the remains of his loved and devoted wife had been laid. The service was conducted by his bereaved pastor, the Rev. H. Bayley. All the deacons and many of the members of the church at Kingston were present, and a large crowd of sympathizing friends from the whole neighbourhood. On Sunday evening, Sept. 4, Mr. Bayley preached the funeral sermon to a large congregation, from the text, "And Enoch walked with God: and he was not; for God took him"—Gen. v. 24. HENRY BAYLEY.

Our College Soiree.

A NUMEROUS attendance gathered at the Annual Soiree at Chilwell on Sept. the 22nd, in spite of heavily descending rain. The Rev. DAWSON BURNS, M.A., took the chair, and said there was quite as much necessity for the College as ever, and it would be a symptom of death in the denomination should the Institution fail. Mr. GOADBY, the President of the College, welcomed the visitors, and spoke of the future of the Institution.

Mr. ROBINSON (senior student) pointed out the benefit which the denomination derived through the College, and showed that the greater success of the Institution rested with the churches, by the cultivation of an earnest and practical College spirit, the result of which would be an exceedingly careful selection of men, and a greater interest for the College in their prayers. He wished the churches would have special prayer meetings for the College, because they were old-fashioned enough to believe that the students would be more spiritually-minded, and a mightier power for good, if they had a greater interest in the prayers of the churches. And this strong sympathy with the College and its work was the certain promise of denominational prosperity, for the students would be filled with a thorough denominational spirit, and would labour hard to further the work of its institutions.

Rev. E. H. JACKSON, of Louth, said the necessity for an educated ministry was greater than ever. About forty or fifty years ago almost any "dry stick" could stand up and speak. Twenty minutes out of three quarters of an hour were not unfrequently occupied in stock phrases, such as, "so to speak," "as it were," and "oh, that it might be so;" but it will not do now. It used to be taken for granted that a man had a right to speak because he was in the pulpit; but now a man only has a right to go into the pulpit because he has something to say.

Rev. W. EVANS, of Leicester (Secretary), remarked that there were two ways of treating a somewhat feeble child. One was to neglect it, and let it grow strong by itself if it could; and the other was to bestow upon it greater care and attention than upon the stronger members of the family. This latter method generally succeeded better than the former; and in connection with the College, which was at present the weakest member of the denominational family, he thought if this treatment were applied it would soon grow strong and vigorous.

The Revs. E. Stevenson and W. Dyson conducted the devotional service of the evening.

The Association Bazaar.

THE following letter has been sent to Pastors or Secretaries of the churches of the denomination:—

Dear Sir,—In view of the Grand Bazaar to be held at Derby during the Association in June next, may we rely on you to bring the subject before the ladies of your church, at the earliest possible opportunity?

We are perfectly sure that if you will fairly lay this case before them, our sisters will enter heartily into the work as did "the women that were wise-hearted" in the time of Moses. Stress should be laid upon the following points:

1. The Home Mission has never yet had a Bazaar.
2. The Home Mission has hitherto drawn less from the resources of our churches than any other Institution.
3. The Home Mission, therefore, has strong claims upon the sympathies of contributing churches, and it has exceptionally strong claims upon those churches which have not yet been able to send annual collections.
4. The Home Mission by this Bazaar puts it within the power of every church, without exception, to render help, because *the Bazaar is for the sale of anything which human beings need to buy*, from articles costing a penny to such as cost many pounds.

Will you be good enough to bring the matter before your friends, and take steps to organize the working power of the church, with a view to securing the best results?

As soon as you can do it, we are anxious to be favoured with the name and address of some member of your church, with whom we may correspond till the work is finished. If you will appoint a lady as your correspondent, Mrs. CLIFFORD and Mrs. FLETCHER will be happy to enter into communication with her.

Of course it is not our intention that the gentlemen should be overlooked; we have simply given the ladies their rightful place, and we feel sure that when they begin their preparations we shall through them obtain the co-operation of all, so that "every man and woman" whose heart is willing shall "bring for all manner of work." (Ex. xxxv. 29.)

Two things, therefore, we ask of you at this stage.

1. That you will, in the most effective way, make known to your church and congregation that the Association Bazaar for Home Mission work will be held at Derby, during the third week in June, 1882, and press all who can help in any way to give the matter their most generous consideration.

2. That you will, within a month at longest, return the enclosed post card, with the name and address of some lady or gentleman (lady preferred) to whom we may make all needful communications, and we beg of you to do this, even if your people cannot begin working just at present.

Yours sincerely,

322, Commercial Road, E., Oct., 1881.

J. CLIFFORD, } Hon. Secs.
J. FLETCHER, }

Haven Green Chapel, Ealing.

SUNDAY, October 9, 1881, was a day to be marked with a white stone in the history of this new and hopeful church. On that day the newly-elected pastor, the Rev. Charles Clark, commenced his ministry under circumstances full of cheer and promise. The large, earnest, expectant congregation which gathered to welcome the new pastor fully justified the highest hopes we had indulged.

The subject of the morning sermon, drawn from Colossians i. 25—7, was the Christian ministry, its character and accomplishment. It was presented, the preacher said, not as a picture of what he expected to realize, except in the most distant and subordinate degree, but as an enlightened and vigorous conception of the ministerial character and work. It was shown that the true ministry is a stewardship and a testimony—a dispensation of God given to man for man, and involving the safe custody and the publication of facts. The two principal facts dwelt upon were the Incarnation and the Sacrifice of Christ, which are the keystones of the Christian system. The sermon closed with a glowing eulogium on Paul as the model evangelist, missionary, and pastor, and with an earnest appeal to the people to sustain, by their sympathies, prayers, and hearty co-operation, the man whom they had called to serve among them in the gospel.

In the evening the largest congregation we have ever had assembled in the chapel; the spacious area was completely filled, and the galleries presented a goodly show. Mr. Clark preached from Hebrews xii. 2.

On the following Tuesday a service was held for the formation of the church in accordance with the provisions of the trust deed. J. Clifford presided, and briefly described the nature and characteristics of the New Testament church, recited "the faith" of General Baptists, and the conditions of membership in the Haven Green church. Forty persons united in forming this infant community, and subsequently signed their names in the Church Book. Mr. Clark, the pastor, concluded by administering the Lord's Supper.

Brethren, pray for us, that we may have grace to do the work which has fallen to us, and that the word of the Lord may have free course and be glorified.

Scraps from the Editor's Waste-Basket.

I. HAVE YOU SEEN THE ALMANACK FOR 1882? It is ready, and waiting for you. One of our local preachers says, "It is widely distributed in our families all over this district. We are looking for it with high expectation." A Sunday school superintendent says, "I always present the Almanack to each of our Sunday school teachers, and I think it is better than ever." It is the General Baptist Directory. Get it, and let it direct you. SEE ADVT!!

II. ARE OUR CHAPELS FILLED? IF NOT, WHY NOT?—The unused and half-used places of worship in the overcrowded cities and towns of the land is one of the most distressing problems we have to face. Even those who attend do not gain so much good as they would from a closer and more compact assembly. The gains of common sympathy are diminished; and the inspirations of actual fellowship are weakened. The preacher is checked, and his enthusiasms are repressed. A small chapel well filled is immeasurably preferable to a large one with ghastly wastes of wood, and frigid gaps of vacuity. The *Newcastle and Liverpool Press* has rendered good service to the church of the present by taking a *census* of attendance, in view of the visits of the Church Congress and the Diocesan Conference. Think of it! In forty-nine Liverpool churches, capable of seating 43,509 persons, only 11,855 persons were present at successive Sunday morning services. The *Times* may well say that the Church of the *Present* is the question of the hour, rather than the Church of the Future. What are we doing? Are ministers preaching at *every* service up to their *best*? Are the stewards and worshippers diffusing a feeling of welcome amongst visitors? Is there a wise effort made to win the outsiders?

III. A CAPITAL OFFER TO THE CHURCHES IN THE SOUTH.—My friend Mr. E. Cayford tells me he will give £20 to our HOME MISSION FUNDS on two conditions. The first is that the churches of the SOUTHERN CONFERENCE contribute not less than £100 this year. Last year they raised £69. The second condition I can take care of. It concerns me only. The first I confidently leave in the hands of the churches. We can easily raise £30 more if those who have done nothing will do something, and those who have done well will do better. I have told Mr. Cayford to consider his £20 as ours forthwith; for most assuredly we will have them. The Southern churches will look to this *instantly*. Will not some

friend set up a similar magnet in the *East*, and another in *Warwickshire*, and a third in *Cheshire*? Of course *Lancashire and Yorkshire*, which has always been second in the scale of contributions, will look out and *keep* its place; whilst the *Midlanders* will push forward so that they may not lose their crown.

IV. PRESIDENT GARFIELD'S RELIGIOUS ASSOCIATIONS.—Our friend, Mr. Thomas Cook, of Leicester, has written the following in correction of rumours on this subject:—"Two days ago I was astonished by reading in your *Daily Mercury* a statement made by Dr. Laird Collier to the effect that President Garfield was a member of a community of 'Unitarian Baptists,' generally known as 'Disciples.' For many years I have had some acquaintance with the people amongst whom Alexander Campbell was the most conspicuous minister and teacher, who, whatever may be their peculiar views on Baptism, were never, to my knowledge, represented as Unitarians. When I was in Richmond, five years ago, a Convention of Disciples was being held, and the 'Regular Baptists' of the city freely opened their churches and pulpits to the ministers of the Disciples, and I had the pleasure of hearing one of their leading ministers preach a powerful gospel sermon in the first Baptist church of the city—a city famous for Baptists of the Calvinistic school, who are exceedingly tenacious on matters of orthodoxy, and who would be very unlikely to admit Unitarian teachers to their pulpits. Since that time I have received regularly the *Religious Herald* of Richmond, one of the leading Baptist newspapers of the South, in which frequent allusion has been made to the peculiar baptismal views of the Disciples, but I never saw them charged with Unitarianism, either in the *Herald* or five other representative Baptist papers which I get regularly. I guess the 'Bible Christians' and the 'Plymouth Brethren' of England most nearly resemble the 'Disciples' to whom President Garfield was attached. But this matter shall be investigated. Dr. Laird Collier's statement shall be sent to the *Examiner* and *Chronicle* of New York, the *National Baptist* of Philadelphia, the *Religious Herald* of Richmond, the *Standard* of Chicago, and the *Watchman* of Boston, each of which papers will be asked what they have to say on the subject."

V. ERRATA.—We deeply regret the following errors on page 390. Col. 2, line 5, for Mr. G. Loyley read *the chairman*; line 13, for secretary read *Association*.

Reviews.

HOURS WITH THE BIBLE; OR, THE SCRIPTURE IN THE LIGHT OF MODERN DISCOVERY AND KNOWLEDGE. By Cunningham Geikie, D.D. S. W. Partridge & Co. Price 6s.

OUR readers will rejoice to know that a third volume of this erudite and interesting work follows so soon upon the second. Such valuable additions to our knowledge of, and gains from, the word of God cannot come too fast. This *third* volume covers the period from Samson to Solomon in Israel's annals; a period in which the nation develops the chief forces of its life, and carries them up to perfection; and, alas! the period in which that fell decay, which finally destroys the nation, makes its appearance.

Dr. Geikie seems to us to have surpassed his previous work in this volume. Immense stores of information, verified and illuminated by the latest research, are given in a style of captivating lucidity and quiet strength. Errors in the translation of the Old Testament, and mistakes in exposition, are exposed; and much improved readings and interpretations are supplied. Effective illustrations and capital indices add to the charms and usefulness of a book which is sure to deepen a love for God's word, and a knowledge of His work for all men, through His people, Israel.

The leaders of Israel—Samson, Eli, Samuel, David, and Solomon—live again in these glowing pages. They are real men doing a real work, never failing to rouse our sympathies and to identify us with their fortunes. Prophetism, that unique Hebrew element, is described with accuracy and fulness, in its rise, characteristics, functions, methods of work, and agency in the development of the life and mission of Israel. Never was David, the shepherd, the outlaw, the king, the poet, and man, portrayed with finer skill or a truer historical spirit; or the reign of his son sketched and described in the same compass with more thoroughness and comprehensiveness, felicity of language and illustration, and clear apprehension of its spiritual significance. These "Hours with the Bible" will make a work of the highest rank, and of the most extended service.

WILLIAM CAREY. By James Culross, L.D. *Hodder & Stoughton*. Price 2/6.

DR. CULROSS guides the reader through the familiar scenes of the great missionary's self-sacrificing and devoted life

with winning simplicity, unpretending skill, and true sympathy. It is an old story simply and clearly told. The man appears "in his habit as he lived," and thought, and felt, and worked. There is no gushing eulogy, no empty rhetoric, no missionary platform platitudes, but a true and simple account of Carey's life and work, given in Carey's spirit. We believe Carey himself does not object to it; and as proof that that is a signal merit, we have Carey's words, in his last illness, to Alexander Duff, the Scotch missionary. "Mr. Duff," said he, "you have been speaking about Dr. Carey, Dr. Carey; when I am gone, say nothing about Dr. Carey—speak about Dr. Carey's Saviour."

HUGH MCNEILE, AND REFORMATION TRUTH. By Rev. Charles Bullock, B.D. "Home Words" Publishing Office.

DEAN MCNEILE was, for a long time, one of the most notable leaders of the Evangelical party of the Church of England, and exercised a salutary and powerful influence not only in promoting the union and efficiency of that party, but also in repelling the invasion of Romanism. In Liverpool and the surrounding district he was especially well known; and this second city of the kingdom owes him a large debt of gratitude, and the church of which he was a distinguished member owes him a larger and fuller biography. Mr. Bullock's story is too brief, far too brief, to exert its legitimate influence on his readers. Interesting and valuable as far as it goes, yet it inadequately portrays the character and career of the active, enthusiastic, useful, and devoted Hugh McNeile. The bulk of this volume is occupied by a fine exposition of "Reformation Truth;" a statement of the characteristics of Romanism and Protestantism, given 35 years ago as a lecture in Exeter Hall, but most timely, stimulating and helpful in the controversies which agitate the nation and the world to-day. The war against Popery is not finished: and by this book Dr. McNeile, though dead, may yet contribute to show the tactics and diminish the force of the enemy.

THE BIBLICAL MUSEUM. By J. C. Gray. *Stock*. Price 5s.

WE heartily congratulate Mr. Gray on the completion of his valuable "Museum" of the scriptures of the Old and New Testaments. It consists of fifteen volumes; ten for the older portion of the Bible,

and five for the newer, and forms a most useful repository of concise exposition, homiletical suggestion, illustrative citation, luminous anecdote, and carefully gathered and arranged information. "Twelve thousand" outlines of sermons, "twelve thousand" authentic anecdotes, apothegms, parables, etc., "thirty-six thousand" scripture references, "twenty-one thousand" marginal quotations, form a store of material of unequalled range and variety, and almost of formidable fulness. The facilities for utilizing to the uttermost this ineffable wealth are greatly increased by the lengthy and well arranged indices that occur in this concluding volume. Our churches would do well to supply the "local preachers' library" with these volumes; and hearers would be gainers if our ministers had them on their shelves.

OLD TESTAMENT HISTORY OF REDEMPTION. Lectures by Dr. Franz Delitzsch. Translated by Prof. S. I. Curtis. *Edinburgh: T. & T. Clark.* Price 5s.

No historical theme outside that of the four gospels, surpasses in depth, range, and intensity of interest that of the entire divine preparation for the redemption of man by the incarnation and sacrifice of the Lord Jesus Christ, as it is suggestively delineated in the scriptures of the Old Testament. It includes the "history of Israel;" its patriarchal, kingly, and prophetic eras, its times of prosperity and joy, and of exile and hope; but it also precedes that history, and carries us to the primitive "beginning," even to the earliest expression of the idea of the Lamb slain from before the foundation of the world.

The mental and spiritual equipment for treating such a theme is of an order few men reach; but of the splendid competency of Dr. Delitzsch, no one conversant with his work, can doubt. His wide and accurate scholarship, his Hebraic sympathies and culture, his keen insight, and power of forcible expression are widely known, and they have been used with such effect in this volume, as to give us by far the best outline of this subject we have ever seen. The book abounds in brilliant, far-reaching, and suggestive hints; in sentences that photograph a man, or a scene, and explain his or its, relation to the redeeming work of God; in epithets full of that vivid characterization which throws a ray of light across a book, or supplies a key to a whole paragraph. Indeed, as a brief exposition of the history of Redemption in the Old Testament it is unquestionably unrivalled.

THE CHURCH OF THE FUTURE. By Dr. Allon. Price 6d.

REMINISCENCES OF CONGREGATIONALISM FIFTY YEARS AGO. By Dr. Stoughton. Price 1s. *Hodder & Stoughton.*

Two of the most interesting and valuable products of the Jubilee of the Congregational Union just celebrated at Manchester. Dr. Allon's address is masterly in the highest degree. It is lucid and forcible in conception. A defence of faith; it is vitally in advance of much of the current but worn out theological thinking of the day. A protest against rationalizing extremes, it is itself strongly rationalistic in its tests and in its conclusions. A discourse on the church of the future; it describes fully the attributes and qualities of the best churches of the present.

Dr. Stoughton's reminiscences are exquisitely charming. The pictures of the workers of the past are drawn by a loving hand with much skill and effectiveness.

THIRZA; OR, THE ATTRACTIVE POWER OF THE CROSS. By Elizabeth M. Lloyd. *E. Stock.* Price 1s.

This is a story of the conversion of a Jewess, and illustrates the wonderful influence of early teaching and impressions upon the subsequent growth and development of character. The child is allowed, in her earliest childhood, to attend a Christian school, and there imbibed Christian ideas which, though suppressed for years, ultimately exert their force, and issue in her conversion to Christianity, and also in that of her father. It is a capital little book, and both parents and children will find great interest in perusing its pages. R. C.

THE CHART SYSTEM OF STUDYING AND TEACHING S. S. LESSONS. By the Rev. A. H. Munro. *J. Walker & Co., Faringdon Street.*

This is an unpretentious but a most helpful effort. It only covers forty-four pages, but it is replete with suggestions of real wisdom and plans of wide utility. Our Sunday school teachers should send for it. They will find, after a vigorous endeavour to master its conceptions, that their work is easier, its acceptance more certain, and its results more enduring. Students in "Normal" classes will reap considerable advantage from its perusal.

THE HERALD OF MERCY. *Morgan & Scott.* Price 1s.

THIS "monthly messenger for humble homes" was originated by the evangelist, Duncana Matheson, and is conducted

with much wisdom, tact, and energy by his successors. The illustrations are eloquent; they make a welcome certain. Anecdote—apt, striking, and well-pointed—abounds; and mercy, the divine mercy to men, is throughout the "Herald's" charming theme. Tract societies ought to use it freely.

CERTAINTY IN RELIGION. By Edward White. *Stock.*

We were glad to see a *second* edition of this brief but most helpful treatment of the tone and teaching of the New Testament scriptures. So able a book is sure to bring rest to many troubled minds, and be a messenger of peace to the perplexed. Men whose temperament and environment make doubt a chronic enfeeblement should breathe the bracing air of these pages.

LE NOUVEAU TESTAMENT DE NOTRE SEIGNEUR JESUS CHRIST. LE VOYAGE DU CHRETIEN. Par J. Bunyan. *Stock.*
THESE are cheap illustrated editions of the New Testament and of "Pilgrim's Progress" in French. The type of the New Testament is small but clear; the illustrations are not of a high order; but they will be helpful to the readers for whom they are intended.

THE PREACHER'S ANALYST. Conducted by the Rev. J. J. Bird, B.A. *Stock.*

THE issue for September is by far the best of this serial that has been sent us. Its quality uniformly takes a higher range than usual: and its contents are well adapted to stimulate, sustain, and nourish the power of the preacher. It is issued at fourpence a month.

Church Register.

Information should be sent by the 16th of the month to 51, Porchester Road, Westbourne Park, London, W.

CHURCHES.

EAST KIRKBY.—Rev. C. Payne, of Louth, delivered his popular lecture "Life in the United States," Sept. 27, to a large audience. Mr. W. Garner presided. Proceeds, £9 5s.

PACKINGTON.—Oct. 2, sermons were preached by the pastor, Rev. C. Clarke, B.A. On the following day a public tea meeting was held, the trays being given. After tea Mr. Hiram Coltman, of Loughborough, presided, and addresses were delivered by Rev. S. Rixon, and Messrs. Prout, F. Mantle, and the pastor. The chapel was tastefully decorated with the fruits and flowers of the season. Proceeds, £11 8s. 4d., the amount required to defray the cost of repairing the warming apparatus, which had been much injured by last winter's severe frosts.

SHEFFIELD.—We are glad to report that we have commenced to use **UNFERMENTED WINE** at the Lord's Supper, and have every faith in the change being productive of good.

On Sept. 29, we opened a "Band of Hope" in connection with our Sunday school. We were much cheered by the attendance and the proceedings, and are looking forward for "greater things."

STALYBRIDGE.—A very interesting meeting of the members composing the church and congregation was held on Oct. 12th. Tea was provided, and after tea addresses were delivered by Revs. W. Evans (Leicester), E. K. Evorott (Gorton),

S. Skingle (Retford)—all former ministers of the church—and the deacons. The pastor, Rev. C. Rushby, occupied the chair.

TODMORDEN, Mount Olivet.—A sale of work has just been held, (Mr. Elias Barker, of Bank View, opening it,) for the reduction of the debt of £190 on the premises. The style was that of an Old English Market, and it was most effective. Over £100 were obtained from purchases and in premises.

WENDOVER.—Through the kindness of London friends of the pastor, Rev. J. H. Callaway, the church and congregation were welcomed to a "family tea," Oct. 6. A pleasant evening was spent, and a lecture on President Garfield was given by the pastor. Heartiest thanks were accorded to the estimable friends to whom we are indebted for this enjoyable gathering.

CHAPEL ANNIVERSARIES.

BRAMPTON, Hunts.—Anniversary services were held at Union Chapel, Sept. 28. Rev. W. J. Avery preached in the afternoon. Tea and public meeting. Mr. Waddington, of Huntingdon, presided. Addresses by Revs. W. J. Avery, G. Brown, and W. Hood, jun., (pastor), and Messrs. R. Cater and Roaney of Huntingdon.

CLAYTON.—Anniversary, Sept. 25th. Preacher, Rev. W. Hambly, pastor. Collections, £13 1s.

FLEET.—Oct. 9, 10, chapel anniversary and harvest thanksgiving. Sermons on the Sunday by the pastor. Addresses after tea on the Monday by Mr. W. Dennis (chairman), Revs. J. C. Jones, M.A., G. Towler, J. Howard, and Mr. Atton, of Spalding. Good congregations and good collections, £14 12s. The most successful services held for several years. One particularly interesting feature of the Monday meeting was the rich and tasty show of all kinds of fruit, vegetables, corn, etc., the sale of which, afterwards, realized £1 13s. 10d.

GAMBRON.—On Monday, Sept. 26, and in connection with the anniversary of the chapel, four men, three of them middle-aged, were baptized in the river *Idle* by the pastor, the Rev. S. Skingle, and at the same spot where the great historic "Dan" Taylor was baptized, after walking from the neighbourhood of Halifax, Feb. 12, 1768. A most interesting service was held at the river's side, and after tea Mr. J. Newbold, of Lincoln, presided at a crowded meeting in the new chapel, who added to his other kindnesses that of a clock for the use of the new chapel. The meeting was most enthusiastic, and the day most memorable.

HITCHIN.—Anniversary services Oct. 9. Preacher, Rev. E. W. Cantrell. Monday, Oct. 10. Chairman, Mr. G. Norton, of Barnet. Speakers, Revs. J. Fletcher, E. W. Cantrell, R. Nobbs, Mr. R. Johnson, Mr. T. R. Johnson. Proceeds, £37 8s. 3d.

LONDON, Church Street.—October 9th Preachers, Revs. Dawson Burns, M.A., and R. P. Cook. Oct. 12th, the annual tea meeting was held in the lecture hall, after which the PUBLIC RECOGNITION of the Rev. R. P. Cook as pastor of the church took place. Rev. Dawson Burns, M.A., presided. Rev. J. Batey offered prayer. Addresses were given by Revs. Drs. Underwood and Angus, J. Clifford, J. Fletcher, G. W. M'Cree, R. P. Cook, and Messrs. Brayne and Waland, officers of the church. The attendance was large, the meeting enthusiastic, and Mr. Cook, who brings with him a clear record of patient, wise, and good work at Nantwich, is welcomed to his new duties by most cheering signs of coming prosperity.

LONDON, Commercial Road.—The sixtieth anniversary was celebrated, Oct. 9, Rev. J. Clifford, M.A., preaching in the morning, and Rev. J. Fletcher in the evening. The tea meeting on the 11th was well attended, and the trays were all given. The pastor presided at the public meeting, in the absence of B. Walker, Esq., and reported steady spiritual and financial progress in the affairs of the church. The Revs. W. H. Smith, R. P.

Cook, and Messrs. W. Quiney and T. Grigsby, gave earnest and practical addresses. It was reported that the special effort of the year, in raising over £160 for painting and improving the building, only needed one more collection to crown it with success. The collection was made, and the church is thus left free to enter upon still further improvements.

LONDON, Praed Street.—Oct. 16 and 17. Preachers, Revs. J. Fletcher and W. J. Avery. Public tea meeting on Monday, after which Rev. W. J. Avery took the chair, and Revs. C. Clark, J. Clifford, R. P. Cook, and J. P. Chapman, and Messrs. J. Burleigh and W. Morgan, gave addresses. The collections were slightly in advance of last year. £100 are still needed for the organ and the Chapel Renovation Funds. Who will help?

LONDON, Westbourne Park.—Sept. 28. Preacher, J. Clifford. Soirée on the 29th. Proceeds, £100.

LOUTH, Eastgate.—Sept. 25th, anniversary sermons were preached by Rev. T. Goadby, B.A. On the following day a public tea was held, after which addresses were delivered by Revs. T. Goadby, B.A., W. Orton, and C. Payne, and by Councillors Longbottom and Burton. Proceeds, about £12. During the year our resident membership has increased twenty per cent. Our finances have not shown any shrinkage on account of hard times. We have, however, "room" for more worshippers, and "room" for improvement in our various departments of church work.

STALYBRIDGE.—Preacher, Rev. Charles Clark, of Haven Green, Ealing. On Sept. 19, Mr. Clark lectured on "The Tower of London." J. F. Cheetham, Esq., M.P., presided. Collections, £48 15s.

SCHOOLS.

DERBY, St. Mary's Gate.—Seventy-first anniversary, Oct. 9. Preachers, Revs. G. Hainsworth, M.A., and G. H. Button. Collections, £32.

MINISTERIAL.

BENNETT, MR. G. H., now a student of University College, London, is open for preaching engagements. His address is, 16, Maryland Road, Harrow Road, London, W.

BENTLEY, REV. J., of Allerton, has received and accepted an invitation to the pastorate of the church at Ely Place, Wisbech.

COOK, REV. R. P., preached his farewell sermon at NANTWICH, Sept. 24. On the Monday following a farewell meeting was

held, Mr. Councillor Pedley presiding. Messrs. Forey, Blount, W. Johnson, A. Jones, and H. Brown, gave addresses of heartfelt regret at Mr. Cook's removal, and of cordial good wishes for his prosperity in his new field of labour. A purse of twenty guineas was presented to Mr. and Mrs. Cook as a token of the love of the people. A Nantwich paper says, "Mr. Cook, during his stay of over nine years in the town, has not let his natural abilities go to rust. Eloquent as a pulpit and platform orator, he has yet found time to devote his attention to many matters for the public weal. No one was a harder worker in the cause of total abstinence, his idea being, as he characteristically expressed it, not to blame the victim of the traffic in drink, but the trade itself. As a Vice-President of the Cocoa House Company, he was ever ready to help on the good work; while as Secretary of the Bible Society it is admitted on all hands that he was most efficient. But his services to the Liberal cause, too, must not be forgotten. Blamed, probably, by fanatical Tories, he saw no harm in combining Christianity with citizenship, and was always foremost in support of the party of progress. As he stated the other night, he ceased not to be a man to become a minister; the manly and Christian attributes were conjoint and commixed. The loss of Mr. Cook will be, on many grounds, felt at Nantwich."

STEVENSON, REV. T. R.—We are very glad to report that our friend, the Rev. T. R. Stevenson, has accepted the invitation to the pastorate of St. MARY'S GATE, DERBY, and will commence his work on the first Sunday in November. A thousand welcomes to the pastor, and increasing joy and success to the church!

UNDERWOOD, REV. DR., has removed to *Derby Road, Burton-on-Trent*, for the sake of being of more service to the infant church in Parker Street.

BAPTISMS.

ASHBY-DE-LA-ZOUCH.—Oct. 12, seven, by C. Clark.

CLAYTON.—Eight, by W. Hamby.

DERBY, *Osmaston Road*.—Sept. 28, six, by W. H. Tetley.

DEWSEBURY.—Sept. 29, three, by G. Eales.

EAST KIRKBY.—Five, by Mr. G. Robinson. One a Primitive Methodist, and one a Wesleyan.

GREAT GRIMSEY.—Oct. 16, one, by W. Orton.

LONDON, *Commercial Road*.—Three, by J. Fletcher.

LONDON, *Præd Street, etc.*—Seven.

MARKET HARBOURGH.—Four, by W. Cotes.

NOTTINGHAM, *Old Basford*.—Three, by J. Alcorn.

PETERBOROUGH.—Two, by T. Barrass.

MARRIAGES.

MORELL—KIRKMAN.—Sept. 9th, at the Congregational Church, Addison Street, Nottingham, by the Rev. Charles Clark, assisted by the Rev. W. R. Stevenson, M.A., (uncles of the bride,) Stephen Lewis Morell, of Nottingham, to Clara Emma, older daughter of the late William Kirkman, of Catters Lodge, Heather, Leicestershire.

OBITUARIES.

CRABTREE, MRS. BETTY, wife of Benjamin Crabtree, died at West Vale, Oct. 10th, 1881, aged thirty five. She was baptized at North Parade, Halifax, before the formation of the church at West Vale, and was one of the number formed into a church at West Vale, Sept. 2nd, 1871. Her's was a cheerful, consistent, devoted, Christian life. Bright is the testimony she has left her sorrowing friends in respect to her eternal inheritance and reward. "We shall miss her smiles," said a scholar in our Sunday school, when praying for her recovery; and one could not but remember how much more we shall miss. It is natural to ask, "Why die the good so early, why?" but we bow to the Divine will, for our loss is her gain. "She hath done what she could."
J. T. ROBERTS.

NEEDHAM, ELIZABETH, fell asleep in Jesus on Feb. 14, aged seventy-five, having been a consistent member at Arnold for thirty years. She was most regular in her attendance at God's house, and has left a bright testimony behind her that she has gone to be with Jesus, which is far better. Mr. J. Burton preached a memorial sermon from 2 Tim. iv. 7.

SMITH, MARTHA, departed this life May 26, 1881, aged fifty. She had been a faithful member of the church at Arnold for nearly twenty years. Her remains were interred, by the Rev. R. F. Griffiths, in the G. B. burial ground.

WOOTTON.—On the 26th of Sept. passed away, after a long illness, endured with much patience, Mr. Robert Wootton, builder, who had been for many years identified with our church and schools at Kegworth, aged fifty-seven years. By diligence and perseverance he had climbed high on the hill of knowledge both sacred and secular. His thoughts lingered much in the history of his Saviour, and he had, in consequence thereof, an extensive acquaintance with Him. In some branches of scientific knowledge very few persons excelled him. His varied reading, combined with a retentive memory, made his company always interesting and instructive. His end, like his life, was calm and serene. A large concourse of people gathered at his funeral. A memorial sermon was preached by Rev. W. A. Davies from 1 Cor. xv. 19.
W. J. A. DAVIES.

WOOD, SARAH REBECCA, the eldest daughter of Mr. and Mrs. Samuel Lane, was born at Tydd St. Mary's, near Wisbech, Aug. 9, 1834, and departed this life at Comingsby, May 16, 1881. The Lanes here are an old and much respected G. B. family; and on her parents removing to this neighbourhood she attended, with them, the pastorate of the late Rev. Goo. Judd, by whom she was baptized and received into the church when quite young. Well disposed, and serious from her childhood, her conversion was a gradual work; but the evidences of her piety were clear and satisfactory. She was adorned with sobriety. She loved the sanctuary. No greater privation or disappointment could she suffer than be prevented from uniting in its services both on the Lord's-day and week evenings. Her conversation always showed the religious character of her thoughts and feelings. "For ever with the Lord."
W. JARROLD.

THE
MISSIONARY OBSERVER.

NOVEMBER, 1881.

Appeal for Sunday School Rooms, Cuttack.

In continuation of the Appeal which appeared in the *Observer* for *October*, we have received the following from our beloved brother, Dr. Buckley. In a letter dated Cuttack, August 30th, he writes:—

“We hope the circular sent a fortnight ago will not be overlooked. The Oriya Sunday School was established in January, 1874, and the English Sunday School in the following year. We may add that, from the beginning, special religious instruction has always been given on the Lord’s-day in the Orphanages; but the importance of a Sunday School for native Christian children was strongly felt, and not less so of one for European and Eurasian children. Both have prospered beyond all our expectations; but the inconvenience of conducting them in the Mission Chapel is very great; and as the numbers happily increase, the inconvenience is increasingly felt. The following subscriptions have already been promised at Cuttack:—

	<i>Rupees.</i>
A Friend	5,000
J. Macmillan Esq. (2 years at 10 rupees per month)	240
F. Bond, Esq.	200
J. Buckley (12 months at 10 rupees)	120
W. Miller	100
W. Brooks	50

5,710

Will all our friends who can help us without diminishing their ordinary subscriptions to the Mission remember this good work? God has stirred up the heart of one liberal friend to promise half the amount required: it is a noble and generous offer, and ought to be nobly responded to. Surely there should be no difficulty in raising the other half. Friends of Sabbath Schools, think of us and help us. The translation of *Isaiah xxxii. 8*, reads in my old Bible, ‘The liberal man will devise of liberal things, and *he will continue his liberality.*’”

At a meeting of the Committee of the Society held at Derby, Sept., 29th, when the above Appeal was read, it was **RESOLVED**—

“That we learn with pleasure of the proposed erection of Sunday School Rooms in Cuttack; that we most heartily commend the object to the sympathy and support of friends interested in the instruction of the young in India; and that a circular be addressed to our ministers and churches, with the earnest request that they will at once adopt measures for raising the sum required.”

In support of the above Appeal, and as showing the urgent necessity which exists for Christian instruction, it may be stated—

1st.—That in British India (according to Dr. HUNTER*) there are 67,000,000 of children under twelve years of age; besides these there are probably 15,000,000 in the Native States.

*Vide Imperial Gazetteer, Vol. IV., Appendix IV., p. 707.

2nd.—That in the Government and Mission schools combined the number of scholars is less than 2,000,000.

3rd.—That from the Government schools the Bible is excluded, so that there are, at least, 66,000,000 of children for whom no scriptural is provided, or including the Native States, 81,000,000.

4th.—That in Orissa (a country as large and populous as Ireland and Scotland united) with 20,000 villages, averaging from 300 to 400 inhabitants, no provision whatever is made for the spiritual instruction of the young, excepting by the above Society, and that of the Free Baptists in America.

From the above facts we think it will be evident that the object is worthy of the most liberal support. We trust, therefore, that the Appeal will meet with a prompt and generous response, and that our friends in Orissa will soon be cheered by knowing that the amount required has been raised.

Contributions should be sent to the Secretary—unless more convenient to send to the Treasurer—and distinct from the ordinary contributions to the Mission. Several sums have been already received which (along with others we hope to receive) will be acknowledged next month.

The Secretary will be happy to forward copies of this circular on application.

On behalf of the Committee,

Crompton Street, Derby, October, 1881.

W. HILL, *Secretary.*

Missionary Committee Meeting.

At a meeting of the Committee, held at Sacheverel Street School-room, Derby, Sept. 29th, the following Minutes, among others, were passed :

1. FURLOUGH OF MR. AND MRS. BROOKS.—Resolved: "That we most cordially comply with the request of Mr. Brooks to return to England on furlough during the next cold season; and that we shall be prepared to give to him, and his beloved wife, a most hearty welcome."

2. MISS BARRASS.—The Committee having been informed that Miss Barrass, of Peterborough (daughter of Rev. T. Barrass), was about to proceed to Orissa under the auspices of the "*Society for Promoting Female Education in the East*," but to labour in connection with our Mission, it was resolved :

"That we receive this information with great pleasure; wish Miss Barrass God's richest blessing in her important work; and most affectionately commend her to the brethren and sisters in Orissa."

NOTE.—Miss Barrass expects to sail for Calcutta, on November 14th, in the British India Company's Steamer "*India*." All will pray that she may have a prosperous voyage.

DEATH OF REV. DR. MANNING.—Resolved: "That we tender to the Committee and Officers of the Religious Tract Society our deep sympathy in the great loss which this Society has sustained through the decease of Dr. Manning; express our high appreciation of the valuable services which, in various ways, he has been able to render to the cause of Christ; and pray that the Society may be greatly blessed in its efforts to diffuse a pure literature throughout the world."

A Bible Tour in Italy.*

BY REV. N. H. SHAW.

ONE tall well-dressed man, whose appearance I did not much like, followed us and kept watch on us everywhere. Wherever we stopped he was sure to pass, casting a stealthy glance, as if he wanted to know something without being known. We took him for a spy, but we were too quick for the priests, as our work was done before they had time to hinder it, although we found, next morning, near our lodging, some epistles torn up and strewn in the road.

A crowd followed us everywhere, clamouring for our tracts long after we had judged it prudent to not give any more. On reaching our lodgings we had to pass through a wide entry, abominably filthy, and darker, of course, than even outside. We heard a noise just as we were striking a match, which, I thought, was caused by one of our party stumbling over something, and the light in that instant revealed a large stone against the wall, as large as a man's two fists. "Come here, Mr. Shaw, quick!" said Mr. Wall, as he turned the corner towards the staircase. We all followed him, asking, "You don't mean to say that that stone was thrown at us?" "Yes it was," was the reply. We climbed the indescribably dirty stairs, in which were one or two holes through which the leg might have easily slipped, to our great damage, but for care in the ascent, and at last reached a room at the top of the house which was, perhaps, the best room to be had in the town. It contained three windows, through one of which all dirty water had to be thrown unceremoniously into the street below; three beds, one of which was for two persons; and the walls were adorned with gaudy Madonnas, saints, and crucifixes. The floor, of course, was brick, but seemed to have been recently swept. Under a table, which supported a barrel of wine tapped ready for drinking, sat a hen over a number of eggs in a basket, but we did not raise any objection to her sharing the room with us.

Being very tired we augured for ourselves a good night of repose as soon as we could get our room cleared of other people; but we reckoned without our host. I am much tempted to describe fully, and as it deserves, that memorable night, but I forbear for two reasons—firstly, because it would take too much time and space; and, secondly, because some of my readers would think I exag-

gerated, and others that I had forgotten the sacredness of my vocation and was qualifying for the post of correspondent to *Punch*. I will only, therefore, just hint at what I cannot describe. First there was the discovery that we were locked in, followed by the thumping and bawling at the door which were necessary in order to get the door unlocked and the key on our side of it. Then the awful noise of rats over our heads (the wooden roof being low, and having here and there holes in it)—the assertion of one of our number that the savage creatures were actually in his bed—the manifest presence of other creatures "too numerous to mention" in all the beds—the daring of one another to the perilous task of getting up to light the lamp—the banging and scratching of some creature at the door—the voices of persons who presumably were sitting up all night to watch us, and the occasional squeak of a chick, followed by a clucking of satisfaction on the part of the happy mother under the table—these, and other events of the night, I can only thus hint at.

It so happened that I had had only three hours in bed the previous night, for which reason I slept in spite of everything for about a couple of hours, but I doubt if my companions had half an hour's sleep all the night. That night's loss of sleep was a considerable hindrance to us in our tour, taking off the wheels from the chariot of our energies, and suggesting a hint for the modern Inquisition should it be revived in our days, but our sense of the humorous in it all supported us,—it was *dreadfully* amusing.

Next morning we were off between six and seven o'clock to Licenza, a miserable collection of houses, where we sold two or three Testaments only, there not being many people at home, and very few of those who were could read. We affixed some scripture illustrations to the walls of the little Osteria or Inn, and sending back our conveyance with Signor Legrand to Tivoli, Mr. Wall, Mr. Walker, and the writer, having engaged a man to help us with our luggage, started on a walk up the mountains to Orvigno.

It was a most laborious climb, the road being rough, and the heat excessive, but after three and a half hours our journey was accomplished. On entering Orvigno, I observed our man throw a note to the first man he saw, and we think it not

improbable that this note was to inform the priests of our mission.

A wash, a rest on some tables, and a meal, brought us to the hour most convenient to begin operations, viz., when the labourers are returning from the fields.

We soon sold a goodly number of Testaments; but having learned that the priests were aware of our effort, and had sent round instructions that the books must be delivered up to them to be burnt, we ceased to give away tracts and portions of the Scriptures, except in rare cases, although we were followed by crowds of young people importuning us to give them, and some of them even offering us *soldi* for the epistles.

At night the priests spoke against us in the churches, but unfortunately we did not know this until told by a wedding party next day. The wedding had taken place between one and two o'clock in the morning, and on the evening previous the bride had obtained a copy of the New Testament, which she had refused to give up to the priest when ordered to do so. We had conversations with some of the principal men in Orvigno, including the Prefect of the place, who laughingly declared his readiness, as though it were a good joke, to come to a meeting if we announced one. He, and many others, bought Testaments. Many, however, said they could not read; and some that they did not believe in Christianity. The chemist of the place, a fine looking young man, with two others with him, said to me: "I tell you, frankly, that I don't care for Jesus Christ, and don't believe either in the Bible, or in any religion." Yet he treated me respectfully, and bowed to us several times as we afterwards met him in the streets. This is the case with many of the best minds in Italy. While the masses of Italy are as indifferent about religion as we English are about the ancient mythologies, the men of thought and force of character, who cannot rest satisfied with mere indifference, declare themselves atheists, or at least enemies of all religion. Poor things; I should be with them if I knew of no other Christianity than that which they have had before their eyes and stinking in their nostrils.

Early next morning (Thursday) we started for a ride of four hours on mule and donkey back to a point in the road where we met with the diligence, which conveyed us through most enchanting scenery to Rieti. In the diligence Mr. Wall had a strong and long argument with the clerk of a provincial town, who tried hard to sustain the double part of patriot and Roman Catholic. He mani-

festly knew nothing of spiritual religion and at first seemed inclined to pick a quarrel with his opponent. This was, however, skillfully avoided, and we parted exceedingly good friends. He was a clever fellow, and tried to make wit serve him instead of argument. But he did not carry with him the other occupants of the diligence, although one of them was the father of a priest.

When we got to Rieti we could have wept over this city of 20,000 inhabitants. It is magnificently situated. Like Jerusalem it has the mountains round about it. The nearest hills fold one upon another all round it, as if they had come to embrace the city, while their richly cultivated slopes, with here and there a picturesque convent, embosomed in trees, form a perfect contrast to the snowclad Appenines that glisten in the sunlight apparently at no great distance. Summer and winter seem to have joined their charms to make one picture. A noble river, the Velino, brings health with its waters; the city is approached on either side by long avenues of beautiful trees, and trees are being also planted round its ancient walls, forming promenades which give to the place an appearance of some ancient university, and remind you of certain walks in Oxford. The streets are comparatively wide and clean, and we thought we observed less squalor among the inhabitants than we are accustomed to see in Italian cities. There is a quietness and peacefulness about the place which would be quite refreshing if it were not the peace of death. But, alas! here we have a whole city of 20,000 inhabitants practically without the gospel. It is just in the centre of Italy, and there being at present no railway near it, it is seldom visited by foreigners, and its superstition and ignorance are not disturbed. We found a bookseller in the place who professed to be an Evangelical, but in reply to our questions respecting the inhabitants, he described them as exceedingly bigotted and superstitious, and did not think it would be possible to do much for them.

Having surveyed the town we went to bed, and next morning two of us (the other being unwell) got up at about six o'clock, and after seeking the blessing of God, sallied forth with our books, but, alas! we had only forty or fifty New Testaments left. We began at the principal cafe, and then Mr. Wall took one direction and I another, taking care to not go too far away from each other, and entering the shops and accosting persons in the streets, we soon disposed of all our Testaments.

We could have sold many more if we had had them. It would, perhaps, be too much to say that there was a *rage* for the books, but the eagerness of the people suggests some such expression. We were surrounded by crowds wherever we went, and after we had sold out, hands were stretched out on all sides offering the money and asking for Testaments. Mr. Wall was a little alarmed seeing me in the midst of a crowd, and some one writing something; but the fact was I had stumbled upon two evangelical gentlemen from a neighbouring town who were kindly giving me their address. A barber, to whom I presented myself, said he had a New Testament, and with manifest pleasure fetched it for me to see. He had bought it in Rome a year or two ago, where he had attended some of the evangelical meetings. A man whom we met in the street bought two copies, although he said he already had one, and had had it for some years. We spoke to him about the truths it contained, and then he told us that he did not believe anything. He seemed to value the Bible as a powerful weapon against tyranny and priestcraft. While I was in a certain shop, there came running to me a man with only one arm. I supposed he was coming to beg; but no, he offered me money, and asked for a Testament. A little later, when we had sold our books, and a large crowd had assembled to receive our tracts, while a priest passed by scowling as if he longed to roast us, this poor man, in a loud voice, invoked God's blessing on us. It would be interesting to know a little more of him. A work of this kind allows but little opportunity for speaking with individuals about the gospel; but we were able to have a word here and there which we hope may prove to have not been spoken in vain.

It is a great pity that a city like Rieti should be without a mission station and a resident evangelist. It ought to have these at once; and it would be an honour for us to undertake the work of evangelizing such a place. It would be very difficult at first, and perhaps not without a little danger; but with the right man, and £120 a year to meet all expenses, we might reasonably expect gratifying results.

After breakfast we left Rieti by diligence for Terni. Our coachman may fairly be taken as a type of the utter indifference with which average Italians regard religion. He talked freely of his experiences on the road for a period of thirty years; but when the subject of religion was mentioned he replied, "Non m' intrigo con tali cose," that is, "I don't entangle myself in such matters." He

believed that Paul and Peter, and other names of scripture characters, were only other names of the sun and moon and planets; and he only smiled when he was told that he was a good pagan.

Arriving in Terni we distributed a good number of tracts and epistles, and then made our way to the station. We had there a good opportunity of distributing, as there were many people waiting for the train, and they very gladly received our tracts. One tract, entitled "*E Pagato*," that is, "It is paid," excited much attention and amusement. At the booking office, at the counter where baggage was received and paid for, as well as through the station, there rang out the exclamation continually, "*E pagato!*" followed by good natured laughter.

Seeing a group of men at one end of the station discussing the tract, I went thither and ventured to give a few words of explanation. I was listened to with the greatest respect, not only by them but by certain of the employees of the station, and one or two put to me certain questions. I began by remarking that there were certain debts which we could and ought to pay for ourselves; but that we all owed a debt to the righteous law of God which we could not pay, and as that debt was followed by the most serious consequences, it was a cause for joy and thankfulness that it had been cancelled by the sacrifice of Jesus Christ. I was asked how we know this; and I referred them to the New Testament, and explained our relation to Christ. "But," asked one man, "how can we get rid of our sins?" I then explained to them, in a few words, the nature and office of faith, and the effect on our characters of a real belief in Jesus, illustrating the difference between a mere intellectual credence and a hearty faith, and showing them that we have no need of confession to a priest, or of the intercession of the saints, but have the privilege of going direct to our heavenly Father, through the one Mediator, Jesus Christ. This seemed to please them; and I was thankful that I had had the opportunity, though in only a few words, of explaining the gospel to men who, probably, had never heard it explained before.

Our few remaining tracts found ready recipients on the way home by train; and when we reached home at night, after being absent four days, we found we had sold 148 Testaments, and distributed 1,000 tracts, 800 copies of the Epistle to the Romans, and 500 illuminated texts. May God bless the work thus done, and give me the joy of doing more of the same kind. Amen.

Labours at Sumbulpore.

BY REV. J. G. PIKE.

IT is now—writes Mr. Pike on August 24th—nearly six months since we commenced our system of house to house visitation, with the result that we have visited (with a few exceptions) all the houses in the two main bazaars of the town, and a good many in the side lanes. The reception the people have given us has, on the whole, been good—in many cases quite cordial—whilst in a few, as might be expected, it was manifest that we were not wanted.

Discussions among the People.—One good result of this method of work is, we have become much more intimately acquainted with the townspeople; and another, that the people have begun to discuss the theme of our ministry among themselves. The people are becoming more or less divided into two classes—those who sympathize with us, and those who are determined to hold to their ancestral religion, be it true or be it false. We cannot speak to a gathering of a dozen men without perceiving this division. If a brahmin opposes what we have advanced, quite as frequently as not there is a man at his elbow ready to reply to him with a passage from his own shastras; and when a brahmin is defeated there is evident satisfaction depicted on the countenances of some of the bystanders. Only last Sunday a man was listening very attentively, when his companion standing at a little distance called him to go home. He replied, “No; the word is very sweet to my taste.” Now the “word” just then was an exposure of Vishnu’s incarnations.

We have reason to believe that the more important positive teaching about Christ is “sweet to the taste” of some. They are especially struck with the contrast between Krishnu and Christ in the treatment of their respective enemies. One day, after quoting Christ’s command, “Love your enemies,” I remarked, “Krishnu killed his enemies; but Christ died for His, and dying, prayed, ‘Father, forgive them, for they know not what they do.’” “True, true, Sahib,” responded one of my hearers, “we can’t get away from that.”

The Sale of Books.—We are getting more and more convinced that we were guided aright when we determined to put a small price on our books and tracts, for most of them are read; whereas if we had given them away a large percentage would have been used to wrap up sweetmeats, or torn to pieces with the view of making us angry if possible. The brahmins would not be sorry if we were to put a higher price on our books, I dare say, so that the people could not buy them extensively. Indeed the other day a young brahmin made this a grievance: “You sell a four anna book for two pice in order to spread your religion.”

Bewilderment by Knowledge.—With the advancement of knowledge amongst the people they perceive that one after another all their cherished stories are myths, and the astonishment and bewilderment at each new discovery of their falseness is very great. Why they say your books cut away everything. It is still firmly believed amongst many of the uneducated classes of the community that Lanka, or the Island of Ceylon, is inhabited by a race of demons. One market day a group of countrymen surrounded me, and I was most earnestly questioned about Lanka, and in a manner put on my oath. “You know, sahib, we are now under this pepul tree, and if you were to lie to us here it would be a very serious matter. Tell us the truth about Lanka.” Of course I explained to them that our Queen was also Queen there; that I had seen the island, and they might also with a little trouble and expense.

Brahminical Craft.—This mention of Lanka brings to my mind a somewhat remarkable explanation of English rule in India, which I do not think I have mentioned before. It may serve to show how ingenious and unscrupulous the brahmins are in deceiving the people. I was solemnly assured that Queen Victoria was a lineal descendant of Babaneswara, the demon king of Ceylon. To remove any doubts I might have my informant went over several names of Her Majesty’s more immediate ancestors who were of Babaneswara’s race. On account of performing “tapasia,” austerities, for a considerable time, the demon king (who was of brahmin race) secured the boon that a descendant of

his should rule India, and to this arrangement the great Ram Chundra was a consenting party; so that, after all, we only hold India by the grace of Ram. Truly there is an art in putting things!

Signs of Success.—I have not much to report that we can speak of as visible success, but I can assure you that very frequently we see indications that the word of God is making itself felt, and indications, too, as I believe, that the Spirit of God is working in the hearts of some. On one occasion, after what I thought an unprofitable discussion, brought forward by a young man, at its close he walked home with me, and when we were alone he said, "You know, sir, when I raise objections in the bazaar I do not open my mind to you, but I take this course to get my doubts solved without drawing the observation of the people upon me."

Another time a brahmin living at a village some two miles from Sumbulpore expressed to me his faith in Christ, and added, "I cannot be his disciple and remain in caste. If I publicly profess Christ the world will be turned upside-down." Since then he said, "If only two others would come out with me, one to take hold of each hand, I am ready to profess my faith." He afterwards added, "If only one would come with me I am ready." I think the man was undoubtedly sincere at the time. He spoke, that is, as he felt then; but I fear he was impulsive, and had not counted all the cost. However we shall see. We must not forget to pray for such.

Another old brahmin raised a singular objection. "If I become a Christian my wife will die or my son will die." I asked what made him think thus. "Oh," he said, "do you expect God won't try my faith to see if it is good. You always test gold with the 'kasti pathara' test stone."

Attempt to Burn Juggernath.—You are aware that the kumi patias are numerous in this district. It was from this district the party went last March, and broke into the temple of Juggernath at Pooree, with the intention of dragging the idols out and burning them on the sands. The party, which consisted of only some fifteen men, were of course overpowered by the brahmins, who drove them out with canes. One poor fellow was pushed down in the scuffle, and was killed. The remaining fourteen (amongst whom were two or three women) were tried, and imprisoned for three months. The brahmins have made much capital out of this. With their usual effrontery they circulated the report, that no sooner did the band appear in the temple than five of them were reduced to ashes, whilst the others fled in terror from the angry god. A report was also diligently circulated that all the kumi patias were to be sent forthwith to Calcutta to be punished. The aim of this was patent—to frighten men into submission to the priests. But the kumi patias are not easily frightened. It is a pity, however, they should render themselves amenable to the law. Only last week a man was punished for removing an idol from a small temple or temple enclosure near Sumbulpore, and exposing it to contempt. The magistrate is obliged to punish such acts, but the cunning brahmins are not slow to turn this to their purpose.

Recruits Needed.—The time is rapidly drawing near when I hope we shall be able to make extensive journeys into the district; and this reminds me what a feeble band we are amidst such a host of people. When shall we have more recruits for Orissa? We have been much rejoiced in reading the accounts of your late Association. We rejoice, too, unfeignedly in the gathering strength of the Home Mission movement. It seems to me that there is nothing contradictory in the positions taken by the several advocates of the Home and Foreign Missions. Those who plead for "Home" do so that you may be able to do more for the Foreign Mission, and those who plead for the Foreign Mission do so that you may be willing to do more for Home.

DERBY, ST. MARY'S GATE.—The Annual Tea Meeting of the Juvenile Missionary Society was held Sept. 24, and proved a grand success. Rev. W. Hill, at the after-meeting, exhibited some diagrams illustrative of heathen worship, and cited incidents suitable to each from his own missionary experiences. A programme of music, recitations, &c., was much enjoyed. A number of new subscribers was obtained, and the outlook for this auxiliary to the parent society is more promising than for years past.

Notes and Gleanings.

INDIAN GOVERNMENT AND THE EDUCATION OF THE MASSES.—I notice, with satisfaction, the resolution of the last Association on this question. It is very painful that only one-tenth of the Educational Grant should be devoted to primary education; but, on this point, the Government will require line upon line. The only Lieutenant-Governor whom I have known who appeared really in earnest about the education of the masses was Sir George Campbell, and he was plentifully abused for his zeal. Keep the matter before the English people. J. B.

THE EDUCATIONAL DESPATCH OF 1854.—It is announced that during the coming cold season a Commission is to be held in Calcutta to enquire into the working of the Educational Despatch of 1854.

GENERAL COUNCIL ON EDUCATION IN INDIA.—We have lately received the "*First Report*" of the above Council. This Council consists of members representing all Protestant denominations, and was "formed with a view to the promotion of the general education of the people on a national basis as laid down in the Educational Despatch of 1854." As may be supposed the Report contains a great amount of interesting information, and persons wishing to be instructed with reference to the question of education in India, cannot do better than read the above Report, and the other publications of the Council, all of which may be had of the Rev. James Johnson, the Secretary. The office is, 7, Adam Street, Strand, London.

ROYAL SYMPATHY.—"We should wish it generally known that we sympathize with every effort made to relieve the suffering state of the women of India." Such were the words addressed by Her Majesty to Miss Beilby, the Lady Medical Missionary at Lucknow, who was admitted to the Royal presence at Windsor Castle, Wednesday July 13th, and permitted in person to deliver a message to the Queen of England from H.H. Maha-Rani, of Punna, which had been entrusted to her in April last, shortly before she left India on her return to England—*Indian Female Evangelist*.

MARRIAGE.—On the 6th September, in the Mission Chapel, Cuttack, by the Rev. J. Buckley, D.D., the Rev. Percival Edwin Heberlet, of Sumbulpore, to Jessie Smith, daughter of the Rev. W. Miller, of Cuttack.

Contributions

Received on account of the General Baptist Missionary Society from September 16th, to October 16th, 1881.

	£ s. d.		£ s. d.
Mr. J. Duncliffe, of Uttoxeter, subject to an annuity of 4½ per cent. on his own life, Orissa, £50;		Heptonstall Slack	9 8 1
Rome, £50	100 0 0	Landport—Mrs. Hammond	1 0 0
Birchcliffe	34 8 0	Lineholme	8 19 2
Cropstone—for W. and O.	0 5 0	Lyndhurst	1 10 8
Denholme	2 11 6	Nazebottom	1 11 1
		Shore	11 15 9
		Vale	15 0 0

* Mr. D. has also given, on the same terms, £50 to the College, and £50 to the Home Mission.

Subscriptions and Donations in aid of the General Baptist Missionary Society will be thankfully received by W. B. BEMBRIDGE, Esq., Ripley, Derby, Treasurer; and by the Rev. W. HILL, Secretary, Crompton Street, Derby, from whom also Missionary Boxes, Collecting Books and Cards may be obtained.

Count Campello's Conversion.

A PEEP BEHIND THE SCENES.

TONGUE and pen have recently been very busy in Italy, and especially in Rome, with the affair of Campello, announced in our October Magazine. A pamphlet has been published called "*Cenni Autobiografici*," which enables me to give a few particulars of the life of this addition to Protestantism, and his reasons for leaving the papal church. This pamphlet is in 8vo., containing sixty-four pages, divided into twenty-one chapters. It contains, besides, the letter of the ex-canon to Cardinal Borromeo, and the short speech which he delivered in the Methodist Episcopal Church in this city.

From it we learn that Enrico Campello was born in Rome, Nov. 15, 1831, so that he is fifty years old. His family is a noble one, having its seat at Spoleto, and his name Enrico (Henry) was given him in honour of the uncle of the Emperor of Germany, who was a friend of the family, and became godfather to his namesake.

At nine years of age he was placed in the College called Nazarine, and left it amid the agitations of the end of 1848. The Republic was shortlived, and after it had been put down by the French troops Campello entered the Lyceum of the Apollinare, where he completed the course of philosophy in 1853. He was now nearly twenty-two years old, and it became necessary to find for him a suitable career. His experience at this time—being, to the certain knowledge of the writer, not a solitary instance of the kind—may be regarded as an illustration of

HOW ECCLESIASTICS ARE MADE.

Campello's father and uncle had accepted offices under the Republic of 1849, and were in bad odour with the papal court, the former having been arrested and degraded. Two Cardinals, friends of the family, to one of whom Pius IX. was more indebted for his elevation to the papal throne than he was to the Holy Spirit, resolved to reinstate Count Campello in the Pope's favour; and the pledge of the faithfulness of the restored one was to be the dedicating of Enrico to an ecclesiastical life. Cardinal Amat undertook to plead with the Pope, and the other, Cardinal Serafini, set to work to dispose the mind of the youth to the career designed for him. Enrico, it seems, needed to be persuaded, and the means taken to persuade him were well chosen. He was sent to Tivoli for awhile in the company of a Jesuit, who lost no opportunity of spreading before his mind the glories of an ecclesiastical career. Then he was admitted to the "*Academy of Noble Ecclesiastics*," described as "this nursery of Prelates, Cardinals, and Popes," the law which forbids entrance to all but laureates in theology or bachelors of laws, being set aside by Pius IX. in his favour. Monsignor Cardoni, the President of the Academy, a Jesuit, who having been the young man's confessor, knew all his most intimate thoughts, found a tutor for him in a well-proved Jesuit, and his preparation was so hurried through, that in six months he passed through the four minor orders, became sub-deacon, and as an academician took possession of three well furnished

rooms, where he was provided with a valet, or servant, who waited on him in everything. The haste was most indecent; but Campello's was not a solitary case. His consecration as priest soon followed, when he was but twenty-four years of age, although the law prescribes twenty-five years as the minimum age for such consecration. Such is the greed of the Roman Church for young men of a certain class! In thirteen months the unsophisticated youth had been transformed into a worker of miracles, and the arbiter of the spiritual destiny of men! We have not time or space to record the celebration of the first mass, the kissing of his hand, the dinners, the interview with the Pope, etc., all so calculated to foster the prevailing passion of ecclesiastics, but so incapable of producing spiritual-mindedness. The pamphlet affords us very clear views of

THE PRINCIPAL MOTIVES APPEALED TO

in ecclesiastical life. They seem to be exclusively worldly. We find no word uttered about the attractions of truth and holiness, or the glory of leading sinners to the Saviour and guiding them to the higher regions of Christian excellence. But everywhere we hear of the glory of a "career" from dignity to dignity, with the popedom always shining at the head of it. Here is a sample of the way in which Cardinal Serafini sought to persuade the young man to enter the service of the church:—"Continued and incessant was his reasoning on his splendid future in the prelatical dignity: the time would come when he would don the purple and live in a sumptuous palace; be revered, honoured, and held in great esteem for the favours that men would expect from him.—And you, concluded always the Cardinal, you who bear such great love to your brothers and two sisters, you will be the Joseph of the family, and through you it will be restored to its ancient splendours."

Here is another sample of the Cardinal's reasonings:—"Tell me, Henry, finally, whatever is the reason that hinders your decision?" 'Your Eminence,' replied the young man, 'I fear the loss of my liberty.' A sonorous burst of laughter from the Cardinal greeted this, his modest reason. The Cardinal subjoined: 'Simpleton that you are! I entered very young the clerical life: I was soon made prelate; obtained lucrative offices; was Canon of St. Peter's; to-day I am Cardinal; and yet I never renounced my liberty, but always lived at my pleasure!'"

In showing him into his room at Tivoli the Jesuit priest said to him: "A good omen, Sig. Contino (little Count); this room was occupied for several years by a Roman Prince, who, like you, though of a more mature age, gave himself to the service of the Holy See: to-day he is an Archbishop and Nuncio, very soon he will, certainly, be Cardinal; it is Prince D. Flavio Chigi. I augur, likewise, for you a splendid future."

Other instances might be given of the worldly spirit of the church from the same pamphlet if space permitted. It is surely no wonder that such arguments ultimately succeeded in drawing young Campello into the sacerdotal net.

Having been chosen to prepare a panegyric on the Chair of St. Peter, and to deliver it before the Pope and the Sacred College, Campello

acquitted himself so well as to receive universal applause, and to be rewarded by the Pope with a special audience, and a medal commemorative of the event.

In 1861 he became

CANON OF STA. MARIA MAGGIORE,

the Canons of that famed basilica not regarding him, however, with favour. The reason he gives for their dislike of him, and also for the aversion which the high Roman clergy generally cherished, and always manifested towards him, are, his frankness, his unwillingness to assume a mean and abject character before influential cardinals and prelates, and his living retired and devoted to his ministry. He never, it seems, wore the violet colour that he was entitled to, so that he was called "*the Black Canon.*" His seven years as Canon of Sta. Maria Maggiore must have been far from enjoyable. He dwells on the disappointments and unhappiness of this period. He describes himself as "oppressed by the solitude of his chambers," "abandoned to a profound sadness," speaks of "a sense of something wanting," and "an emptiness in his heart which neither his choice studies nor his ecclesiastical duties could fill." He was unhappy in the highest degree," and yet "felt afraid to search into the cause of his unhappiness." He sought comfort in almost daily kneeling before some priestly comforter; but the only consolation he could obtain was the poor one of "*si non es vocatus, fac ut voceris,*" which seemed to him like saying, "If breath fails you in breasting the stormy waves, resign yourself and drown."

In these sad times he sought and found relief, to some extent, in efforts for the good of others, as many men similarly circumstanced have done. He devoted himself to teaching a night school composed of the sons of poor workmen, and his success with this school, and the ultimate abandonment of it after nine years of good work on account of the enmity of the clergy, forms a very pathetic chapter of his autobiographical sketch.

We are not surprised at these pictures, which he gives us in alluding to this time of trouble and unhappiness, of the

AMBITIONS OF ROMAN ECCLESIASTICS, AND THE CORRUPTION OF THE CHURCH.

Look at this picture, for instance, which no candid man who knows Rome well will say is overdrawn:—

"In papal Rome, the principle of charity, which assimilates and promotes brotherly love, having been displaced by the opposite one of authority, which separates and alienates, there enters all the numerous progeny of this execrable monster, avarice, envy, hypocrisy, and whatever there is of wickedness; and in vain would you search in Papal Rome for that characteristic mark of the primitive Christians, *love*. In the halls of the Vatican, as in those of Cardinals, prelates, and grand dignitaries, even to the sacristy where the menial crawls, even in the cell of him who makes special profession of evangelical rules, everywhere there is murmuring, discord, war to an excess (*ad oltranza*). For the bond of love is substituted the chain of the slave, which binds together the

bodies into one, but degrades and envenoms the spirits; so that with a secular curse, in this horrid den of Papal Rome, from great to little, from high to low, in every rank, without exception, even the sentiment of proper dignity is lost; to-day one may too truly liken it to a sect of factious men, where all strive and succeed with impunity, provided that they pay the tribute of their entire service to the idolatrous worship of the Pope."—(*Papolatria*.) It looks like a not bad pun when Campello says of St. Peter's, "The popes, with this immense pile, which is justly the admiration of the universe, *petrified* Christianity." Speaking still of the corruption of the church, he calls it "a rich mausoleum which contains a corrupted and putrid corpse." And in his letter to Cardinal Borromeo he describes the worship at St. Peter's as "a stupid fetichism, and a laziness most degrading."

Campello's sorrows were not aggravated by loss of papal favours, for in 1867 he was made

CANON OF ST. PETER'S,

from whose chapter, the most ancient of the Catholic world, have come forth seventeen popes, and a great number of cardinals. He speaks favourably of the Canons of St. Peter's personally, among whom he remained until he left the church three months ago. One or two anecdotes are told with reference to this part of his career, but we can only allow ourselves to translate one. "In one of those splendid pageants, and there were many during Pius IX.'s pontificate . . . while Campello, among a multitude of prelates of every sort, followed the Pope, who, in his chair of state, in mid air, between two feather fans which shaded his person, passed along the great nave to the throne, a distinguished foreign prelate, now cardinal, a great friend of his, with whom he not seldom joked about matters of nationality, came close to him and said in his ear, 'It is undeniable; you Italians are the first comic actors in the world!' 'Yes, Monsignore,' he replied, 'this is a comedy that represented in the midst of a swarm of dolts, takes immensely; and for this you left the white Albion and came amongst us.'"

But it is time we said something about Campello's

REASONS FOR LEAVING THE PAPACY.

His patriotism was greatly offended by the attitude of the church, and this seems to have quickened those doubts as to the truth of the system which he had sought long and often to stifle. Then came the *Vatican Council*, with its establishment of the absurd and idolatrous doctrine of papal infallibility, and the conduct of Pius IX. with respect to the Council—events which had a solvent influence over his faith.

He sought the society and council of others who were disaffected, and whose moral sense was offended. These, whom he calls "*Romiti*," that is recluses, he declares are numerous, and among them are men distinguished for their gifts and piety. But they are mostly advanced in life, and feel themselves helpless. They sometimes sigh and say, "Oh! that I were ten years younger!" Yet they were not without hope that the time would come when a movement might be made in Rome similar to that made in Germany by the "Old Catholics," whom

Pius IX. dubbed "young heretics." Campello was for action; and then he found that he was the only one who had the courage of his convictions. After much shrugging of shoulders, and lifting of eyebrows, he was asked to put his ideas into writing, and his friends promised to discuss them. This was done, and the document was secretly printed. But it was no use; his friends were resolved to go on hoping that reform would come through the Pope himself. The document above indicated bore the title of "The Italian Catholic Society for the re-vindication of the rights belonging to the Christian people, and especially to the Roman citizens." By some means the papers got hold of the secret, and it was made known to the world. Excommunication was launched against the authors of the plot, but they could not be discovered.

Then came the death of Pius IX. The hopes with which the advent of Leo XIII. was hailed were soon disappointed. He appointed two Cardinals to question Campello about the conspiracy, but the Count contrived to evade the questions successfully. Then followed a written accusation against him, containing eleven counts in the indictment, which he replied to in a letter to the Pope, disposing, he says, of every accusation.

Again, he felt his conscience wounded by the condemnation of the recent work of Padre Curci; and last of all came the notorious event of the 13th of July, which he describes thus: "An uproar, long premeditated and purposely provoked by the enraged members of the Catholic Societies." The Allocution of the Pope which followed this event seems to have been the last straw. He says of it: "Every word, every phrase of that Allocution is a lie; the diplomatic circulars of Cardinal Jacobini are stuffed with lies, and the black (clerical) journals nothing else than gleaned lies."

These are the considerations that seem to have produced in Campello the determination to abandon a system so offensive to him, morally and politically. The writer would have been better pleased if evangelical convictions had been more to the fore; but we must not presume that they are absent from the mind of the convert, because his political views are most prominent. The Roman mind is to us very curious; and we cannot but hope that Count Campello may realize that peace, and also usefulness, which should follow such a bold departure.

N. HERBERT SHAW.

The Wife a Weaver.

WHAT do you think the beautiful word "wife" comes from? It is the word in which the English and Latin languages conquered the French and Greek. I hope the French will some day get a word for it instead of that dreadful word *femme*. But what do you think it comes from? The great value of Saxon words is that they mean something. Wife means "weaver." You must either be house-wives or house-moths; remember that. In the deep sense, you must either weave men's fortunes, or embroider them, or feed upon and bring them to decay. Wherever a true wife comes, home is always around her. The stars may be over her head, the glow-worm in the night cold grass may be the fire at her foot; but home is where she is, and for a noble woman it stretches far around her, better than houses coiled with cedar and painted with vermilion, shedding its quiet far for those who else are homeless. This I believe to be the woman's true place and power.—*Ruskin*.

The Lord's Prayer: "Evil" or the "Evil One?"

WILL the editor and readers of the *General Baptist Magazine* allow me a few last words touching the proper rendering of the closing petition of the Lord's Prayer? Is it a petition to be delivered from Satan, or from all manner of spiritual evil?

First, a word in reply to some criticisms of my friend, Mr. Dawson Burns, in his paper of last month. Mr. Burns protests rather warmly against my treatment of the apostle Matthew, who I had ventured to suggest might not be the writer of the Greek gospel which bears his name. But my friend knows that the universal tradition of early Christian writers is that Matthew wrote his gospel in Hebrew—that is, in the Aramaic spoken in Palestine in the apostolic days,—and that no one knows for certain who wrote the Greek translation of his gospel which has come down to us. Some of the ancients say that James wrote it, others Paul, others John; but none of them ascribes it to Matthew himself.

The following are the words of Jerome, and they fairly represent the testimony of the church of the first four centuries on this subject: "Matthew, also called Levi, who from a publican became an apostle, first of all wrote a gospel of Christ in Hebrew letters and words for the sake of those of the circumcision who believed. *Who afterwards translated it into Greek is uncertain.*" In the presence of this statement Mr. Burns will see that a mark indicative of surprise scarcely needed to be affixed by him to my suggestion; nor was his chivalrous defence of an absent apostle very urgently required.

I still think there is something peculiar in the Greek translator's employment of the preposition *apo* (from) where Mark and Luke use *ek* (out of); and since I wrote my first paper I have thought that it may probably be accounted for by the fact that in the Aramaean, from which he translated, there is but one word for *from* and *out of*. That the Spirit descended upon Jesus as He was coming up "from" the water is a different thing from the Spirit descending upon Him as He came up "out of" the water. Either, then, there is a discrepancy between Matthew and Mark, or Matthew uses *apo* loosely in the sense of "out of." Comparing the Syriac of Matt. iii. 16, vi. 13, and Mark i. 10, I find the same preposition (*men*) used in all three instances. But, however that may be, my friend's admission that, after all, there is not much in Dr. Weymouth's supposed rule, renders it unnecessary that I should pursue this point further; and it is still less needful from the fact that a more learned man than either Mr. Burns or I—Dr. Lightfoot, Bishop of Durham,—through whose influence and arguments mainly it is now understood that the change in the version of the Lord's Prayer was made, has expressed the same opinion—namely, that *apo* with *ruomai* does not necessarily imply deliverance from a person. He has done this in some letters recently published in the *Guardian* (Church of England) newspaper in reply to the Rev. F. C. Cook.

But now, coming to the main point, I ask the majority of the revisers, and I ask Mr. Burns, why should the change have been made?

1. Was the old rendering "deliver us from evil" grammatically incorrect? Everybody admits that it was not. As a translation of

the original, and looked at by itself, every Greek scholar allows that it is as correct as the new version.

2. Does not the word translated "evil" occur elsewhere in the New Testament in the sense of spiritual evil or wickedness? It does in Romans xii. 9. "Abhorring that which is evil." Nay, I think that this is the more natural sense of *ponērou* in Matt. v. 37. The revisers, consistently with their own views, have translated that passage "Whosoever is more than these is of the evil one." But to me it is "a hard saying" that all oaths come from Satan. But it is not difficult either to understand or to admit that everything beyond simple affirmation or denial is the result of the evil that is in man.

3. Does the context favour the rendering "evil one" rather than "evil"? Bishop Lightfoot thinks it does. The word *but* (*alla*) introduces a contrast. "Bring us not into temptation, *but* deliver us from the tempter." This argument is, I think, the most weighty that can be urged on his side of the question. I submit, however, that the contrast is still maintained if we understand the two petitions thus:—"Bring us not into temptation, *but* deliver us from that to which we are tempted, *i.e.*, sin or spiritual evil."

4. Then why should the change have been made? I have read carefully Bishop Lightfoot's long and wonderfully learned letters in the *Guardian*, and the substance is that by making this change we are brought into harmony with the Greek fathers and with the Christian church generally of the early centuries. "But with Augustine," the Bishop says, "a new era begins. From that time forward the neuter gained ground in the western church till it altogether supplanted the masculine." Hence it follows, on Dr. Lightfoot's own showing, that if we are brought into harmony with the views of the church of the third and fourth centuries we are thrown out of harmony with all the devout souls of western Christendom for the last fourteen hundred years. To this we ought, no doubt, to reconcile ourselves if we were sure that the church of the third and fourth centuries was right. But we all know at how early a period errors in regard to infant baptism, future punishment, and other matters were introduced and became prevalent. So that, after all, it seems best to fall back on the scriptures as we have them, and in a devout spirit comparing one part with another to ascertain their meaning.

5. Recurring to Mr. Dawson Burns' paper, I do not wish to repeat myself by going over the same ground again. Readers must compare arguments and judge between us.

To me the successive petitions of the Lord's Prayer appear marvellously suggestive and comprehensive, a great deal of meaning being condensed into almost every word. And this last petition, understood as we have been wont to take it, seems a fitting close to so great a prayer.

I do not, of course, deny or doubt the personality of the "evil one." But I remember the saying of the apostle James, that "every man is tempted when he is drawn away of his own lust and enticed." I recollect also the words of the Master Himself, that "from within, *out of the heart of men*, proceed evil thoughts, adulteries, murders, covetousness, pride, foolishness," and the like. And I feel my need of deliverance from these. Now if in the Lord's Prayer the word "evil" is to be

understood in the comprehensive sense that I contend for, whilst Satan is not excluded (as one who tempts to sin), these and all other developments of moral evil are certainly included. We have, in fact, a prayer, the complete answer to which will be our translation to that sphere of blessedness where we shall be "perfected in holiness—blameless before our Lord for ever."

"Redeemed from sin, we ask no more,
But trust the love that saves to guide;
The grace that yields so rich a store
Will grant us all we need beside."

But understanding the words in question simply as a petition to be delivered from the wicked one, the model prayer of our Lord begins with a recognition of a heavenly Father, and a desire that His name may be hallowed, and it ends with a cry to be saved from the devil! Is this likely?
W. R. STEVENSON.

REV. DAWSON BURNS' REPLY.

I. In his October article my friend, Mr. Stevenson, spoke of "St. Matthew, or whoever wrote the Greek Gospel which goes by his name;" and I parenthetically referred to this with a "!" to mark my sense of the unwisdom of introducing a question of that kind into another discussion. I am of the same opinion still; and I fear that, had I not elicited some further remarks from Mr. Stevenson, your readers would have concluded, from the words above quoted, that he doubted St. Matthew's authorship of the Gospel. It now turns out that he only meant to refer to the translation into Greek of the original Aramaic Gospel of St. Matthew. As to my protest, it had respect to a different point—that of charging St. Matthew, or his translator, with being unclassical in his use of prepositions, the only evidence being, that where St. Mark and St. Luke use *ek*, *apo* sometimes occurs in St. Matthew's Gospel. I protested that the charge was not proven; for in the cited cases *apo* is correct, though *ek* is more precise; just as we may correctly say, "I have come from (*apo*) the house;" or, "I have come out of (*ek*) the house."

II. On the real subject of discussion I will follow Mr. Stevenson's numbered paragraphs.

(1.) As either rendering is grammatically right, the older has no grammatical advantage over the new.

(2.) The Greek word is translated both "evil" and "evil one" in the Authorized Version, as well as in the Revised Version. Each case must be taken on its merits; and even though the Revised Version rendering in Matthew v. 37 might be "hard," the one in question might be "easy."

(3.) My last paper dealt with the argument from the context.

(4.) Mr. Stevenson passes by the four reasons I have given for supporting the charge. He now brings up Bishop Lightfoot's appeal to the writers of the third and fourth centuries, which he meets by a counter appeal to the writers of the succeeding fourteen centuries. But my friend does not state the case judicially. First, we have to compare the construction of a Greek passage by the greatest Greek expositors, with the construction of it by later Latin writers; and in the second

place we have the opinion of the Eastern Church for sixteen, and probably for eighteen, centuries, as compared with the general opinion of the Western Papal Church for fourteen centuries. So compared, I don't think your readers will be inclined (on a question of authority) to trust to the Latin and Western Church as against the Eastern and Greek Church. As to the errors of the church of the first four centuries, are they to be compared in number or enormity with the errors of the Western Church of the ten succeeding centuries?

(5.) Mr. Stevenson evidently considers it very unlikely that the Lord's Prayer should begin with "a recognition of God as our heavenly Father, and end with a cry for deliverance from the devil!" Yet, in his own way of understanding it, the prayer does end with a cry for deliverance from spiritual evil, which certainly involves deliverance from the devil. I grant it would have been very unlikely for our Lord to have taught us to pray, "Deliver us from the Evil One," had He conceived of the devil as having subordinately to do with the moral experiences and destinies of our race. But His point of view, and that of His apostles, was demonstrably very different. They knew, as St. James teaches, that undue desire issues in sin; and that this desire is excited by many objects and circumstances; hence the petition, "Bring us not into temptation,"—a petition perfectly proper and needful if there were no "principalities and powers of darkness:" but the Lord and His apostles believed that there were personal activities and potencies of evil, constituting a kingdom, whose head they called the Evil One, Satan, and the Devil; and they held that the destruction of the works of the devil was an object great and solemn enough to demand the appearance of the Son of God. Why should it, then, be thought a thing unreasonable for Him to have taught us to pray for deliverance from that Evil One, as one evidence of His own greater power, and as a means of the coming of His own kingdom of goodness and glory? To be delivered from the devil is, in Scripture thought, equivalent to deliverance from all active and aggressive forces of spiritual evil; and from evil in its most enslaving, tyrannical, and destructive forms. Is not this something worth crying out for? Christ and His apostles thought so, I believe; and, therefore, I believe it most likely that the Lord has taught us to pray, "Lead us not into temptation; but deliver us from the Evil One."

DAWSON BURNS.

Christmas, 1881.

COME, ye redeemed of every land!
Around the lowly manger stand;
And gaze with awe struck, grateful eyes,
Upon the Sovereign of the skies.

No birth like His on earth has been;
No birth like His the heavens have seen;
No birth so dreadod is by hell,
For God appears with man to dwell.

Eternal mysteries are revealed;
Eternal purposes are sealed;
And angel-voices join to sing
The advent of the Heavenly King.

And let us not our gifts withhold;
Frankincense, myrrh, and purest gold,
Are all too poor a tribute paid
For grace so rich and free, displayed.

The loving heart He prizes more
Than incense sweet, or golden store;
Nor can Arabia's myrrh compare
With contrite tear, or trustful prayer.

Ye ransomed tribes of men, surround
The Holy Child, with glory crowned!
And joyfully this day renew
The Advent Song, for ever new!

DAWSON BURNS.

El Kantara.

BY REV. T. R. STEVENSON.

"AND pray, what and where may that be?" the reader will very naturally ask. In reply we may say that it is a place, and a place a long way off. We saw it a few months ago when we were coming from Ceylon to England. It is, to us, the most sacred spot that we have ever seen. Why? Because the Saviour of mankind has been there. Is not any locality hallowed which Jesus has visited? No ground can be so holy. We may well feel inclined to exclaim, "How dreadful is this place!" Don't talk about priestly incantations and sacerdotal manipulations making a plot of soil or a building consecrated. Nothing of the kind: it is mere superstition. The presence of great persons, and the doing of noble deeds, consecrates.

El Kantara is part of the ancient road from Syria to Egypt. The Suez Canal has crossed it; consequently a bridge and a ferry have superseded that portion. There is no manner of doubt that along this old track "the world's grey fathers"—Jacob, Joseph, and his brethren—travelled. It is equally certain that Joseph and Mary traversed it when, with the Young Child, they fled from before Herod. Judge, then, of our emotions when we gazed on it. You may be sure that they were of no ordinary kind. We felt solemnized: it was a privilege to be there.

There is not much to be said in the way of description. The desert around is barren and sandy. It has a hot, pitiless, and most inhospitable look. Vegetation is rarely found here; and when found is of a very inferior species. Some tall Arabs were sitting and standing about in characteristic attitudes. Their picturesque dress accorded well with their own fine, manly figures, and with the surroundings of the place. Not far off a camel stalked slowly along, as ancient in aspect and quaint in movement as if it had lived for centuries. Surely there are no animals in creation more old-fashioned than these "ships of the desert." The whole scene had a very antique appearance.

El Kantara sets one thinking. The incidents connected with it can hardly fail to do so. Who but stupid people can read and reflect on the Flight into Egypt, and not learn most stimulating and impressive lessons? Thus: *what great results may follow the discharge of a common place duty!* For a parent to love and protect his child is one of the first obligations. It is usually discharged, too. Nothing is commoner than for fathers and mothers, however "evil" they may be, to nourish and defend their little ones. Therefore when Mary and Joseph fled from the tyrant-king to save the life of their babe, they did an ordinary duty. But how vast the issues! They thus preserved to the world its Lord and Redeemer. Under God, to their parental faithfulness, we are indebted for Him who is our "all and in all."

This occurred in Egypt; and the mention of that word reminds us of another case in point. We allude to Moses. What an illustrious man! When has his equal appeared? The Pentateuch says that he "was meek above all men;" and we may almost go further and declare that he was great above all men. Certainly he has not had his superior. Michael Angelo's conception of him is undoubtedly the correct one, for the eminent sculptor has, in his famous statue, embodied the idea of

strength, masculine and massive strength. Social, intellectual, moral, spiritual power, characterised his life. The influence for good which this heroic soul exerted, and still exerts, is beyond computation. Nay, it reaches beyond the present world; for we are told that in heaven itself the redeemed sing "the Song of Moses, the servant of the Lord," as well as "the Song of the Lamb."

But when Moses was a mere infant, his existence was imperilled by royal jealousy and cruelty. How was it spared? Through a woman bathing. *That*, we know, is a most prosaic and unromantic statement; it sounds like a very bald anti-climax. Nevertheless, it is the simple truth. Pharaoh's daughter goes to the Nile for her morning's ablutions, sees the forlorn little babe, pities, and rescues it. In other words, she proves the deliverer of the greatest hero of antiquity by fulfilling one of the homeliest obligations, namely, cleanliness.

These incidents are impressive. They teach us to be true to our duty about all things, since we can never tell the consequences which may flow from it. A man volunteers to go into a burning room that he may rescue a child and he succeeds in securing the life of—John Wesley. Thousands and thousands who owe their conversion to the labours of the distinguished Methodist are under an unspeakable debt to the one who snatched from the flames. A captain was enabled to deliver a negro lad from a slave ship, and he became an intelligent, a devout, useful missionary and bishop. Whatever our work is, be it our anxiety and effort to do it well. Its results may be far greater than we or others dream.

When God gives a command, He imparts the means of obeying it. El Kantara reminds us of that. Egypt was a long way from Bethlehem; many miles would have to be traversed. This was costly. When, moreover, the trio reached their destination, they would need food and home, and these are not usually provided gratuitously. But Joseph and Mary were poor: they belonged to the common people. In the temple they had presented the offering of poverty. Where, then, was the money to come from? Ah! He who told them to flee had anticipated their needs. Do you recollect what we are informed concerning the Magi? They brought "gold" as well as "frankincense, and myrrh." The gold would help them to meet their expenditure, it might even exceed it.

A valuable lesson is taught here. Be sure of it that our Ruler will be our Helper. Only honestly and cheerfully try to do His will, and He cannot fail to afford aid. Travel toward the heavenly Canaan, and the pillar of cloud shall safely guide you. Sometimes people put their finger on a command, which wears an extremely forbidding look, and they exclaim, "Who can do this? It is asking too much of us." No: not if grace is promised which is "sufficient for thee." To wit: the Golden Rule seems an unattainable rule. "All things whatsoever ye would that men should do to you, do ye even so to them:" this is, indeed, high doctrine and unparalleled morality. By its enforcement a tremendous strain is put upon us. But recollect that it is immediately preceded by the promise, "If ye, being evil, know how to give good gifts unto your children, how much more shall your Father who is in heaven give the Holy Spirit to them that ask Him." We may, if we will, keep the Golden Rule, for we may have the influences of the Holy Ghost.

Opposition to Christ is futile. The threats of Herod were idle. They remind us of

“An idiot’s dream, full of sound and fury,
Signifying nothing.”

His machinations proved entirely harmless. The infant Jesus was, and could not but be, safe. By and by the good news came, “They are dead that sought the Young Child’s life.”

It has often been said since. Infidels have risen up and brandished their gleaming sword of unbelief, persecutors have laid helpless innocence on the cruel rack, heathenism has struggled hard to destroy the church, but Christianity survives! “They are dead that sought the Young Child’s life.” Yes: His cause is that of victory. In the end He will be the universal conqueror. “Kings shall fall down before Him: all generations shall call Him blessed.”

Pen Pictures of Nonconformity.

FROM KING HENRY VIII. TO QUEEN VICTORIA.

NO. VI.—NONCONFORMITY ACHIEVES ITS LIBERTY.

NOTHING but one of the mightiest of living forces could ever have won this goal under the dreadful oppression to which the dissenters were subjected. But outlawed, imprisoned, starved, they sprang up round the very heels of the tyranny that ground them. Let men look at it and wonder, for nothing more marvellous can be found in the great gallery of history than the picture it holds of men doomed by their country to be ruined and killed, compelling that country to revise its policy, and repeal the whole of its penal religious statutes. Not all at once was this glorious work accomplished. Not all at once was the splendid idea realized, to which the brave puritans were so steadily marching. But tardy as the progress was, it was also sure.

Slowly the nation came to perceive that its Richard Baxter and John Bunyan men were too noble and good for the treatment they endured with a courage that lifts them into the very Valhalla of the brave. The branding, banishing, and hanging of dissenters continued pretty much down to the reign of William III., but the Revolution, by which he came to the throne, turned over that long black page of English history. With his advent, which was largely due to the noble refusal of Nonconformists to accept liberty at the expense of the freedom of the whole Protestant religion, the night of bloody persecution ended. When James II. would have put the neck of the State Church under the foot of a Romish despotism, the bishops and clergy made common cause with their dissenting brethren, as they learned to call them then. Help us, said they, against the tyrant who now wants to make us pass through the fires with which you are so familiar. There was James offering immunity to the dissenters, if they would accept it; but offering it merely that he might also give license to the Jesuit priest to ride rough-shod over the Episcopal Church. To the eternal honour of Nonconformity it refused its liberty upon such terms, and helped the State Church both to overthrow the tyrant, and to place the truly Protestant King William upon the throne of our country. How, then, when that

had been done, was it possible to refuse liberty to the Nonconformist who had come to the rescue in the hour of need, and who, forgetting all old wrongs, had saved both Church and State from the double doom of priestly and kingly despotism? Here were men who not only could not be crushed out by the bitterest persecution, but they were men who, for the second time, had snatched the liberties of the entire nation from utter destruction. What could be done with these ardent advocates and donors of freedom but recognise them as having right to the liberty which they had so faithfully preserved for others?

Besides, their example was not forgotten; for when the nation, after its great struggle with the father of James II., had deposed him, the Nonconformists found themselves (with the great Oliver Cromwell at their head) the first power in the land. Then they won to themselves the glory of having framed their public conduct on the principle of toleration to all the Protestant sects, and of making their government the very first in Europe that had ever been founded upon religious toleration. Short was the time in which they were able to show how much happier a country must be with liberty of conscience than without it; but there was the indisputable fact that once in the history of England the penal statutes for religion had been repealed, and that it had been done by Nonconformists. Since then two Stuart kings had followed Oliver Cromwell, and with them had vanished the last hope of freedom under Stuart kings. Not content with cramming the loathsome goals of that time with thousands on thousands of Nonconformists, the second of them had thrown seven of his bishops into prison together, and it was not Nonconformist liberty alone that had gone, but the rights of Protestants at large. Then followed the Glorious Revolution of 1688, in which Nonconformity stood foremost amongst the liberators of the land, having first spurned the tempting bribe by which King James had hoped to buy and corrupt it. What king or parliament could deny that Nonconformity was entitled to the freedom which it had claimed for every Englishman? Who could pretend that the next thing to do, was, once more to fill the dungeons with their bodies, and again to carry havoc and ruin into their families? No, there was nothing for it but to admit at last that Nonconformists had been deeply wronged and savagely treated, and in the famous law that is known as the Act of Toleration, this was done. But while this Act repealed all laws which had for their direct object the extinction of all Dissent, and gave it a legal standing, care was taken to make this standing as low as possible. The right of all persons to think for themselves in religious matters was now allowed by the laws of England; but, at the same time, those who chose to exercise this right were deprived of a great portion of their civil rights. The spirit of the Act may be conveyed in a line. Dissenters might worship according to their consciences without liability to imprisonment and death, but they could not be allowed to serve their town or the government in any public office; and no dissenting congregation could be permitted to meet till the place of worship had been certified before a bishop, archdeacon, or justice of the peace; and they must support the Episcopal Church, as well as their own places of worship, by payment of church-rates, with all other parochial dues. In fact, the Act was little more than bare permission for dissenters to live. Why was this? Alas, that it must be written! Even the great

statesmen and churchmen of the revolution sacrificed the nonconformists to appease the jealousies and fears of the lower order of the clergy. In 1687 the dissenters had willingly surrendered their liberties to save the State; and two years after, the State, to please the less enlightened clergy, narrowed those liberties down to the smallest bounds which would include any liberty at all. But if the Act was unjust and ungenerous to dissenters, it was an immense concession for the State Church party to make. In passing it, the civil and ecclesiastical powers declared that they had been vanquished, that conscience had conquered cruel laws, that a system of repression had failed to subdue free opinion in religion and politics, and could no longer be continued. It took the sword out of the hand of the church, and henceforth kept her clean of human blood, though it left her many a stave with which to harry and distress the heroic pioneers of freedom.

Prior to the passing of that Act the struggle of Nonconformity had been for the right to exist; and the desperate effort of the State-Church had been to exterminate it. But from the moment Toleration was written on the Statute Book the contest assumed another character. Thenceforward the battle became for Nonconformity a resolute endeavour to secure equality under laws which should be framed to place no man at a disadvantage in his relations to the State on the ground of his religious opinions. In that battle the strife of the Episcopal Church was, and is, for the retention of whatever privilege and supremacy might still remain with it. Step by step Nonconformity has been winning ever since the fight for life was succeeded by the warfare for equality; and every advance has been a national benefaction. The moment Nonconformity wins a victory its opponents begin to perceive that its aim was good, and that the triumph is irreversible; and probably no Churchman of to-day would venture to propose that we should surrender a single inch of all the ground we have gained since the Act of Toleration gave Nonconformity the first instalment of freedom.

E. HALL JACKSON.

Tiny Tokens.

THE murmur of a water-fall
 A mile away;
 The rustle when a robin lights
 Upon a spray;
 The lapping of a lowland stream
 On dipping boughs;
 The sound of grazing from a herd
 Of gentle cows;
 The echo from a wooded hill
 Of cuckoo's call;
 The quiver through the meadow grass
 At evening fall;
 Too subtle are these harmonies
 For pen and rule—
 Such music is not understood
 By any school—
 But when the brain is overwrought
 It hath a spell,
 Beyond all skill and human power,
 To make it well.

The memory of a kindly word
 For long gone by;
 The fragrance of a fading flower
 Sent lovingly;
 The gleaming of a sudden smile,
 Or sudden tear;
 The warmer pressure of the hand;
 The tone of cheer;
 The hush that means I cannot speak,
 But I have heard;
 The note that only bears a verse
 From God's own word:
 Such tiny things we hardly count
 As ministry,
 The givers deeming they have shown
 Scant sympathy:
 But, when the heart is overwrought,
 O, who can tell
 The power of such tiny things
 To make it well!

FRANCES RIDLEY HAVERGAL.

General Baptists in London, and Chapel Extension.

A "SEER" who sees the signs of the times would surely conclude that "the set time" has come when all the effort of which we are capable should be put forth to extend the denominational work of the General Baptists in London.

We do not claim for denominational enterprise the highest position in Christian work; but we do claim for it an importance for Christian service such as redeems it from the charge of mere sectarianism often brought against it by the transcendentalists of our time; and not only this, but we believe that the machinery which has been adopted, and the spirit which has been consecrated by many years of devoted Christian labour, has stored so much power in our churches to be used in promoting and furthering the kingdom of our Lord Jesus Christ; and being such, are too valuable a heritage to allow the idea any place that they may be lightly laid aside or neglected without manifest loss to the churches.

Our achievements during the past ten years are so many good guarantees that where adequate enterprise is shown good results will follow. The work at Westbourne Park, Bethnal Green, and Haven Green, bear eloquent testimony that where there is a "willing mind," backed up by judicious, earnest, and untiring activity, results of the most encouraging kind may be assured; and it only needs, at this period of our metropolitan history, a combined energetic effort on the part of the London churches to achieve something in the way of church extension which will make us not unworthy sons of our faithful and stalwart fathers.

Therefore I suggest that the General Baptist churches of the metropolis, and of the Southern Conference generally, should arrange for one collection a year in each chapel for the specific purpose of building *a New Chapel in London*. It would be a small matter for each church to find room for one more collection per year, and for such a purpose! Our brethren may be assured that we are not yet overworked in our financial efforts, nor overdone by money difficulties; and further, that the members of our churches, as yet, have not tasted the full joy of those who have gone even "beyond their strength" in the good work of helping others. Surely no greater joy could come to us in after years than in recounting the goodly temples which, through our united efforts, we have helped to raise.

Let us estimate our ability at the lowest amount possible. We could not raise less than £250 a year. By investment and special gifts we may hope in three or four years to have a fund of £1000 to place at the disposal of the first Christian work whose representatives could show good reasons for its use. Given that we had arrived at this stage, our experience abundantly justifies the confidence that a first-class building may be raised with such a nucleus; and the more so where the priceless elements of a working church are found in the presence of a band of men whose hearts have been touched by divine love, and who

are willing and anxious to work the works of Him who gave Himself for them.

The secondary advantages of cementing together into a closer brotherhood the "dispersed abroad" of the General Baptists need not be overlooked. Such advantages would follow. But the main thing to engage our attention, prayers, and effort, is the erection of suitable places wherein the gospel of Jesus Christ may be faithfully preached to our ever-growing, and well nigh never-ending, metropolis.

J. JOHNSON.

Garfield as a Boy.

FOR THE YOUNG.

"You are eight years old, my son, and Thomas is seventeen," said Mrs. Garfield to James. "Thomas was not eleven years old when your father died, and he had to take your father's place on the farm. You must be getting ready to take Thomas's place, for he will soon be of age, and then he will have to go out into the world to seek his fortune, and you will have to take care of the farm."

"I can do that," James answered.

"Not without learning how to do it," said his mother. "'Practice makes perfect,' is an old and true proverb."

"I know that I can take care of the farm if Tom could," interrupted James, with some assurance.

"Yes, when you are as old as he," suggested his mother.

"That is what I mean—when I get to be as old as he was."

"I hope that some day you will do something better than farming," continued Mrs. Garfield.

"What is there better than farming?" James asked.

"It is better for some men to teach and preach. Wouldn't you like to teach a school?"

"When I'm old enough, I should."

"Well, it won't be long before you are old enough. If you are qualified, you can teach school when you are as old as Thomas is now."

"When I am seventeen?" James responded with some surprise. All of his teachers had been older than that, and he could scarcely see how he could do the same at seventeen.

"Yes, at seventeen or eighteen. Many young men teach school as early as that. But farming comes first in order, as we are situated. James, half the battle is in thinking you can do a thing. My father used to say, 'Where there's a will there's a way;' repeating a proverb that is as old as the hills."

"What does that mean?" interrupted James, referring to the proverb.

"It means that he who *wills* to do anything *will* do it. That is, the boy who relies upon himself, and determines to perform a task in spite of difficulties, will accomplish his purpose. You can do that?" And his mother waited for a reply.

"I can," James answered, with emphasis.

"Depend upon yourself. Feel that you are equal to the work in hand, and it will be easily done. 'God helps those who help themselves,' it is said, and I believe it. He has helped me wonderfully since your father died. I scarcely knew which way to turn when he died; I scarcely saw how I could live here in the woods; and yet I could find no way to get out of them and live. But just as soon as I fell back upon God and myself, I took up the cross, and bore it easily. We have fared much better than I expected; and it is because I was made to feel that 'Where there's a will there's a way.' God will bless all our efforts to do the best we can."

"What'll He do when we don't do the best we can?" inquired James.

"He will withhold His blessing; and that is the greatest calamity that could possibly happen to us. We can do nothing well without his blessing."

"I thought God only helped people be *good*," remarked James, who was beginning to inquire within himself whether He helped farmers.

"God helps folks to be good in everything—good boys, good men, good workers, good thinkers, good farmers, good teachers, good everything. And without His help we can be good in nothing."

—From "*Log Cabin to White House*," by W. M. Thayer. Hodder & Stoughton.

The New G. B. Chapel, Loughborough.

LAYING THE FOUNDATION AND MEMORIAL STONES.

ON Tuesday afternoon, Sept. 20, the interesting ceremony of laying the foundation and memorial stones of the new chapel, Woodgate, Loughborough, was performed before a large concourse of spectators. Great preparations had been made for the event, which was looked upon as the practical commencement of an undertaking calculated to meet a long felt want, and to add materially to the spiritual accommodation needed for a large and increasing town. The new building will be of red brick with Bath stone dressings; and will be well lighted with circular and circular-headed windows. The entrance porch will be arched, and will lead into vestibules, from which the interior of the chapel will be reached. A tower is to be erected, and will be made to form a useful as well as a decorative adjunct to the structure. The building will be replete with every modern appliance and convenience, and will be an ornament to the neighbourhood. The architect is Mr. J. Wallis Chapman, architect of Westbourne Park, Haven Green, Wisbech, Forest Gate chapels, etc.

The proceedings were commenced by the Rev. J. H. Atkinson; and then the Rev. E. Stevenson expressed his thorough delight in, and hearty approbation of, the movement that was being advanced that day.

Mr. Baldwin then read the following historical statement:—"To the praise and glory of God! This foundation stone, laid by Mr. Alderman John Bennett, Mayor of Leicester, a memorial stone laid by Mr. Alderman Charles Roberts, of Peterborough, and another memorial stone laid by Mr. Edward Sutton Johnson, of Derby, inaugurate the commencement of the building to be erected on this site to be used for the purposes of divine worship according to the doctrine and practice of Protestant Evangelical Christians known as the New Connexion of General Baptists. This denomination was formed in London, at an assembly of Free Grace General Baptists, in the year of our Lord 1770, with a design to revive experimental religion and primitive Christianity in faith and practice. The church then existing in Loughborough was represented on that occasion by the Rev. John Grimley, who was co-pastor with the Rev. Joseph Donisthorpe.

About the year 1753 preaching was introduced into Loughborough by Mr. Thomas Hutchinson, the first discourse being preached by Mr. Whyatt from Isaiah liii. 6, in the dwelling-house of Mr. Wm. Cheate. They met with much persecution, and were obliged to seek the protection of the magistrates, which they obtained with much difficulty. After three years a barn was fitted up by Mr. Oldershaw for the increased number of hearers. Loughborough ministers preached also in the surrounding districts, and about the year 1785 were the means of reviving and restoring the ancient church of the same faith in Leicester. In the year 1791 the freehold site adjoining this spot was purchased, and a meeting-house erected at a cost of £900, and was opened on April 19, 1792—the preachers being the Rev. Dan Taylor and the Rev. Robert Smith. In 1815, under the ministry of the Rev. Thos. Stevenson, this chapel was re-built and enlarged at a cost of nearly £1,000, and was re-opened on Sept. 25 in that year, the Rev. Robert Smith and the Rev. E. Allott, both of Nottingham, being the preachers on that occasion. Mr. Stevenson was ordained pastor of the church on Oct. 8, 1815. In 1828 the spacious chapel in Baxter gate was erected, and the old chapel used for the Sunday school, which, established in 1804, had greatly increased. The Rev. Thos. Stevenson died on July 10, 1841, and was soon after succeeded by his son, the Rev. Edward Stevenson, who is with us to-day. The old chapel was again fitted up for public worship in 1846, and has since then undergone several alterations, the Revs. Joseph Goadby, Giles Hester, J. T. Gale, John Alcorn, and George Jarman successively being the pastors. In 1856 the old school-room and vestries were pulled down, and new and commodious ones erected in their stead. Further and better accommodation being now needed, both for the congregation and Sunday school, this building is erected to meet the want. Its entire cost, including the site, is to be about £4,500. The architect is Mr. J. Wallis Chapman, of London. The contractor is Mr. William Moss, junr. The woodwork is by Mr. William Corah, the stonework by Messrs. H. W. and Walter Hull, and the ironwork by Messrs. Hiram Coltman and Son—all of whom are members of the congregation. May its erection tend to the advancement of the kingdom of Christ, and the spiritual profit of this town. The following are the signatures of the deacons of the church at the present time, namely, this 20th day of September, in the year of our Lord, 1881, and in the forty-fifth year of the reign of Her Majesty Queen Victoria." This document was signed by Mr. T. W. Marshall; Mr. John Rowland, treasurer to the church; Mr. John Moore; Mr. Hiram Coltman, treasurer to the building fund; Mr. John Moss; Mr. Charles Gadsby, secretary to the church; and Mr. Benjamin Baldwin, secretary to the building fund committee.

Selections of scripture having been read by the Rev. W. Evans, and the Rev. T. Goadby having delivered his address, the Mayor of Leicester (Alderman J. Bennett) was presented with a silver trowel by the architect, Mr. Wallis Chapman, with which to lay the foundation stone at the base of the tower. Before the stone was laid, however, a leaden case was placed in a cavity beneath it containing copies of the *Times*, *Daily News*, *Loughborough Herald*, *Monitor*, *Advertiser*, *Freeman*, *Baptist*, *Leicester Daily Mercury*, "General Baptist Year Book," "General Baptist Almanack," *General Baptist Magazine* for September, order of proceedings, a view of the building, and a parchment copy of the document read by Mr. Baldwin.

The Mayor having duly laid the stone, which bore an inscription to the effect that it had been laid by him on the 20th Sept., 1881, delivered an address on chapel building "yesterday and to-day," and amongst many valuable statements, said:—"It cannot be too plainly taught that a Christian church does not exist for mere personal edification, or for the exchange of mutual compliments. It shows its vitality and justifies its existence only when it is aggressive in its action. Its principles need external and constant propagation in order that its members may attest the genuineness of their convictions. If our religion is practical, and it is of precious little use unless it is so, it will lead us to look upon our fellow-men (whether poor or rich) as brethren for whose varied and multiplied interests all should assiduously care. The physical, the intellectual, the social, the political relations of our common humanity are closely identified with their spiritual well-being, and if we would be men all round we shall be desirous of helping them in all these relations. We should remember

that chapels are not built for the mere personal comfort of the seat-holders, but that those who are outside may be reached by loving sympathy, and induced to become worshippers too. Men in fustian jackets, with horny hands have souls as precious as those who are able to pay for broadcloth; and a pleasant smile and a hearty shake of the hand will often prove more attractive than whole volumes of wholesome advice. Standing aloof from the masses will cause the masses to stand aloof from us.

There is an old tradition that on one occasion an old man in shabby clothing came to the door of Abraham's tent, and, after Eastern custom, sought admission. His feet, jaded with journeying, were washed, and he was invited to rest, and refreshments were put before him. Abraham noticed, however, that before taking the food the old man did not ask a blessing. Abraham was indignant, and turned him angrily from the tent. Scarcely had he gone, however, before an angel appeared to Abraham to inquire where the stranger was. Abraham, in his zeal for God and worship, told the angel that as the stranger had not recognized the Great Giver he had turned him out. The angel said, 'How is it that, after I have borne with him for so many years, you could not endure him for one night?' Surely the legend carries with it a lesson for us all. When we magnify our church distinctions, and let our zeal outrun our charity, we act more like Abraham than Christ; we defend rather the letter of the law than the spirit of the gospel. I trust that in this new chapel the gospel of love, the gospel of tenderness, the gospel of sympathy, may be most earnestly preached, and that those who have manifested so lively an interest in the proceedings of to-day may have their hearts gladdened, as the years pass by, by seeing the chapel often filled with devout worshippers, the school filled with devoted teachers and thoughtful children, and the Woodgate church an unmixed blessing to the town of Loughborough.'

Alderman Roberts, of Peterborough, then laid the first memorial stone, he being presented with a similar trowel by Mr. T. W. Marshall. Mr. Roberts said:—"We congratulate our friends on having been able to obtain conveniently additional space whereon to erect a building so valuable for use and ornament in the neighbourhood. Increased accommodation will be very helpful in extending their Sunday school operations; which school, commencing in 1804, is the oldest in the town, showing our Woodgate friends in Sabbath school efforts were early in the field. They have a Band of Hope, which, with the school, we desire may largely increase, and with the activities of the church be very successful in stemming the tide of evil, telling so injuriously throughout the kingdom."

Mr. E. S. Johnson, of Derby, laid the second memorial stone, as the representative of his father, he also being presented with a trowel by the architect.

Prayer having been offered by the Rev. J. Mills, the hymn beginning "Forward be our watchword" was sung. The concluding prayer was offered by the Rev. R. Y. Roberts, of Belgrave, and the benediction was pronounced by the Rev. T. R. Evans, of Sheepshed. A number of children laid purses upon the stones, containing sums of money which they had been assiduous in collecting in aid of the building fund, and a collection was made, and the large company dispersed.

Tea was provided in the school-rooms, which had been prettily decorated, more particularly the upper school-room, with plants and flowers. The whole of the trays were given, a ladies' committee having worked most energetically in this respect in furthering the object of the gathering. Nearly six hundred sat down to the well furnished tables, many of the trays being presented by ladies of other denominations.

In the evening the Rev. Charles Clark, of Haven Green, Ealing, preached to a large congregation. The total results of this memorable day's proceedings reached £346 9s. 5½d.

The ladies of the congregation have long been working diligently in preparation for a bazaar to be held in the coming spring, and for which they respectfully appeal to their friends in the connexion for contributions in money or articles, which may be sent to Mr. Baldwin, the Secretary.

Thomas Orchard

Was born at Ashby-de-la-Zouch, Feb. 1, 1814; died Dec. 11, 1880. Of his early life little record remains; that little shows him to have been of a very quiet and thoughtful disposition, though not destitute of the mischievous propensities of boys in general. His parents were pious people, and endeavoured to bring up their children to the strict observance of all moral duties and religious ordinances. One incident made a deep impression on the mind of Thomas. When a boy his father one day took him with him to hoe potatoes in their field. Before commencing work his father said devoutly, and as if forgetful of the boy's presence, "Lord, give us speed." He said he thought his father a strange man to pray about hoeing potatoes; but he afterwards understood and enjoyed the privilege of daily intercourse with God in the ordinary duties of life. He early was made a teacher in the Sunday school, and when only fifteen years of age united himself with the church by baptism. His consistent conduct from that time won him the respect and esteem, not only of the church with which he was connected as a member and deacon, but of all who knew him. His attachment to the Sunday school, of which he was superintendent, was manifested by his constant efforts on its behalf, and he was always in his place at the class or the desk, unless sickness, personal or family, compelled him to be absent. Almost all his reading, especially in the later years of his life, was made subservient to the interests of the school; and the writer never knew him to omit preparing his lesson or address—often sitting up for this purpose, as he had no opportunity during the business hours of the day. Many of these lessons and addresses are now in the possession of the writer of this paper, and show the deep anxiety he felt for the spiritual welfare of those committed to his care. The Sabbath-day was indeed a day of rest to him; and as each Saturday evening came round, and he knelt with his family at prayer, which he never any day omitted if able to be there, he would pray for a blessing on the coming Sabbath, and that if spared to see it, it might be a day of rest and peace to their souls. He loved God's house. No theme was so sweet to him as the glad tidings of salvation. His meditation of Christ was sweet, and his happy experience was expressed in his last prayer in God's house, when he said, "Heavenly Father, we thank Thee for another of Thine own days—for the blessed privileges and opportunities we have had of sweet communion with Thee. This day has been as one of the days of heaven to our souls."

On the 15th of Oct., 1880, he was seized with cold, which was quickly followed by bronchial and inflammatory symptoms; and though, after the first severity of the attack, he seemed to rally a little, yet it left him so prostrate that he could not talk much, and was unable to leave his room without assistance. On December 1st he had a relapse, and on the 11th his gentle spirit passed away. During the whole of his illness not a murmuring word was ever heard to escape his lips, but he often expressed his gratitude to God that he did not suffer more pain. Nothing soothed him so much as the reciting of hymns and passages of scripture. Those universal favourites, "Jesus, lover of my soul," "Rock of ages," "Abide with me," "Calm me my God, and keep me calm," "I heard the voice of Jesus say," were often asked for, and he would repeat parts of them himself. On one occasion he said to his attendant, "I cannot see anything *good* in my past life, nothing that is worthy to recommend me to the Saviour." He was reminded that our acceptance with Him depended not on our own merit, but on His finished work, and asked if *that* was not sufficient. He smiled, and said, "Yes; it is a faithful saying, and worthy of all acceptance, that 'Christ Jesus came into the world to save sinners, of whom I am chief.'"

After this, no doubt or fear seemed ever to disturb the peace and calm trust of his soul. He delighted greatly in those Psalms which express confidence in the mercy and faithfulness of Jehovah—such as the 23rd, 34th, 37th, 42nd, and 71st Psalms. He would say, when particularly cheered by the reading of one of these, "Read that to me again." One night, when very restless and feverish, he fancied himself in the Sunday school, prayed very fervently for the boys that the lessons taught them there might be the means of leading them to Jesus, and then proceeded to address them on the subject of Christ quelling the

storm at sea. On the day preceding his death he took an affectionate leave of various members of his family, requesting them to meet him in heaven. He said, "I can leave you with Jesus. It is only for a little while, and then you will meet me in heaven." He also sent a message to the teachers and scholars of the school to the same effect. To his wife, who constantly watched by his side, he said, "Let me go, my darling—I want to go home, let me go," thinking that she could not give him up, which was true. All Friday night and Saturday his breathing was difficult, but he had always a smile for them who waited upon him, and was grateful for every little attention. On Saturday afternoon he gasped out,

"A guilty, weak, and helpless worm,
On Thy kind arms I fall;
Jesus my strength and righteousness,
My Saviour and my all."

Soon afterwards he raised himself in bed, and looking upwards, said, with arms outstretched, and a look of ineffable joy on his countenance, "I am coming, coming, coming!" then sank back exhausted. A brief struggle ensued, and his happy spirit took its flight to join the church of the first-born, leaving his bereaved family to mourn their loss. To them "his name is like ointment poured forth."
S. A. O.

The Disciples, or Campbellites.

HAVING been, when in Glasgow, some years ago, a member of one of the churches of the Disciples, as they prefer to be styled, or Campbellites as others style them, I can most distinctly deny that they have any trace of Unitarianism in their creed. They are very numerous in America, and when in Glasgow I had the privilege of meeting brethren of this denomination from all parts of the States. Briefly, their creed is *General Baptist*. I italicise both, for it was refreshing to me, in Calvinistic Scotland, to find a church thoroughly believing that God is not willing that any should perish. But while they anticipate meeting Christians of every denomination in heaven, they hold that faith without works is dead; and that one of the first works God requires of the *believer* is to be baptized, and on that ground do not admit an unbaptized believer into fellowship, neither do they accept sprinkling as baptism.

Their ministers are employed as evangelists; the theory being that they are sent to the churches having the most need of them. Their pastors, of whom there may be one or more to a church, are laymen; their function is, the general oversight of the church, conducting the services, and the general work devolving upon our ministers other than preaching. They attach greater importance than we do to the celebration of the Lord's Supper, breaking bread every Sunday. They select men of financial ability as deacons to look after the pecuniary affairs of the church, and elders to assist the pastors in more spiritual work. Of course it happens oftentimes that the two offices are combined in one man.

It is open to any brother able to speak to the edification of the church so to do; the pastor seeing to it that while the opportunity is thus given for any *approved* brother to preach, someone is provided with something to say, so that a Quaker's meeting should not occur.
J. L. DEXTER.

TRUE AND HELPFUL WORDS FOR MINISTERS.

DR. FAIRBAIRN, referring to the circumstances of his early ministry in Bathgate, said:—"I know what it is to be the minister of a small country church, seeking in seclusion and in fellowship with God to master his trust. If it had not been for years of silent contemplation in that little country town, and years of patient work for that little country church, I should never have occupied my present position. Never then, I pray you, think of what the place is, but of what you can do for the place, and what the place may enable you to do for Christ. I would have every one of you to come to feel that no work is small when you regard the great end of all work. It is not always what produces an immediate effect that is of the most lasting benefit to the world."

Scraps from the Editor's Waste-Basket.

I. "A GOOD IDEA."—The following is forwarded to us under the above heading:—"A church at Derby has written for 300 GENERAL BAPTIST ALMANACKS to give away in the neighbourhood of the chapel. If other churches would do this, and put a slip in about their services, it would be useful." Aminister writes, "The Almanack went off unusually well yesterday. I suggested that some friends should buy two or three copies each, and give them away, and, of course, made some reference to the contents. Our first parcel is cleared out." Slips may be had for 1/- per 100 for 200 and upwards.

II. THIS YEAR AND NEXT.—The *North British Daily Mail* says of OUR MAGAZINE in a recent issue, "It is unsurpassed for learning and liveliness." The credulous are dying; the critical are on the increase, therefore we must have "learning." And since anything that is not "lively" cannot live long in this age, we must add "liveliness" to our learning. This is the purpose of our PUBLICATION BOARD; therefore, by their direction, I have arranged for a SERIAL TALE for our young friends for 1882. Its title is "*Oliver Raymond's Story*," and it will be written by E. J. Axton, an author who contributes to the Family Edition of the *Christian World*, etc., etc. Let an effort be made to "push" the circulation in our schools.

I have also much pleasure in reporting that I have arranged with Mr. Godfrey Holden Pike, the author of the *Life of Rev. C. H. Spurgeon*, Ancient Meeting Houses, etc., etc., for a series of papers. Many of our ministers have promised contributions for the new year, and some have already forwarded articles.

Our PRIME OBJECT will be the advancement of the kingdom of God, by seeking to nourish and develop the spiritual life and activities of the schools, churches, institutions, and conferences of our denomination; and that we may realize this great aim we earnestly solicit the hearty co-operation of all our fellow members—North and South, East and West! Let every one do a little, and each will help all, and all will help each!

III. OUR COLLEGE.—Many of the subscribers to the purchase of the College premises at Chilwell (which have been recently enlarged at a considerable cost) feel that it is unjust to them that, at the Association held at Norwich, it should be

agreed to sell the premises, without their having a voice in the matter, no previous notice having been given. Would it not be prudent to postpone the sale of the premises until after the next Association at Derby? I give no opinion as to the wisdom of the proposed change.

Ashby-de-la-Zouch. JAMES GOADBY.

IV. SUNDAY SCHOOL, STAPLEFORD.—"We are very much straitened in our work in connexion with the Sunday School for want of room. We must have a place larger, and more adapted to the pressing needs of Sabbath School work. The teachers, scholars, and a few friends have made a special effort for the purpose of building a New Room, which will cost £300 or more. Towards this amount we have raised upwards of £80. We are exclusively working people, and having built a Chapel recently, at a cost of £1,450, we feel we can scarcely expect to succeed without substantial help from our friends in the towns and villages round about us. Donations will be thankfully received either by Mr. H. Mee, Secretary, Orchard St., Stapleford, Notts., or Mr. H. Bailey, Treasurer, Church St., Stapleford, Notts." This is really necessary work, and deserves generous help.

V. "ALL SAINTS' SUMMER."—After some severe weather in the closing days of October—severe enough to force on us the impression that Old Winter had already arrived and taken a fixed abode amongst us—we have been surprised and delighted to catch another glimpse of the radiant face of Summer beaming kindly upon us as if to utter a reluctant farewell to man, and give us a fresh assurance that although he may be banished for a few months he will visit the earth again. The Germans fittingly call this "All Saints' Summer."

VI. AN EPITAPH.—The suggestion of Q in a Corner collapses at the date when it should have been a refreshing experience. But though the attempt at an organized plan has failed, those who believe in it will not be forgetful to do good in the direction the scheme suggested.

VII. BOIL IT DOWN.—A contemporary aptly says that "writing for the Press is like making sugar—the more you boil it down the sweeter it gets." There is nothing like condensation unless it be more condensation.

Sunday School Apparatus and Reward Books.

THE prolific SUNDAY SCHOOL UNION still caters with unerring tact and exhaustless industry for the growing necessities of our schools, putting into the hands of our workers amongst the young not only the apparatus for the effective discharge of their work, but also the means for stimulating their zeal and perfecting their faith.

Let the *S. S. Teacher's Pocket Book and Diary* head the list, since it is worthy to be the teacher's companion all the year round; and with it should come the four *New Year's Addresses*, that to *Teachers*, by the Rev. E. WHITE, being of exceptional timeliness and excellence. An admirable *New Year's Floral Card*, with a motto upon it, will supply the teachers with a pleasant and welcome way of showing their interest in their children, and impressing on their minds an appropriate prayer. *The International Daily Text Book* is also a most convenient help to storing the memory with the word of God.

The ANNUALS keep pace with the advancing art and knowledge of the time. *Excelsior* is higher than ever, and cannot be read without developing healthy thought, or received without stimulating to good action. *The Child's Own Magazine* makes a volume that will be loved by the juniors for its pleasing pictures and merry tales, its real fun and good sense.

The Best of Books is the title of a volume of lectures on the Bible by Dr. Green. The lectures are clear and interesting, and full of information, and for the most part contain little that the young people will have to unlearn as they grow older. *Blinkey and Onions* is the strange title of a tale by Mrs. James Martin, and which sets out in captivating style the saddest side of our many-sided metropolitan life, showing how, even amongst the poorest and most unfortunate, the darkness of sin and suffering is relieved by an unselfish love. *Friendly Chats with Young Men and Maidens*, by H. O. Mackey, are "familiar talks" on such themes as Books and Reading, Character and Success, marked by simplicity, directness, and robustness. *The Five-Barred Gate*, by James Crowther, is, as the sub-title states, a story of the senses; and it is as accurate as it is interesting, and as full as it is accurate. Boys and girls will find Christmas all the happier for a meditative walk through this book. *The Thompsons; or, Scenes from Country Life*, by B. Clarke, is exactly the book for those London boys and girls who are in a wofully benighted state about the "country;" and they are "legion." Life on a country farm is so vividly and simply described that one feels as if he were "farming" from January to December.

Ascott R. Hope is well known in the Sunday school world, and his *Daughter of the Regiment* will increase his friends. It carries the reader into that stirring field, the home of the wild Indians. Thrilling incident and valuable teaching abound. *Sunbeam Sussette*, by Emma Leslie, recites a story of the siege of Paris, in which suffering, courage, and faith in God are painted in strong colours, and with an impressive skill. *The Count and the Showman* is a translation from the German of Franz Hoffman, and contains a fall from a horse, a drowning, a kidnapping, a battle with wolves, a suicide, and other equally stirring incidents. *The First of Three*, by the Rev. W. Skinner, is a story of school and college life that will captivate the lads, and beget within them healthy, manly, and kind feelings and purposes. *Anthony Ker* is written by Mrs. C. M. Clarke in a superior style, and with much skill and energy, telling upright boys that to them light will arise in the darkness if they are but patient and brave. *Peter Biddulph* is an account of the rise and progress of an Australian settler, by that favourite of boys, William H. G. Kingston, and is marked by his well known clearness and ease of style, fulness of information, and good sense. It is an interesting introduction to Australian life. From Australia to *Ancient Nineveh* is a long journey, but even boys and girls will be pleased to take it in the company of this book (which is in its *third edition*), and they will find their reward. The art and history of Nineveh is well told in this volume. The last in our list is *Minnie: or, A Child's Path to Heaven*; and tells in a pleasing way the tale of a short but lovely life in its origin and progress, trials and effects. The Sunday School Union is fulfilling a high mission to young England by the publication of literature so pure in its tone, strong in its good sense, and interesting in its style.

JOHN CLIFFORD.

Reviews.

STUDIES IN THE LIFE OF CHRIST. By the Rev. A. M. Fairbairn, D.D. Second Edition. *Hodder & Stoughton*. Price 9s.

HEGEL says, it is the heritage a great man leaves the world to force it to explain him. This is one small portion of the unspeakable heritage Christ has left to man, and as credulous spirits decrease, and critical spirits increase, the "fulness" of this heritage is more and more revealed. Truly, says Principal Fairbairn, "the Person of Christ makes the Christian faith, is its highest source and highest object. In it lie hidden the causes of what He afterwards became. Circumstances did not make Him; God did." . . . "The Person of Christ is the perennial glory and strength of Christianity." . . . "The King was the centre round which the kingdom crystallized." . . . "Jesus Christ is the most powerful spiritual force that ever operated for good on and in humanity." . . . "The greatest problems in the field of history centre in the Person and Life of Christ." Those sentences contain the "point of view" of these "Studies." Everywhere the greatness, the uniqueness, the supernatural quality of the personality of Christ are manifest, as indeed they are in the original stories of the evangelists.

The treatment of this theme contained in the volume before us is marked by bold independence of thought, keen spiritual penetration, much-embracing knowledge, true philosophy, accomplished critical scholarship, and manifold and conspicuous ability. The historical conditions of Christ's life are traced with fulness of knowledge and impressive clearness of delineation. The relations of Christianity to other religions are never out of sight, and the essential inferiority of the latter are always made manifest. The "pivotal" events in the evangelical history are discussed with freshness and force; and the effect assuredly is, as the author desires, to make Christ Himself more real, living and loveable to the men of to-day.

THE CLERICAL WORLD: A PAPER FOR THE PULPIT AND THE PEW. Part I. Price 10d. *Hodder & Stoughton*.

ALTHOUGH this weekly paper is represented as for the "Pew," its contents give abundant evidence that it is intended, for the most part, to get into the "pow"

by way of the "pulpit;" and its large ability, variety, and cheapness, fit it for this office in a very high degree indeed. The papers by the Revs. T. K. Chyano and E. Johnson are worth much more than the cost of the whole part; and though it cannot be pleasant to be "criticised" in the style to which the Rev. Flavel Cook is so deservedly subjected, yet the advantage of it to others ought to make even the victim willing in the day of his flaying. Of course the contributions are not equal in merit, and proof is not absent that even bishops can do "small things;" but, as a whole, it bids fair to surpass its competitors in the range and quality of its helpfulness, as well as in its cheapness. If a little stouter paper could be given it would be a signal gain.

THE DOCTRINES OF PREDESTINATION, REPROBATION, AND ELECTION. By Robert Wallace.

THE DOCTRINE OF SIN. By Alexander Brown. *Hamilton Adams*. *Glasgow*: T. D. Morrison. Price 2s. 6d. each.

GENERAL BAPTISTS are often asking for works on the fundamental doctrines of their faith; and some of them complain of the scantiness of the literature specially controverting the dogmas of Calvinism, and setting forth, in a logical and conclusive form, the principles of our own more scriptural, more philosophic, and more progressive creed. Others say that Calvinism is so utterly dead that it is foolish and wanton to strike at its unattractive remains. The members of the churches of the *Evangelical Union* do not endorse the latter opinion, and therefore they are issuing a series of doctrinal works in defence of their theological teaching, written by men of ability, learning, and cultured power. With five volumes of this series our readers will be acquainted, and we are glad to introduce the two books named above to their consideration.

The first handles the subject of Divine Predestination, Reprobation, and Election; proves that the Calvinistic idea is not older than Augustine; and that the true name for Calvinism is "Augustinianism;" the Bishop of Hippo, and not the Genevan divine, being the real author of dogmas only less hurtful, if indeed less, than his doctrine of the right of burning heretics. Proof texts are care-

fully discussed; objections are urged; and the clear, simple, and God-glorifying doctrines of the universality of God's love for men, and of Christ's death for men, set forth with unhampered fulness and force. Whoever is in difficulty on this subject, or wishes to aid others in difficulty, let him get this volume, and he will find real and valuable help!

The treatise by the Rev. A. Brown on *Sin* discusses the questions suggested by the nature and history of man; his primitive condition, and capability; the conception of evil, and its issues; death in its relation to sin; the imputation of sin; and the Divine Treatment of sin. The treatment is masterly and yet popular, solid in its logic, and scriptural in its representations.

General Baptists ought to read for themselves, and distribute to others the whole of this series of books.

OLD BRISTOL: a Story of Puritan Times. *Baptist Tract and Book Society.*

NOTWITHSTANDING a somewhat ghastly and forbidding frontispiece, this tale has elements of real interest, and gives some true glimpses of the conditions of life and thought among the Baptists in that great and living era of Cromwell and the Commonwealth, and in the days of the Restoration, and of the "Plague." It deserves to be widely circulated in our homes, schools, and churches.

DECISION FOR CHRIST. By Flavel S. Cook, D.D. *E. Stock.* Price 1s.

THIS is a sensible and earnest appeal for decision. The reasons urged are such as must exercise real influence on the judgment and the conscience; and the spirit in which they are stated is sympathetic, tender, and yet strong. It is likely to be a useful little book.

Church Register.

Information should be sent by the 16th of the month to 51, Porchester Road, Westbourne Park, London, W.

CONFERENCES.

I. THE MIDLAND CONFERENCE met in Baxter Gate Chapel, Loughborough, Oct. 18th. The Rev. G. Needham presided. Rev. R. Silby preached.

At the afternoon meeting the following business was transacted:—

1. That a Committee, consisting of the following brethren, be appointed to carry out the recommendation of the Association concerning LOCAL PREACHERS' ASSOCIATIONS: Revs. R. F. Griffiths and W. H. Tetley, and Messrs. W. Richardson, G. Payne, J. Smith of Derby, T. Bentley, and the Secretary of the Conference.

2. Resolutions (1.) of sympathy with the people of America and Mrs. Garfield; and (2.) of hearty approbation of the Irish policy of the Government, were passed.

3. That the Spring Conference (Feb. 28th) be at Hucknall Torkard; Whitsuntide Conference (May 31st) at Barrow-upon-Soar; and the Autumnal Conference (Oct. 19) at Ashby-de-la-Zouch.

4. The Rev. W. R. Stovenson, M.A., was appointed Chairman for 1882.

5. A paper was read by the Rev. T. Goadby, B.A., on "The Principles of our Denominational Cohesion," for which he was heartily thanked; he was also requested to forward it for insertion in the Magazine.

6. The Rev. J. Hubbard, of Barlestone, was appointed to preach at the next Conference.

A public meeting was held in the evening, when addresses were delivered by the Revs. R. F. Griffiths, W. H. Tetley, and J. Wild. J. SALISBURY, Sec.

II. THE SOUTHERN CONFERENCE.—The Annual Meetings were held at Church Street, N.W., Nov. 1st; the President, Rev. W. Harvey Smith, in the chair.

1. REPORTS were supplied by 18 out of 21 churches, showing for the past five months a nett increase in membership of 96, as follows:—Additions: by profession, 74; by transfer, 33; by renewal, 2; by union of new church, 43. Reductions: by transfer, 30; by erasure, 14; by death, 12. The clear increase for the corresponding four months last year was 78.

2. The church at HAVEN GREEN CHAPEL, Ealing, with its pastor, Rev. C. Clark, was received into the Conference, and recommended for acceptance into the Association.

3. REV. R. P. COOK was heartily welcomed into the Conference.

4. The following plan for the re-organization of the Conference was adopted:—(1.) "That there be a President, Vice-President, Treasurer and Secretary, to be elected at the annual meetings (in November), with the exception of the President, who shall always have been the Vice-President of the previous year. The Committee shall be elected at the same time, upon a nomination, as to num-

ber and names, from the retiring Committee, who shall also nominate the officers for the ensuing year.

(2.) "That the churches, at or before their September Church Meeting, appoint delegates to the Conference in the proportion of one for every fifty members, or fractional part of fifty—the membership to be taken from last return to the Association; and every delegate to sign his name in the book provided for that purpose, at each Conference. Ministers to be delegates *ex officio*."

(3.) "That, in order to meet the expenses of the Conference each church contribute to its funds at the rate of one shilling per annum for every one hundred members, or fractional part of 100."

5. The following appointments were made for 1882:—"President, E. Cayford, Esq. V-P., Rev. Giles Hester. Treasurer, Mr. W. Morgan. Secretary, Rev. W. J. Avery. Committee, Revs. J. Batey, D. Burns, J. P. Chapman, C. Clark, J. Clifford, R. P. Cook, R. R. Finch, J. Fletcher, D. MacCallum, G. W. McCree, C. Pearce, W. H. Smith, and C. Starling."

6. It was unanimously resolved, "That on the occasion of the Rev. Dawson Burns' retirement from the pastorate of the church at Church Street Chapel, this Conference desires to express its gratitude for the good work he has performed in that position, its gratification in the prospect of still receiving his hearty co-operation in the work of the Conference, and its best wishes for his continued future prosperity." This was carried unanimously, and Mr. Burns responded.

7. Resolutions were also adopted against the continuance of the Opium Traffic; and in favour of the policy of the Government towards Ireland.

Rev. J. Batey read a vigorous paper on "General Baptist Church Extension in and around London," for which he was warmly thanked.

Rev. Giles Hester preached, at 7.30 p.m., from Heb. v. 8.

W. J. AVEY, *Secretary*.

CHURCHES.

ALLEERTON.—The annual meeting was held, Oct. 29. After the yearly business had been transacted, the Sec., in his report, referred to the retirement of the pastor, REV. J. BENTLEY. Several brethren spoke of his faithful ministry, and of the blessings they had received during his four years pastorate, and expressed their warmest wishes for his future welfare and success at Wisbech. Mr. Bentley spoke of the peace and kindly feeling to himself which had marked his connection with the church.

BEESTON—MINISTER'S HOUSE.—A sale of work was held on Oct. 27, from the proceeds of which the sum of fifty guineas has been added to the fund for procuring a house for the minister, making a total of £280 in hand for that purpose. A Christmas tree is to be held for the same object.

IBSTOCK.—A bazaar will be held next May towards reducing the debt on our new school-rooms, which is £300. Help in money or articles will be thankfully acknowledged by Mrs. Watmough, care of Rev. J. Watmough, Ibstock, near Ashby-de-la-Zouch.

ISLEHAM.—Harvest thanksgiving sermons were preached, Oct. 16, by Rev. G. W. Hickson. On the following Wednesday two hundred sat down to tea, after which a public meeting was held, when addresses were delivered by neighbouring ministers.

LINCOLN.—A public meeting was held, Nov. 12. Mr. John Barker presided, and addresses on Christian work were given by several friends. Proceeds, over £10, devoted to the Trust Fund.

LONG CLAWSON.—£20 have been spent on the renovation of our chapel, and the re-opening services took place Oct. 23, Mr. Hoffman preaching twice. On the following day Mr. Richardson, of Nottingham, presided at the public meeting, and addresses were given by the Rev. G. D. Cox and Mr. Thompson. Proceeds, £15.

TYDD ST. GILES.—In accordance with the Association minute, and under the direction of the Eastern Conference, the chapel at this place, closed some time ago, was on Wednesday, Nov. 2, re-opened. A tea-meeting was held, and afterwards a public meeting, presided over by Mr. Whitmore. Messrs. W. R. Wherry, G. H. Bateman, Hewlett, Anderson, and Newman, and the Rev. C. Barker, Conference Secretary, gave addresses. The attendance was very good, the meeting enthusiastic, and with a remarkably clean and pretty chapel, for a village, to worship in, it is believed that this old General Baptist church will again hold up its head and go rejoicing on its way. The following Sunday Mr. W. R. Wherry again visited the place, preached two sermons, administered the Lord's Supper, and, with the help of several young friends willing to work, and the co-operation of parents, previously invited to render assistance, started a Sunday-school. It is intended that the cause should be worked by the Eastern Local Preachers' Association, of which Mr. Wherry is the President, with a quarterly visit from the Conference Sec.

CHAPEL ANNIVERSARIES.

GRANTHAM.—Oct. 23 and 24. Preacher, Rev. T. Gondby, B.A. Oct. 24, Mr. Councillor Scoffield presided, and addresses were given by the Revs. F. W. B. Weekes, J. Collinson, and Mr. Gibson, Church Sec.

LONG EATON.—Oct. 16th. Preacher, Rev. W. Chapman. Rev. F. Todd presided at the meeting on Monday, in the unavoidable absence of W. Bennott, Esq., of Sawley. Addresses were delivered by Revs. E. Stevenson, W. H. Tetley, W. Chapman, the pastor, I. Wrigley, and Messrs. Richardson, Woolley, Woodforth, and Fullalove. Proceeds, £33.

MISTERTON.—Anniversary services Oct. 23rd. Preacher, Mr. R. W. Peet. On the 24th, over 200 for tea. Mr. J. Fern, of Retford, took the chair. Addresses were delivered by Councillor Willey, J. T. Hyllier, Davidson, and the minister, Rev. John Fogg. Proceeds, £16. This church, which was founded in 1610, is in a more flourishing condition than it has been for years.

NORTHALLETON AND BROMPTON.—Rev. J. Wilson preached anniversary sermons, Oct. 9. On the 10th upwards of 200 persons took tea. G. J. Robinson, Esq., presided at the following meeting, and addresses were given by Revs. J. Wilson, F. A. Charles, M. C. Dixon, W. Stubbings, R. M. Middleton, Esq., and Mr. Awde. The proceeds far exceeded expectations. Oct. 30, Rev. F. A. Charles conducted harvest thanksgiving services at Brompton. On Oct. 31 a public meeting, when addresses were delivered by the Revs. J. Burton, W. Stubbings, and J. Alderson. The chapel was densely packed. Proceeds devoted to the renovation fund of Brompton chapel. "A work of grace" is going on at Brompton, eighty persons, who were never in the habit of attending any place of worship, now attend with us. We need a larger chapel at Brompton. We have five candidates for baptism.

NOTTINGHAM, *Hyson Green*.—Nov. 13. Preachers, Revs. H. Bonner and R. Silby. Nov. 15, the annual tea, followed by a lecture on P. P. Bliss, by the Rev. H. E. Stone. Councillor Acton presided. Proceeds largely in advance of former years.

NUNEATON.—Oct. 16. Preacher, Rev. Carey Hood, pastor. Oct. 17, annual tea meeting. Pastor presided. 220 present. Revs. G. Haynes, E. W. Cantrell, G. Needham, and Messrs. Sidwell and Starmer, took part in the meeting.

STOKE-ON-TRENT.—Our church celebrated its fortieth birthday, Nov. 14th. About 300 to tea. A large and enthusiastic meeting followed. Speeches were

delivered by Mr. John Taylor, Revs. W. Underwood, D.D., E. Coleman, and T. Horton. The pastor, S. Hirst, presided.

SCHOOLS.

ASHBY-DE-LA-ZOUCH.—Oct. 5, a musical entertainment was given by the choir to raise funds to purchase the Sunday School Hymnal, a copy of which was given to the children, Nov. 6. On Oct. 26, a public thanksgiving tea meeting for the successful effort to purchase a new organ and renovate chapel and school property. Proceeds, £16 9s. 6d. Total raised for above purpose, £270 14s. 11½d.

DERBY, *Pear Tree*.—Rev. W. J. Avery lectured Nov. 14, on "the Right Hon. W. E. Gladstone, M.P." Proceeds are devoted to the fund for enlarging the school-room.

LYNDHURST.—Sunday-school anniversary, Nov. 13. Preacher, the pastor, Rev. W. H. Payne. The superintendent, Mr. J. Short, who has been connected with the school more than fifty years, was presented by the teachers and scholars with Dr. Geikie's "Life and Words of Christ," as a token of their esteem.

TODMORDEN—LADIES' AT WORK.—The females connected with Wellington-road Sunday-school, assisted by a few members of the congregation, gave a tea and entertainment in the school-room, Nov. 5, to reduce the debt on the class-rooms recently erected. Everything was (or ought to have been) done by the females, a fine being imposed on any of the masculine gender who dared to put his hand to the work; but such was the force of habit with some of them that they could not keep out, and accordingly had to pay the penalty. Ladies gave the trays. Mrs. Higgin presided. Miss B. Uttley, the secretary, read the report. Mrs. Crossley and Mrs. Uttley gave addresses, and an excellent programme of music, etc., was admirably sustained by the ladies. Proceeds, £21 7s.; making, as their contribution towards the debt, £34 5s. 2d.

MINISTERIAL.

BURTON, *Parker Street*.—MEETING OF WELCOME.—Nov. 8th, after a social tea in the school-room of the United Methodist Church, a public meeting was held in Parker Street Chapel, to give an open welcome to Rev. W. UNDERWOOD, D.D., on his settlement in the town. Mr. B. Walker presided, and spoke of his early and intimate knowledge of his senior pastor. He was followed by the Rev. S. S. Allsop, of Zion Chapel, who said he

had come, with a number of his people, to demonstrate their good wishes for the prosperity of the new interest. The Revs. Alfred Underwood, M.A., J. T. Owers, and J. Askew, gave addresses. Dr. Underwood gratefully acknowledged the united congratulations, and reviewed some events which had happened in his connection with Burton since he first preached in it forty-seven years ago.

CLARK, REV. CHARLES, was publicly recognized as the minister of Haven Green Chapel, Ealing, Nov. 8. There was a large gathering. J. Clifford presided, and addresses were given by the Revs. J. Byles, G. W. Tarbox, W. R. Stevenson, M.A., Prof. Goadby, B.A., and the pastor.

DAVIES, REV. W. E., has resigned the pastorate of the church at Grantham, and closes his ministry on December 4.

EVANS, REV. W.—We rejoice unfeignedly in reporting that our friend, the Rev. W. Evans, has declined, at the urgent request of the Dover Street Church and congregation, Leicester, the pressing invitation he received to undertake the pastorate of the church, Moss-side, Manchester. We see that 305 members have been added to the Dover Street church, £8,016 have been raised for church purposes during Mr. Evans' ministry.

PICKBOURNE, F., of our College, has accepted a call to the church at *Coalville*, and will commence his work Jan., 1882, under most encouraging circumstances.

SALISBURY, REV. J., M.A., was recognized as pastor of the church at Hinckley, Nov. 1st. James Hill, Esq., of Derby, presided. After an address from the chairman, a statement was read expressive of the cordiality with which the invitation to the pastorate had been given and received. Mr. Salisbury responded. Addresses were delivered by Revs. E. Phillips, C. Haddon, Bardon, C. Hood, F. J. Morgan, J. H. Atkinson, and Mr. G. Payne.

BAPTISMS.

BEESTON.—Four, by G. W. Roughton.
 CHERHAM.—Seven, by D. MacCallum.
 COALVILLE.—One, by F. Mantle.
 EASTWOOD.—Two, by J. Hawkins.
 EAST KIRKBY.—Two, by G. Robinson.
 LONDON, *Praed Street*.—Seven, by W. J. Avery.
 LOUGHBRO', *Baxter Gate*.—Six, by C. Savago.
 LYNDBURST.—Two, by W. H. Payne.
 MACCLESFIELD.—Nine, by Z. T. Downen.
 NOTTINGHAM, *New Basford*.—Four, by W. R. Stevenson.
 STAPLEFORD.—Nov. 13, three, by F. Todd.
 STOKE-ON-TRENT.—Four, by S. Hirst.
 SUTTONTON.—One, by G. F. Pitts.
 SWADLINCOTE.—Two, by E. Carrington.
 TOLBOURN.—Four, by W. March.
 WHITWICK.—One, by F. Mantle.

MARRIAGES.

REED—LAWS.—Nov. 6, at St. George Street Chapel, by Rev. Z. T. Downen, minister, Alfred Reed to Rebecca Laws, both of Macclesfield.

SHACKLETON—CLAYTON.—At the General Baptist, church, Sutton, by the Rev. G. F. Pitts, Mr. John Shackleton, farmer, to Miss Betsy Clayton. Miss Clayton having been for several years an earnest and devoted teacher in the Sunday-school, the teachers and friends presented her with a handsome testimonial.

OBITUARIES.

BURNS, MRS. JANE, widow of the late Rev. Jabez Burns, D.D., departed this life, aged 75, November 18.

REDDELL, THOMAS.—Our church at New Basford has recently (Sept. 19) sustained a heavy loss in the death of Mr. Thos. Reddell, who has for a number of years rendered invaluable service as a conscientious deacon and most faithful treasurer. Upwards of forty years ago he was baptized, along with our pastor, Rev. W. R. Stevenson, M.A., and seven others, at Stoney Street Chapel, by the late Rev. Hugh Hunter. During Mr. Hunter's pastorate at Stoney Street, and until his death at Basford, our deceased brother was one of Mr. Hunter's most warmly attached friends, and at his death acted as one of his executors. Then, as if to witness to the last his affection for his old pastor, he at once purchased a grave for himself in the Nottingham Cemetery, close by the side of Mr. Hunter's, where he now lies. During the last few years of his life, which he spent in our midst, nothing could exceed his devotedness to the comfort of God's people, and the prosperity of God's house. His generous heart, and willing hand, and attractive goodness, had won for him the true affection of our church, and we feel his removal acutely.

W. H. PARKER.

SLACK, SUSANNA, the beloved wife of George Slack, a deacon of the church at Watson Street, Derby, died, Sept. 28. She was baptized at Brook Street during the pastorate of the Rev. J. G. Pike, and continued a member of that church nearly forty years. Her health failing, she found it too much for her to attend the means of grace at Mary's Gate Chapel on account of the distance from her home, so, by her wish, she was transferred to the church at Watson Street. She was a consistent and active member of the church of Christ forty-two years. A teacher in the Sabbath school, a tract distributor, she was also a collector for the Foreign Missions, and as a proof of her interest in their welfare she has left £10 to the funds. Her home was always open to missionaries, ministers, local preachers, and Christian friends. She was always ready to help in Christian work both at home and in connection with the village churches, and was greatly esteemed by a large circle of friends. After a long and severe illness, which she bore with resignation and fortitude, she fell asleep in Jesus. She lived well, died well, and with her it may be said all is well. Her memorial sermon was preached by Mr. T. Abell, of Duffield, to a large congregation, from Num. xxiii. 10.

UNDERWOOD, MARY, was baptized at Archdeacon Lane, Leicester, in 1840, came to reside at Nottingham in 1865, then joined the Stoney Street church, until the division after Mr. Ryder's death, when she united with the friends at Woodborough Road. A devoted worker for Christ in all the benevolent institutions of the church, she will long be remembered for her unwavering zeal and earnest labours. In seeking, by change of scene, for renewed health at Llandudno, she was called away from earth, and sweetly fell asleep in Jesus, August 30, and was interred in Leicester Cemetery, Sept 2, 1881.

THE
MISSIONARY OBSERVER.

DECEMBER, 1881.

New Year's Sacramental Collections.

DEAR BRETHREN,—We beg to remind you that the first Sabbath of the New Year is the usual time for making simultaneous SACRAMENTAL COLLECTIONS *for the Widows and Orphans of our Missionaries*. We hope it will be convenient for you to continue your usual contribution, and, if possible, by a little extra effort to increase the amount.

The sum required to pay the several Insurance Premiums, together with the allowance to an invalid missionary, is about £250, and it is most desirable that this should be raised apart from the ordinary funds of the Society. The amount received last year, however, was only £124, or half the sum needed.

Should the first Sabbath of the year be found an inconvenient time to you, we would suggest that the collection might be made on the first Sabbath of February or March.

It will prevent confusion in the accounts, and ensure the correct appropriation of the Sacramental Collections, if they are sent direct, and *separate* from the ordinary contributions of your church to the Society.

We remain, yours faithfully,

W. B. BEMBRIDGE, Ripley, near Derby, *Treasurer*.

WM. HILL, Crompton Street, Derby, *Secretary*.

Post Office Orders should be made payable to the Secretary, at the General Post Office, Derby.

Farewell to Miss Barrass.

On Monday, November 7, a farewell meeting was held at Peterborough in connection with the departure of Miss Barrass, the eldest daughter of the Rev. Thomas Barrass, to Orissa, as a missionary. About two hundred and fifty friends sat down to tea, after which a meeting was held in the chapel, when the spacious edifice was nearly filled. Mr. Charles Roberts occupied the chair, and addresses were delivered by Messrs. G. Burch, Jackson, C. Springthorpe (of Wirksworth), and W. Hill, the Secretary of the Society. During the evening, prayer was offered by Messrs. Dickens, Dennison, Colman, and Heath. Mr. Jackson, superintendent of the Sunday school, in the name of the teachers, scholars, and friends, presented Miss Barrass with a seraphina, an

album, and a Teacher's Bible. Mr. Barrass, in a feeling speech, returned thanks on behalf of his daughter. In the course of his remarks he observed that he had often prayed for labourers to be sent into the mission field, and that his prayer had been answered in a way he did not anticipate; but as the path had now opened for his daughter to go to India he could not act the hypocrite, or stultify his own prayers, by placing any obstacle in her way. During the evening a collection was made on behalf of the Sunday school rooms in Cuttack, which amounted to £7 13s. 10d.

As Miss Barrass goes out as an agent, and at the cost of the Society for Promoting Female Education in the East, a farewell meeting was held in London, on Wednesday, November 9, when Rev. J. P. Chown gave an address. In company with several other friends Miss Barrass embarked at Gravesend in the British India Steamer *Manora* on Wednesday, November 16th.

In this valuable addition to our mission staff in Orissa we gratefully rejoice, and pray that her useful life may be long spared to her benighted sisters in India. We know, too, of other young ladies who would be glad to enter upon the same work if the way were open. But alas! though the *women* are ready to go forth, where are the *men*? Has the heroic age of Christian young men passed away? Alas! alas! that the frequent and urgent appeals from the few veterans now in the field should meet with no response from men well qualified for the work. Only think of it! *twenty thousand villages in Orissa without a church or chapel, preacher or teacher, and yet not a man to say, "Here am I, send me!"* "Tell it not in Gath, publish it not in the streets of Askalon, lest the daughters of the Philistines rejoice."

Attempt to Burn Juggernaut.

IN Mr. Pike's letter, published in the *Observer* for November, reference is made to the attempt to burn the idol Juggernaut. The *Times* correspondent, in a telegram dated November 6th, referring to this circumstance, says:—

The last Calcutta *Gazette* contains an account of a strange attack made on the idol of Juggernaut, at Pooree, the most sacred shrine in India, by a body of fanatics. The rioters, who numbered twelve men and three women, and were almost in a state of nudity, succeeded in entering the temple, and tried to force their way into the inner recesses. Although upwards of one thousand pilgrims were present, they were not expelled without a severe struggle, in the course of which one intruder was ramped to death. The rest were arrested, and have been sentenced to three months' imprisonment. The inquiry showed that they belonged to a sect of Hindoo dissenters, lately founded in the Sumbulpore district, and known as Kumbhupatias, from the fact that its followers wear ropes of bark round their waists. They allege that their religion was revealed to sixty-four persons in 1864 by a God incarnate, whom they styled Alekhswany—that is, the Lord—whose attributes cannot be described in writing. They believe in the existence of the three hundred millions of Hindoo deities, but do not respect their images, saying that it is impossible to represent a Supreme Being whom no one has ever seen. They are subdivided into three classes, two of which renounce the world and make no distinction of caste; while the third leads a family life. Their habits are said to be very filthy, and, like some European sects, they take no medicine in illness, but rely solely on Divine help. Their attack on the Pooree temple was prompted by the belief that if the Juggernaut were burnt it would convince the Hindoos of the futility of their religion, and the whole world would then embrace the truth.

Sunday School Rooms in Cuttack.

To various churches and friends we have sent out about one thousand copies of the circular or appeal on behalf of the above object. A statement of the case has also appeared in the *Observer* for October and November. We hope, therefore, that the intelligence that £500 are required has, in some way or other, reached the greater part of the twenty-five thousand General Baptists in England. Should any of our friends who received copies of the appeal for distribution or public announcement have laid them aside or forgotten them, we trust they will get them into circulation forthwith; and should any friends desire additional copies, these we shall be most happy to supply. The following letter—which we give for information and imitation—will explain itself. It evidently looks like business, and means it.

“*Westbourne Park Chapel, November, 1881.*”

Dear Friend,—Our General Baptist Foreign Missionary Society is making a special appeal—a copy of which is enclosed—to their friends and supporters on behalf of the New Sunday School Rooms at Cuttack, India, and we trust you will assist us in this good work.

Subscriptions will be received by Mr. Stubbs, the Treasurer, 19, Queen's Terrace, St. John's Wood, or by

Yours faithfully,

JOHN RYAN,

Hon. Sec. to the Westbourne Park Auxiliary,
13, Chichester Road, Westbourne Square, W.

The Report of the General Baptist Foreign Missionary Society may be had on application.”

In response to the various appeals sent out we have received several kind notes and liberal contributions or promises. For instance, one friend, in sending £10 to the school room, and a promise of £15 to the general funds of the Mission, expresses the hope that he may have many imitators, and that the amount may be realized. Another old and valuable friend to the Mission, in sending a cheque for £15, and a promise of £10 more, “as we feel the work is so important,” adds, “The Lord is evidently blessing the work in India, and His servants deserve the sympathy of friends at home.” A poor widow, in putting a sovereign into the Secretary's hand, said, “That for the school room in Cuttack. See that you tell no one about it.” Other letters have also been received, and other sums have been given in a similar way.

But if the full amount is to be raised (and raised it must be) many other sums must be sent in. When a gentleman in Cuttack comes forward and generously offers to contribute £500, or one half of the estimated cost of the school rooms, surely the twenty-five thousand General Baptists in England—the professed friends of Orissa—ought, without any difficulty, to raise the remainder. Not to do it would certainly not indicate very great devotion to the Mission they profess to love; nor would it tend to give friends in India a very lofty idea of the self-sacrificing zeal of the constituents of the Orissa Mission in England. Beloved brethren and sisters, let us take up the matter and do it at once. One friend has given or offered £25—are there not *seven* General Baptists in all England who would give a similar sum? Another friend has offered £10—are there not nine more who would give a similar amount? Another friend has offered £5—cannot

nineteen others be found to give a similar sum? This done, only £100 more would be required, and there can be no doubt it would soon be obtained. Please don't wait to be further asked, but send in your contributions or promises forthwith, so that with the new year our brethren in Orissa may receive the cheering tidings that the amount required for their Sunday school room has been secured.

The following amounts have been received or promised:—

	£	s.	d.		£	s.	d.
Mr. & Mrs. Richard Johnson, London	25	0	0	Mr. Cutter, London	1	0	0
Mr. S. D. Rickards, London	10	0	0	Mr. John Thomas, Halifax	0	10	0
Rev. I. Stubbins	5	0	0	Mr. A. Marshall, Shore	0	10	0
A Friend to Missions, per Rev. I. Stubbins	5	0	0	Miss Jones, Houghton Regis	0	10	0
Miss Dunbar, London	3	0	0	"S," Melbourne	0	5	0
Mrs. R. Arcile, sen.	2	2	0	"Mary," West Vale	0	2	0
Rev. W. Hill, Derby	2	2	0	Collection at Miss Barrass' Farewell Meeting	7	13	10
Mrs. Nall, Papplewick	2	0	0	Wolvey, per Mrs. Beamish			
Mr. Geo. Cholerton, Derby	1	1	0	Mr. Elliott	0	10	0
Mr. Josiah Smale, Macclesfield	1	0	0	Mrs. Beamish	0	2	0
A Poor Widow	1	0	0	Sunday School	0	2	0
Rev. W. Orton, Grimsby	1	0	0				
Mrs. W. Bailey, Leicester	1	0	0				0 14 0

Baptist Union Missionary Meetings

AT PORTSMOUTH AND SOUTHAMPTON.

In his address, as Chairman at Portsmouth, Mr. H. M. Bompas, Q. C., said:—

It was the work of those at home to uphold those who had gone out, and he asked them could they say in Christ's sight that they were doing anything like what they ought to do in this matter. He remembered Mr. Baynes saying to him that he thought unless people entirely turned over a new leaf, and began an entirely new system of giving, he could hardly fancy himself to continue as secretary of a missionary society. It seemed to him the idea of a large section of Christians was that they should give only what they could spare, not that they should make any sacrifice for Christ. That was a very mistaken idea. They sometimes heard of men giving £10,000 or £20,000 to a park or an institution, how often did they hear of so much being given to God? He thought a reasonable proportion that every Christian ought to give was a tenth of his income—for if the poor Jew could do this, could not they? He thought, moreover, that of the money given to religious objects it would be fairly proportioned by giving one half to work at home and the other half to work abroad. He found that there were ten or twelve gentlemen who gave £100 a year to the Baptist Union, and some a good deal more; they ought to receive still much more; everybody ought to do something. Of course they might not believe in Christianity, but if they did believe that they would be rewarded, then it was not a matter of generosity or religiousness, but a matter of common sense to be giving in this way. Some people thought that working men ought not to give more than a shilling a year; but why should not a man earning two guineas a week give a shilling a week? If a man had £5,000 a year he would not tear his hair if his income fell off by £200, but if it increased by that amount what would he say if he were asked to give the surplus to Christ? He would most probably say he could not afford it. But what Christ wanted was to see them give what they could not spare to show that they were making a sacrifice, for did not He sacrifice all he had—his life?

Dr. Culross, of Glasgow, in his paper on "Open Doors," remarked:—

The population of the world approached 1,500 millions, and the vast majority of these millions were living and dying in ignorance of God; but the world lay open to them as it never did before, and all they wanted was properly qualified men to come forward, and the means to be supplied by the churches and

societies. The opportunity was beyond anything ever known in the world's history, and this might be called the fulness of the times. The real, practical question for our churches is this: What use are we prepared to make of the opportunity? Shall we go on just as we have been doing, with an outcry every second year that the funds are behind, followed by a special appeal and a spasmodic effort? Or shall we rise to the height of our privilege, and render service in some measure answerable to our standing as God's redeemed? Here is our test to-day, and we cannot evade it.

The Rev. J. M. Stephens, of Newcastle-on-Tyne, said that—

While people were content to loll in first-class carriages their societies remained in debt. A Christian church, whether rich or poor, should consider itself part of a consolidated force for the keeping up of the means of preaching the Gospel all over the world, and if they thought in this way they would rather retrench their personal expenditure than the funds that they devoted to missionary enterprise. Personal wealth and luxury were secondary to the Master's work, and business schemes should be contracted rather than usurp that foremost place which belonged to the Saviour.

The Rev. Charles Williams, of Accrington, observed that—

They ought to have not so many statements about money, but more about the work that was being done. *The chief responsibility rested upon the pastors of churches.* They were loath to talk about every day, missionary, practical matters, but if they would only realise the claim of the Saviour, then the churches would rise to a man, and there would be no lack of missionaries to go forth, and no lack of money to fill their exchequer.

Letter by a Native Gentleman.

THE following letter was addressed by a native gentleman in the Government service to Mr. Miller. It is well written, and in English; and we give it to show the kindly feeling that is growing, among educated Hindoos, towards missionaries—a class whose good will and confidence it is desirable to secure. Christian courtesy and kindness will often dispose men, as in this case, to peruse Christian books. The babu writes:—

Cuttack, 17th August, 1881.

My dear Mr. Miller,—Although I visited a few European families while in Calcutta, I never had the good fortune of visiting a clergyman's family; and though I heard and read much about the clergy and their well-known generosity of character, I never had opportunity, until yesterday, of testing, by my own personal experience, the truth of all I heard and read. Your treatment of me and my friend, your short, though wholesome, conversation, and your daughter's kindness in entertaining us with so charmingly sublime music—all these will remain ever fresh in my memory, and make me ever grateful to you and yours. I hope you will not take these as mere flatteries, for there is no earthly reason why I should flatter you. All that I have written is the sincere emanation from a heart who feels itself grateful for your kind treatment.

With your kind permission I shall call upon you to pay my respects, though at long intervals, as I am very busy on office work.

As the price of the few pamphlets you gave me is too small, and I feel ashamed to send such a paltry amount to you, I beg leave to send you one rupee. The balance you may use as payments for future numbers of pamphlets, with which I hope you will continue to supply me.

A propos of the pamphlets, permit me to say that I have already gone through all of them, and that the only Oriya books that I ever read with attention and admiration were those!

My sincere compliments to your daughter.

With the best regards, believe me, reverend Sir, yours sincerely, —————

Open-air Preaching in Calcutta.

THE Mail that was received here three days ago informed us that on the 1st of August the Marquis of Hartington said, in the House of Commons, in answer to a question relating to this case, that "the Indian Government had nothing to do with the prosecution of the missionaries, which had been taken up by the municipal authorities on their own responsibility," adding, "the Viceroy has done the best he could by his interference to promote a friendly feeling on the matter, which he trusted would now be arrived at." Of course the Marquis spoke according to the information communicated to him; but the fairness and accuracy of the former part of his statement cannot for a moment be admitted. *The Government had to do with the prosecution*; and now it has proved a humiliating failure, they would fain shift the responsibility to the municipality; but we all perfectly know that the Chairman of the municipality, who is also Commissioner of Police—H. L. Harrison, Esq.,—is a Government servant, and we can hardly help suspecting that his convictions as a Roman Catholic have interfered with the perfect impartiality of his action in relation to the work of Protestant Missionaries. It is clear, too, that he was acting in concert with Sir Ashley Eden, the Head of the Bengal Government, from the letter which the latter wrote in reply to the memorial of the missionaries.

It is understood that the matter is now settled; and I, for one, think the settlement is a satisfactory one; but it must be very mortifying to the Government. While justly contending for the right of peaceably preaching the gospel to such as are willing to hear, the missionaries could have no desire to interfere with the convenience of others; and they wisely consented, as it appears to me, to confine their preaching to a particular part of the Squares, so that those who went simply for recreation, and did not wish to hear the preaching, could not justly complain of annoyance. As to the regulation that Christian preachers should stand at a proper distance from the Brahmist or Mussulman preacher, it was simply the dictate of common prudence, and need not have occasioned a discussion of five minutes.

While hoping that the question is settled, let us not forget the lessons which recent discussions teach. We have seen what the authorities would do if they had the power. They are just as incapable to-day as they were two generations ago of understanding the feelings of Christian men to whom a dispensation of the gospel has been committed, and who say with the holy apostle, "Necessity is laid upon me; yea, woe is unto me if I preach not the gospel." We have seen that infidels and Romanists can unite as readily as in days of old with intolerant Hindoos, in attempts to hinder the propagation of the gospel. We can have no confidence in the authorities here on religious questions; and I must say that the more I have reflected on recent events, the more I have marvelled that missionary rights, which were not infringed under the worst of Tory Governments, should have been interfered with now our own men are in power.

J. BUCKLEY.

Not Krishnu but Christ.

WHEN our native preachers in Orissa were engaged on a preaching tour some time ago, in a district which had rarely, if ever, been visited, a young Hindoo approached them and asked for a copy of *The Jewel-Mine of Salvation*, a tract giving in metre the story of the Gospel. He was asked how he knew anything about the tract, and in reply told the following story:—

About two years ago my father put a quantity of merchandise upon his bullocks' backs, and went on a three days' journey into the district to attend a market. While there he met a friend of his from another village in the opposite direction. This friend said to him, "I have three little books teaching a new religion." He showed them to my father, and my father asked him to give him one, and he did, and that

was the book. When he got home he put away his bullocks, and washed his feet, and sat down to read his book, and that book perfectly bewitched my father. In a few days he had lost his appetite, and as he read the book we noticed great big tears trickling down his cheeks, and he became altogether a changed man, his face looking so sorrowful and sad. We thought father was bewitched by that book, and we must burn the book and mix the ashes in water and give it to him to drink, to take the witehos out of him; but he guarded the book, and we could not get at it. As he read, sirs, a still more wonderful change came over him: his tears dried up, his face became happy, and his appetite returned, and he took food as usual. But he would not go to the idol temple any more, and he would not have anything more to do with Hindooism, or the Hindoo religion. Well, sirs, that father died a year ago; but when he was dying the brahmins came and stood about the door, and wanted to come in and get their presents, but father waved them away with his hand, and said, "No brahmins are needed here—I need not your help," and he would not allow a brahmin to set foot inside his house. Then, when we saw the end was approaching, my mother, my brothers, and myself gathered around, and said, "Father, you are dying—you are dying; do call on Krishna, for you are dying." He looked up with a pleasant smile, and said, "My boy, I have a better name than that—the name of Jesus Christ, the Redeemer of the world, of whom I read in my little book; that is a better name than Krishna." And my father died, sirs, with the name of Jesus Christ on his lips.

The Chief Defect of General Baptists.

THE REV. JOHN CLIFFORD in the Preface to the "General Baptist Almanack for 1881" thus writes:—

Will you bear with me, brethren beloved, when I say that the chief defect of General Baptists, broadly described, is that they do not give money enough for the extension of God's gospel at home and abroad. Our "creed" is as simple and broad as that of the "apostles." Our Associational and Church government approximates to perfection. Our machinery is fitted for aggressive and edifying service. Our faith is strong and our fervour aglow; but it cannot be denied that we have yet to learn how to give.

I know many amongst us are giving up to the point of self-denial. They "pinch" themselves that they may have to give to God; and forego many a coveted luxury that their countrymen may hear the unsearchable riches of Christ. But they are the few not the many. Indeed, I believe we are able to double our gifts. Are we willing? Let us take time by the forelock, and tell God how glad we are to see this New Year by forthwith setting apart a larger share than ever for His Use.

May the Spirit of Jesus Christ, who said, "It is more blessed to give than to receive," echo throughout our churches the words of the poet—

"Give, give, be always giving;
He that gives not, is not living;
The more you give, the more you live."

Notes and Gleanings.

CHILDREN'S SPECIAL SERVICE MISSION.—The Committee of this Mission have kindly sent out to Orissa paper for 40,000 Picture Leaflets. The pictures were printed in England, and the three pages of letter-press have been prepared by the Rev. W. Miller, and printed at the Mission Press, Cuttack. There are eight numbers in the series; and the front page engravings give them a very attractive appearance. The interesting stories will, we doubt not, be perused both by old and young,

and we trust they will tend to supplant those filthy and abominable tales about gods and goddesses which so pollute the Hindoo mind. As showing the need there is for a pure literature in India, it may be stated that there are 80,000,000 of boys and girls under twelve years of age, for whom no Christian instruction is provided.

BOOKSELLING MISSIONARIES IN CHINA.—A writer in the *Pall Mall Gazette* says that the sale of religious tracts and books by Protestant Missionaries in China has led to some misconception on the part of the people. Dr. Möllendorff, who has lately published some papers on his recent journeys in China, says that the missionaries were sneeringly designated book-sellers, or book-hawkers; and that being regarded as mere money-makers or fortune-hunters, the people had very little respect for them. He advises missionaries to be very careful how they dispose of their books, and so as not to lead the people to regard them as mere book-hawkers. To obviate any such impression in Orissa it is customary for the missionaries, in most cases, to charge, when books are sold, a mere nominal price. In bookselling, as well as in soliciting contributions from the people, great caution is required lest they should get the impression that it is their money the missionaries seek, and not their souls—an impression which would hinder the Gospel of Christ. But even when a penny is asked for a shilling book some people are not pleased, and missionaries are charged with acting on principles contrary to fair trade, or with propagating Christianity by unfair means.

CHRISTIANS IN THE UNITED STATES.—The population of the United States, counting men, women, and children, is a little over fifty millions; of this number one person in 728 is a Protestant evangelical minister; one in 56 is a teacher in an evangelical Sabbath-school; one in 5 is a member of an evangelical church. If, therefore, there were an even distribution of these Christian forces throughout the country, there would be found in each community of 728 souls one minister, 13 Sabbath-school teachers, and 145 professing Christians. This is a large amount of salt, and it ought to be so placed that it will save not only our own but other lands. It will certainly do so unless it has lost its SAVOUR.

Contributions

Received on account of the General Baptist Missionary Society from October 16th, to November 15th, 1881.

	£	s.	d.		£	s.	d.
Grant by Religious Tract Society for printing "Companion to the Bible" ...	25	0	0	Loughborough, Wood Gate ...	13	12	6
Dividends—Midland Railway ...	15	17	7	Lydgate ...	6	6	7
" Alleghany Valley ...	35	14	7	Macclesfield ...	27	6	6
" New Zealand ...	6	2	5	Mountsorrel ...	2	4	3
Belper ...	9	9	6	Nuneaton ...	2	8	0
Bradford, Infirmary Street ...	4	14	8	Polesworth ...	1	16	3
Clayton ...	10	15	6	Quorndon ...	3	6	6
Denholme—Rev. J. Taylor ...	0	10	6	Queensbury ...	9	11	6
Hurstwood—for W. and O. ...	0	3	0	Sutton-in-Ashfield ...	3	10	0
Leicester, Dover Street ...	2	12	6	Tarporley ...	49	10	7

Subscriptions and Donations in aid of the General Baptist Missionary Society will be thankfully received by W. B. BEMBRIDGE, Esq., Ripley, Derby, Treasurer; and by the Rev. W. HILL, Secretary, Crompton Street, Derby, from whom also Missionary Boxes, Collecting Books and Cards may be obtained.