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

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

THE
BAPTIST MAGAZINE

FOR

1873.

THE PROFITS ARISING FROM THE SALE OF THIS WORK ARE GIVEN TO THE
WIDOWS OF BAPTIST MINISTERS, AT THE RECOMMENDATION OF THE
CONTRIBUTORS.

VOLUME LXV.

(SERIES V.—VOL. XVII).

Editor: REV. W. G. LEWIS.

“Speaking the truth in love.”—EPHESIANS IV. 15.

LONDON :
YATES AND ALEXANDER, SYMONDS INN, CHANCERY LANE.
MDCCCLXXIII.



AND AT CHURCH PASSAGE, CHANCERY LANE.

THE
BAPTIST MAGAZINE.

JANUARY, 1873.

“The Eternal God thy Refuge.”

By JAMES CULROSS, A.M., D.D.

THE chapter from which these words are quoted records “the blessing wherewith Moses, the man of God, blessed the children of Israel before his death.” After naming the tribes separately, he looks upon the nation as a whole, and utters a blessing over it. One cannot fail to be impressed with the grandeur and solemnity of his words. They are those of a man who has grown old in mighty enterprises, who has now only to die, and who commits the nation of which he has been leader, into the hands of God. Their full sense is condensed into this one line—“The eternal God thy refuge.” There is a simple magnificence in this line which every reader must perceive. It corresponds almost literally with the opening words of the Ninetieth Psalm, which is entitled “a prayer of Moses the man of God:” “Lord, Thou hast been our dwelling-place in all generations: Before the mountains were brought forth, or ever Thou hadst formed the earth and the world, even from everlasting to everlasting, Thou art, O God.” There—just as here—the eternal existence of God is brought into view—His existence before the mountains, before the earth and the world, even from everlasting to everlasting; and the Psalm says,

Thou, the eternal God, hast been our dwelling-place in all generations : the words "dwelling-place" and "refuge" being the same. The Lord had been the help of Israel hitherto ; He had preserved them in Egypt, had delivered them from its bondage, had overthrown Pharaoh and his army, had led them safely through the wilderness, and was about to plant them in the land of promise ; and here is the mighty master-thought to take possession of their minds as they begin their national history, "The eternal God thy refuge." They did not know what lay before them—could not guess what unseen perils and terrors might emerge ; but they are sent forward into the unknown future with this Thought in their hearts.

There is something in the very sound of the words that arrests the ear. What an idea of strength and infiniteness of resources they suggest ! "The Eternal God," who fills the infinite Past, within the measure of whose existence time, with all its changes, is included, who is and who was and who is to be, who endureth while "our ages waste," the Inhabiter of Eternity—this is the Being spoken of. The revelation of what He is, in His nature and attributes, has gone on enlarging and brightening down successive ages. All that is good, and great, and lovely, and venerable, and holy, and majestic, gathers around His blessed name. Wisdom, power, truth, righteousness, compassion, grace, paternal love—these attributes have been in process of disclosure, in ever greater clearness and breadth, as His revelation of Himself has gone forward. And in all these attributes—on which the Gospel sheds such full and glorious light—He is eternal ; without beginning, without end, without change. And this eternal God, Moses says to Israel, is thy "*refuge*,"—thy shelter, thy home, thy abiding-place, for so the word means. The expression is parallel to those others which say, "In Him," not merely *by* Him, but "*In* Him we live and move and have our being." It is not merely that He hides His people in His pavilion, in the secret of His tabernacle ; it is not merely that He *provides* a refuge for us : He *is* our refuge and dwelling-place : He is so *Himself*. I am (so to speak) surrounded by Deity.

The thought, that God is the refuge of His people, is one that meets us again and again in Scripture. For example, in the thirty-second Psalm, forgiven David sings, "Thou art my hiding-place ; Thou shalt

preserve me from trouble; Thou shalt compass me about with songs of deliverance;” not merely delivering, but giving song; not merely putting a new song into *my own* mouth, but making the air vocal around me—a ring of song compassing me about. For example, again, “God is our refuge and strength, a very present help in trouble: therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea.” And, once more, “I will say of the Lord, He is my refuge and my fortress; my God; in Him will I trust. Surely He shall deliver thee from the snare of the fowler and from the noisome pestilence: He shall cover thee with His feathers, and under His wings shalt thou trust,” and so onwards. Round about the psalm-writer are dangers and enemies of every kind—snares and pestilence, the terror by night and the arrow that flieth by day, the plague that does its work in darkness, and the destruction that wasteth at noonday, the lion and the adder, the young lion and the dragon—all forms of evil, temporal and spiritual, coming forth into daylight, or lurking unshaped and invisible in the dark. What can a poor, weak, helpless man, so environed, do? Just creep under the shadow of God, and say, “He is my refuge and my fortress; my God; in Him will I trust.” And He will prove a refuge indeed: “He shall cover thee with His feathers”—not clothing thee in a shirt of mail, that pains and burdens, while it defends, the wearer; but “He shall cover thee with His feathers.”—could anything be softer and gentler? “and under His wings shalt thou trust,” the great, sheltering wings of God spreading around and folding over us. All such passages are one in sense with the words before us, “The Eternal God thy Refuge.”

The words might be illustrated from the history of Israel as a nation. Their national security and prosperity stood connected with their trust in God. When they forgot or forsook Him, it went ill with them. When they trusted in Him, and obeyed His voice, they prospered. Their strength lay, not in munitions of war, not in horses and chariots, not in alliances with powerful neighbouring nations, Assyria or Egypt—as men talk of Providence being on the side of the best park of artillery;—their strength lay in the eternal God, who helped and saved them when they cast themselves upon Him and trusted sincerely in His name. It would be easy to go down the his-

tory of the nation, and to show how this, in every age, was the secret of the national well-being. Indeed, this one utterance might be taken as the very key of Jewish history.

But the words hold good, also, for all God's people, and for each individual believer, throughout all ages. They are words which every child of God living to-day has found true in their plainest meaning. It is in Jesus Christ that their full significance is disclosed—in Jesus Christ, who reveals the Father to us, and, by His sacrifice and mediation, brings us back to His bosom of eternal love. I do not stay at present to unfold this. Nor do I stay to justify the appropriation of the words by New Covenant believers, but merely name the great Christian disclosure that Gentile believers are of the same household with believers of the seed of Abraham, and that on them also the blessing of Abraham rests.

Not only do we find the words true for ourselves, as Christian believers, but true *in a deepening sense*. They are more to *us* than they could be to ancient Israel. The more our experience of God and of life grows, we are evermore finding a profounder and more blissful meaning in them. All the ages of the past have been filling them with significance; and to-day—in the presence of the work of the Redeemer—in the presence of His sacrifice and His intercession in the heavens—and under the dispensation of the Holy Spirit, they are fuller of meaning than they ever were before.

Let us try to bring them into connection with our own experience. We all know how human life goes on repeating itself century after century—how the great, elementary facts of our humanity are substantially the same with those of three thousand years ago—birth, childhood, boyhood, manhood, hoary hairs, and death; and how the experience we pass through is substantially the same as that of the ancient patriarchs, and may be set over against it. In looking at one or two facts of our experience in the light of these words, let us remember that the true conception of our life is, that we should *abide in God*—not driven to Him by storm and tempest, but finding in Him our spirit's home and rest.

Take, by way of example, our experience of earthly change. I am a pilgrim and a stranger on earth. I have no home, no portion, in the present world. It cannot make me happy. Even if it could, I must

soon leave it. But my home is *in God*—my creature-finiteness comprehended in His infiniteness—my creature-blessedness in His Divine and eternal blessedness. And so, when I wander in the wilderness, my soul fainting within me for thirst and hunger, I am comforted and gladdened because I can join in with the countless multitude, who sing, “Lord, Thou hast been our dwelling-place in all generations,”—the sense of weariness passes away, and I say to my heart, “Return again unto thy rest.”

Or, take the afflictions of our human life—fears, sorrows, pains, the windy storm and tempest that beat upon our head. No one altogether escapes these afflictions. It would not be good for us if we did. Through God’s grace they are the making of many of us. They take all various forms. One has to come through broken health, bodily trouble, weariness, and distress. Another suffers in his worldly circumstances. He knows what hard times mean, and pinching, and the struggle to keep the wolf from the door, and the slings and arrows of adversity. Another has heart-bitterness, that for many reasons he cannot speak about—a wound concealed which no one suspects—a pain carried silently in the bosom, which the husband never tells to his wife nor the wife to her husband. Another has suffering to endure, amounting even to anguish, through the misconduct of loved ones for whom he would willingly lay down his life, but whose heart he cannot touch or melt. Another knows of bread steeped in tears and drink mingled with weeping—of the horrible pit and miry clay—of cries from the depths—of the waters coming in unto the soul. It is needless, however, to go on enumerating cases—how some great fear overtakes us—some sorrow touches us—some cold, cruel disappointment comes creeping upon us, making all earth’s treasure seem like a child’s broken toy—some terrible stroke comes down with a sudden crash, and almost stuns us—we pass out of the pleasant sunshine into the darkness and chill of the valley of death-shadow. No one but knows how large an element these afflictions are in our human experience. Well, what is the man, on whom these afflictions come, to do? Just let him take refuge in the Eternal God. Just let him trust in God, as the lover and friend of souls, who makes all things work together for our good, and creep in under His shadow, and abide there; and he will find, in God’s good time, that fear, sor-

row, disappointment, grief, the dark and chill shadow, are but the disguise behind which Love is hid, and that

"Loss, woe, weariness, all pain, each want, each earthly load,
Are in the many-linked chain that draws earth up to God."

It does not make affliction joyous—no chemistry can do *that*, but it enables us to bear it in calm patience, retaining the deep assurance of God's love. With the eternal God for the refuge and home of his spirit, the friendless feels no longer desolate; the man struggling with poverty feels, *I am an heir of God*; the poor, fainting sufferer says, *"Thou wilt shew me the path of life; in Thy presence is fulness of joy, at Thy right hand there are pleasures for evermore"*; the man whose earthly things are overthrown as by an earthquake-shock, burying his hopes in the ruin, hears the whisper, *"The mountains shall depart and the hills be removed, but My kindness shall not depart from thee"*; the man who is persecuted for righteousness' sake, surrounded by the strife of tongues, draws down the curtains of the eyelids, and feels himself in the pavilion and secret place of Him who is the Almighty, for asylum, and sanctuary, and defence. I need not say more to indicate how our experience of affliction is met by this thought, spoken within our hearts by the Holy Spirit, *"The eternal God thy Refuge."* "This thought," as Luther says, "is the medicine even against death."

Or, take those disquietudes and distresses in which conscience is concerned. They press much more sorely, and are more torturous, than any accumulation of mere bodily troubles. A wounded spirit who can bear? It is no unknown or rare experience. Temptation assails us. We are brought through an experience that sheds a terrible light on the words, "O wretched man that I am!" A sense of worthlessness, guilt, vileness, is wakened up afresh in the bosom. Old sins rise again from the graves of forgetfulness in which we had buried them. The whole guilty past comes back again into the soul's view. Curses, as if unrepealed, are shot in upon us out of the dark. The terrors of the fiery law are heard afresh, and we seem to be come again to blackness, and darkness, and tempest. Night brings out the silver-shining moon and sapphire stars, but neither moon nor stars are here. What is to be done? Let the soul take refuge anew (as in

the day of conversion) in the eternal God, and abide in Him—whose mercy is from everlasting to everlasting.

Or, take the mysterious things of life. My soul is like a ship, plunging forward in the dark into an unknown ocean. In the outset of another year—straining our eyes into the unilluminated future—the sense of mystery is at times almost terrible, beyond what can be borne. Imagination peoples the inscrutable unknown with shapes of terror. Somewhere or other there *may* be danger couching invisible in the gloom, watching its opportunity, and ready to spring forth upon us without warning; and even when there is none, our faithless hearts call up a thousand frightful possibilities; and our fears are none the less distressing that they are so vague and shapeless. What is to be done? Just as before, let the soul realise, “*The Eternal God is thy Refuge*”—God, with all His attributes and perfections—the God who is in these attributes and perfections from everlasting to everlasting the same. I remember once entering a room where a little blind girl sat on her father’s knee, with his arms clasping her. Without saying a word, or giving a sign, I stepped quietly up, unclasped his arm, and lifted the child away. As I was taking her out of the room, her father said to her, “Louie, are you not afraid? You don’t know who has you.” She answered at once, “No, I am not afraid, for *I* know that *you* know who has me.” That is faith. In God I live and move and have my being; and I can say to Him, in the very midnight of mystery, “I know that *Thou* knowest.”

Once more—there is death. Dear friends in Jesus are taken away from us. Some of them are torn from us suddenly. Others pass away more slowly. We saw them “wearing away” all but imperceptibly; we stepped softly out and in, beside them—we, in the dimness, to them the Unseen becoming luminous, and standing out in all its great proportions and solemn majesty; we marked the wasted form, the pallor of the countenance, the eye so calm, so clear, so purged of every earthly passion, looking into ours so lovingly, yet as if mighty realms already lay between us; we marked their spirit kindle into unearthly beauty, ere it took its upward flight; we caught the last faintly-whispered farewell; we gazed upon the still face of our dead. Time has passed since then, but we still remember all that they were to us, and all the love that was between us; how their voices blended

with ours in worship ; how we kneeled together at the Father’s foot-stool ; how we walked in sweet companionship as fellow-pilgrims after the Holy One. They are gone from us—and what a blank they have left ! Sometimes, in our dreams, we think we have got back again—

“ The touch of a vanished hand,
And the sound of a voice that is still,”

but we awake to a fresh sense of our desolation. Well, here again the great word comes in, “ *The Eternal God thy Refuge.*” Hide thyself in *Him*. Creep in anew, O desolate heart, under the wings of the everlasting Kindness, and take shelter in His Eternity and God-head.

I have been speaking of those who survive. But how much more greatly and blissfully do the words hold good concerning them that die. “ The Eternal God thy Refuge !” Yes ; *they* have found it so indeed. They have passed from the weariness of life—from the struggles of expiring nature—into the Bosom of God. They have left for ever behind them the evils connected with our present form and mode of existence—pain, sickness, languor, heart-break, ignorance, error, sin ; and before them lie the light and joy and purity and love of the Eternal God. “ Blessed are the dead who die in the Lord.” Nay, they are not dead. They are but born to a nobler life. They are but drawn closer to God’s embrace. They have found—what *we* are only learning—how deep and blessedly wonderful the words are in their meaning, “ The Eternal God thy Refuge.” They are not perished then—our dear ones who sleep in Jesus—and we need wail no dirge over their ashes. They are safe in God. And, like as Jesus rose by the glory of the Father, they, too, shall come forth from their silent chambers to immortal and glorious life ; the dust swept from their beauty ; not a tint of their loveliness perished ; stainless as if sin had never touched them ; the “ vile body ” changed and “ fashioned like unto Christ’s glorious body, according to the working of His mighty power, whereby He is able even to subdue all things unto Himself.” They need our prayers no more, nor that we should bless them in the name of the Lord ; but they are not really cut off from us, and we may love them the very same as when we could grasp their hands in joyous greeting, and look into their answering eyes. They are “ dead ” to us ; but “ *they all live unto God ;* ” and we shall find them again in “ That Day,” in God’s holy mountain.

Chaldean Traditions of the Deluge.

THERE is no branch of the External Evidences of the truth of the Sacred Scriptures more interesting or more convincing than that which includes the discoveries made by learned men in the literature and the remains of ancient eastern lands. The monuments of Egypt have furnished incontrovertible testimony to the Mosaic records of the bondage of the Israelites in the land of the Nile; they have also corroborated the narration in the books of Kings and Chronicles of the victories achieved by the monarchs of Egypt over the degenerate successors of David and Solomon. The charming volumes of Sir Gardner Wilkinson illustrate, from the remains of Memphis, Thebes, and Beni-Hassan, not only the manners and customs of the ancient inhabitants of Bible lands, but they exhibit, in vivid pictorial representation, the processes of war, of agriculture, of manufacture, and industrial art of all kinds; so that there is scarcely an implement of commercial or domestic life mentioned by the writers of the inspired books which is not placed before our view just as it appeared twenty centuries ago.

The researches of Messrs. Botta and Layard on the banks of the Tigris have not only demonstrated the existence of Nineveh, which it was the fashion with sceptics, forty years ago, to pronounce a myth, but they have enriched the museums of Europe with cylinders, slabs, and colossal structures, which are covered with cuneiform inscriptions, containing the historic records of the Assyrian Empire. The learned experts who have laboured indefatigably in the mastery of the arrow-headed characters have already elicited from these ancient sculptures some remarkable corroborations of the inspired account of sundry passages in Israelitish history. For instance, from the Kouyunjik palace, we have a slab which commemorates the expedition of Sennacherib against Merodach-Baladan, King of Babylon, who sent letters to Hezekiah (2 Kings, xx. 12), and to whom the King of Judah displayed, in an unwary hour, all his treasures. Another slab records Sennacherib's defeat of Hezekiah in these words:—

“As to Hezekiah himself, the dreadful terror of my power had overwhelmed him. Then I seized and carried off all his artificers, and all the other whom he had collected in order to fortify Jerusalem, with 30 talents of gold, 800 talents of silver, scarlet robes, precious stones, royal thrones made of ivory altogether a vast treasure.”

An apparent discrepancy between the Biblical and the Assyrian account only establishes the verification of both. In 2 Kings xviii. 13, we read that Hezekiah was appointed to pay 300 talents of silver, whereas on the slab we find it stated as 800 talents. But, in addition to the smaller amount, the writer of the book of Kings states: "And Hezekiah gave him all the silver that was found in the house of the Lord, and in the treasures of the king's house;" and the sculptor of the slab gives the value of this additional treasure, together with the 300 talents, as making a gross amount of 800 talents. Hazael, of Damascus, and Jehu, the son of Omri, find mention amongst those who paid tribute to Shalmaneser, and in one of the bas-reliefs the chief ambassador of Israel is represented as prostrating himself before the great Assyrian king; and, in another, the "artificers and others" whom Sennacherib boasts of having captured, are seen transporting the winged bulls, and making mounds for his palaces, as Isaiah said, chap. xlvi. 5, 6, "O daughter of the Chaldeans! I was wroth with my people, I have polluted mine inheritance, and given them into thine hand: thou dost show them no mercy; upon the ancient hast thou very heavily laid thy yoke."

Many similar instances of exact coincidence between the inspired and the Assyrian accounts of events connected with Bible history might be adduced: but our object is to introduce to the notice of our readers the more recent discoveries of very ancient Chaldean legends of the Deluge, by Mr. George Smith, of the British Museum, as they were reported by him at the last meeting of the Society of Biblical Archæology. We are promised a continuance of similar discoveries as the result of the careful investigations of these slabs; and, to enable our readers to compare this remarkable legend with the Bible narrative, as well as with future discoveries of the kind, we think it best to insure its permanence in our pages, and therefore print it in its integrity from the columns of the *Daily News*:—

"Surippakite son of Ubaratutu
 make a great ship for thee. . . .
 I will destroy the sinners and life. . . .
 cause to go in the seed of life all of it to preserve them
 the ship which thou shalt make
 . . . cubits shall be the measure of its length, and
 . . . cubits the amount of its breadth and its height.
 Into the deep launch it.
 I perceived, and said to Hea my Lord
 I will perform, it shall be done.
 army and host.
 Hea opened his mouth and spake and said to me his servant
 [What he said is mutilated and imperfect, as is the description of the
 ark, of which fifteen lines are quite lost. When he launched it—]
 into the restless deep for the. . . . time
 its planks the waters within it admitted
 I saw breaks and holes. . . . my hand placed

three measures of bitumen I poured over the outside
 three measures of bitumen I poured over the inside
 three measures the men carrying its baskets took. . . . they fixed an
 altar,

I enclosed the altar. . . . the altar for an offering.

[Then follow broken lines, in which the name of Pazziru, the pilot,
 occurs, and in which he says he spreads reeds above and below :]

All I possessed I collected it, all I possessed I collected of silver.

all I possessed I collected of gold,

all I possessed I collected of the seed of life, the whole

I caused to go up into the ship, all my male and female servants.

the beasts of the field, the animals of the field, and the sons of the army

all of them, I caused to go up.

A flood Shamas made, and

he spake saying in the night, "I will cause it to rain from heaven
 heavily ;"

enter to the midst of the ship, and shut thy door."

A flood he raised, and

he spake saying in the night, "I will cause it to rain from heaven
 heavily."

In the day that I celebrated his festival

the day which he had appointed ; fear I had,

I entered to the midst of the ship, and shut my door

to guide the ship, to Buzursadirabi the pilot,

the palace I gave to his hand.

The raging of a storm in the morning

arose, from the horizon of heaven extending and wide

Vul in the midst of it thundered, and

Nebo and Saru went in front ;

the throne bearers went over mountains and plains,

the destroyer Nergal overturned ;

Ninip went in front, and cast down ;

the spirits carried destruction ;

in their glory they swept the earth :

of Vul the flood, reached to heaven.

the bright earth to a waste was turned ;

the surface of the earth, like. . . . it swept ;

it destroyed all life, from the face of the earth. . . .

the strong tempest over the people reached to heaven.

Brother saw not his brother, it did not spare the people.

In heaven

The gods feared the tempest, and

Sought refuge ; they ascended to the heaven of Anu.

The gods like dogs with tails hidden, couched down.

Spake Ishtar a discourse,

uttered the great goddess her speech

The world to sin has turned, and

then I in the presence of the gods prophesied evil ;

when I prophesied in the presence of the gods evil,

to evil were devoted all my people, and I prophesied

thus, I have begotten man and let him not

like the sons of the fishes fill the sea.

The gods concerning the spirits were weeping with her ;
the gods in seats, seated in lamentation ;
covered were their lips for the coming evil.

Six days and nights

passed, the wind, tempest and storm, overwhelmed,
on the seventh day in its course, was calmed the storm, and all the
tempest

which had destroyed like an earthquake
quieted. The sea he caused to dry, and the wind and tempest ended.

I was carried through the sea. The doer of evil,

and the whole of mankind who turned to sin,

like reeds their corpses floated.

I opened the window and the light broke in, over my refuge

it passed, I sat still and

over my refuge came peace.

I was carried over the shore, at the boundary of the sea,

for twelve measures it ascended over the land.

To the country of Nizir, went the ship ;

the mountain of Nizir stopped the ship, and to pass over it, it was not
able.

The first day and the second day, the mountain of Nizir the same.

The third day and the fourth day, the mountain of Nizir the same.

The fifth and sixth, the mountain of Nizir the same.

On the seventh day in the course of it

I sent forth a dove, and it left. The dove went and searched and
a resting place it did not find, and it returned.

I sent forth a swallow, and it left. The swallow went and searched,
and

a resting place it did not find, and it returned.

I sent forth a raven, and it left.

The raven went, and the corpses on the waters it saw, and it did eat, it
swam, and wandered away, and did not return.

I sent the animals forth to the four winds. I poured out a libation

I built an altar on the peak of the mountain,

by seven herbs I cut,

at the bottom of them, I placed reeds, pines, and simgar.

The gods collected at its burning, the gods collected at its good burning.

the gods like sumbe over the sacrifice gathered.

From of old also, the great God in his course,

the great brightness of Anu had created ; when the glory

of these gods, as of Ukni stone, on my countenance I could not endure ;
in those days I prayed that for ever I might not endure.

May the gods come to my altar ;

may Bel not come to my altar

for he did not consider and had made a tempest

and my people he had consigned to the deep

from of old, also Bel in his course

saw the ship, and went Bel with anger filled to the gods and spirits ;

let not any one come out alive, let not a man be saved from the deep.

Ninip his mouth opened and spake, and said to the warrior Bel,

' who then will be saved,' Hea the words understood,

and Hea knew all things,
 Hea his mouth opened and spake, and said to the warrior Bel,
 Thou prince of the gods, warrior,
 when thou wast angry a tempest thou madest,
 the doer of sin did his sin, the doer of evil did his evil,
 may the exalted not be broken, may the captive not be delivered ;
 instead of thee making a tempest, may lions increase and men be
 reduced ;
 instead of thee making a tempest, may leopards increase and men be
 reduced ;
 instead of thee making a tempest, may a famine happen, and the
 country be destroyed ;
 instead of thee making a tempest, may pestilence increase, and men be
 destroyed.

I did not peer into the wisdom of the gods,
 reverent and attentive a dream they sent, and the wisdom of the gods
 he heard.

When his judgment was accomplished, Bel went up to the midst of
 the ship,

he took my hand and brought me out, me
 he brought out, he caused to bring my wife to my side,
 he purified the country, he established in a covenant and took the
 people

in the presence of Sisit and the people ;

when Sisit and his wife and the people to be like the gods were carried
 away,

then dwelt Sisit in a remote place at the mouth of the rivers ;
 they took me and in a remote place at the mouth of the rivers they
 seated me,

when to thee whom the gods have chosen, thee and
 the life which thou hast sought, after thou shalt
 gain this do for six days and seven nights
 like I say also, in bonds bind him

the way like a storm shall be laid upon him.

Sisit after this manner said to his wife

I announce that the chief who grasps at life
 the way like a storm shall be laid upon him ;
 his wife after this manner, said to Sisit afar off,
 purify him and let the man be sent away

the road that he came, may he return in peace,
 the great gate open, and may he return to his country.

Sisit after this manner, said to his wife,

the cry of a man alarms thee,

this do, his scarlet cloth place on his head,

and the day when he ascended the side of the ship

she did, his scarlet cloth she placed on his head,

and the day when he ascended on the side of the ship."

[Then follow some mutilated lines, concerning the purification of Izdubar.]

Then—

"Izdubar after this manner, said to Sisit afar off,
 this way, she has done, I come up

joyfully, my strength thou givest me.
 Sisit after this manner said to Izdubar
thy scarlet cloth
I have lodged thee.

[Izdubar presently says to Sisit afar off, 'Sisit, to thee we may not come.' Some one is mentioned who is taken and dwelt with death, and then Sisit tells the seaman Urhamsi how to cure Izdubar, who appears to have suffered from some skin disease. Izdubar was to be dipped in the sea, when beauty would once more spread over his skin. This is done. The record then proceeds:—]

Izdubar and Urhamsi rode in the boat
 where they placed them they rode
 His wife after this manner said to Sisit afar off
 Izdubar goes away, he is satisfied, he performs
 that which thou hast given him and returns to the country
 and he heard, and after Izdubar
 he went to the shore
 Sisit after this manner, said to Izdubar,
 Izdubar thou goest away, thou art satisfied, thou performest
 that which I have given thee and thou returnest to thy country
 I have revealed to thee Izdubar the concealed story."

Some more mutilated lines which follow give the end of Sisit's speech, record that Izdubar took great stones and piled them up as a memorial of these events; and contain subsequent speeches and doings of Izdubar and Urhamsi. Journeys are mentioned of 10 and 20 kaspu, or 70 and 140 miles, a lion is spoken of, but not the Flood. Then follows a colophon with the heading of the next tablet, and the statement that this, the tablet from which these lines are translated, is the eleventh in the series giving the history of Izdubar, and that it is a copy of the ancient inscription."

The tablets containing this remarkable legend were found in the palace at Nineveh, in the library of a king of Assyria, named Assurbanipal, who reigned about 600 B.C. The importance attached to them may be estimated by the fact that there are fragments of three separate copies of the same inscription, all containing duplicate texts. Mr. George Smith tells us that the inscription is itself a copy of a still more ancient record, and that the original composition cannot be placed later than the seventeenth century before the Christian era, while it may be much older. If this computation be correct, and we see no reason to doubt it, we have the somewhat startling fact of a written legend, contemporaneous with, or even prior to the time of Moses. The monarch to whose era the original belongs is enveloped with the twofold shades of mythical antiquity and monographical perplexity. Mr. Smith calls him Izdubar by interpretation of the ordinary value of the signs employed in writing his name, though he is evidently not satisfied with the conclusion he has reached, and indicates a probability that he is the Nimrod of the Book of Genesis, and the founder of the Babylonian monarchy. We omit the mythological adventures of Izdubar, as not

pertinent to our inquiry into the relation between these relics and the Scripture narrative of the Flood. In the statement made by the Assyrian slabs, we have the oldest extra-Biblical traditions of the Deluge known to be extant.

How far do they accord, and to what extent do they differ, from the writings contained in the Pentateuch?

1. The Chaldean legends agree with the Bible account in assigning human wickedness as the cause of the Flood.

Genesis vi. 5, 6, 7, 12, 13.

Chaldean Legend: "I will destroy the sinners." "The world to sin has turned." "The doer of evil and the whole mankind who turned to sin." "The doer of sin did his sin." "The doer of evil did his evil."

2. The legendary and the Biblical narratives are in harmony with reference to the Ark.

(a) As a special provision for the rescue of a ransomed number of living creatures, both rational and irrational.

Gen. vi. 14, 18, 19, 20.

Chaldean Legend: "Make a great ship for thee"

"cause to go in the seed of life all of it to prevent them."

"I caused to go up into the ship all my male and female servants the beasts of the field, the animals of the field, and the sons of the army all of them, I caused to go up."

(b) Both the Scriptural and the legendary account attach great importance to the measurements of the Ark.

Genesis vi. 15.

Chaldean Legend: "..... cubits shall be the measure of its length, and cubits the account of its breadth and height."

[The hiatus evidently requires a specific measurement.]

(c) In both Scripture and the legend great importance is assigned to the closing of the door.

Genesis vii. 16:—"And the Lord shut him in."

Chaldean Legend: "Enter to the midst of the ship, and shut the door."

(d) Both the Biblical and the Chaldean accounts attach a singular importance to the use of bitumen, called in the Authorised Version pitch, as impervious to water.

Gen. v. 14: "Make thee an ark of gopher wood; rooms shalt thou make in the ark, and shall pitch it within and without with pitch."

Chaldean Legend: "I saw breaks and holes.....my hand placed three measures of bitumen I poured over the outside three measures of bitumen I poured over the inside."

Hebrew scholars are well aware that the word here used to represent the protection of Noah and his family from the flood, is that which universally sets forth in the Old Testament the doctrine of atonement.* Thus early was the Gospel preached to the sons of men.

(e) The Scripture and the legend agree in the statement that it was a mountain on which the ark rested.

Genesis viii. 4.

Chaldean Legend: "The mountain of Nizir stopped the ship, and to pass over it, it was not able.

The first day, and the second day, the mountain of Nizir the same.

The third day and the fourth day, the mountain of Nizir the same.

The fifth and sixth the mountain of Nizir the same."

3. Both the Biblical and the legendary narrative agree as to the sending of birds out of the ark, as a test of the subsidence of the waters.

The raven and the dove are common to both accounts—the Chaldean legend clearly sympathises with the cause of the raven's continued absence—its feeding on carrion; it supplies the supposed flight of the swallow, and the return of the dove, but fails in the beautiful story of the olive branch.

4. The Biblical and Chaldean accounts agree as to the presentation of sacrifice at the close of the flood.

They differ as to the duration of the waters and more essentially in respect to the polytheistic worship of the legend.

We have carefully endeavoured to avoid extravagant deductions from these venerable relics of the most remote antiquity. They are significant tokens of the abundant evidence which an all-wise Providence has reserved in store for the confirmation of Scripture. Biblical Archæology is as yet in its infancy; and, undisturbed beneath the Assyrian mounds, and beneath the soil of Palestine, there lie hidden rich stores of fact to confirm the faith of believers, and to confute the scorn of sceptics. "For ever, O Lord, Thy word is settled in heaven."

W. G. L.

*"The Hebrew word whereby the doctrine (Atonement) is universally set forth in the Old Testament is Caphar, the original meaning of which is supposed to be to cover or shelter. In Gen. vi. 14, the verb and noun are used where God is represented as telling Noah to pitch the ark within and without with pitch."—*Girdlestone's Old Testament Synonyms*, p. 208.

Spectrum Analysis.

I.

WHEN a beam of solar light is allowed to fall upon some refracting medium, such as a prism of glass, a decomposition of the light takes place; and, instead of the *white* light which entered the prism, we have, after refraction, a band of various colours. With suitable arrangements these colours may be shown to consist of red, orange, yellow, green, blue, indigo, and violet, passing into each other by insensible gradations; and this band is called the *prismatic spectrum*, or by a term with which we are more familiar—the colours of the rainbow. Sir Isaac Newton was the first to make this experiment, and he adopted *seven* as the number of the primary colours. Later observers have adopted *three* as the number of the primary colours, and conceive the other four to be made up of combinations with the primary three. The solar spectrum, under this view, will be made up of three spectra, viz., of red, yellow, and blue, and, by their blending or overlying one another, producing the beautiful tinted band as seen.

Under the recognised theory of light, viz., that which we call *light* is the result or effect of the undulations of an imponderable fluid, or *ether*, which is supposed to pervade space, which undulations are produced by luminous bodies, such as the sun, or burning substances; these coloured rays are supposed to undulate with different velocities, ranging from the red, which is lowest and least refrangible, to the violet, which is highest and most refrangible. And it has been calculated that, in order to produce the extreme red rays, the number of undulations per second must be four hundred billions, whilst the extreme violet rays require for their production as many as seven hundred and sixty billion undulations per second. These numbers, representing the *rate* at which the undulations or waves are set in motion, whilst the *velocity* with which these waves travel in a straight line from the luminous body is one hundred and eighty-five thousand miles per second; the latter number being what we call the velocity of light. In the phenomena of sound, we see much that resembles light. When we touch a stringed instrument so as to produce certain tones, we set up a series of vibrations in the strings or wires, each tone having its peculiar number of vibrations per second; the low notes being produced by fewer vibrations than the high notes. Again, the tones so produced, travel to the ear in waves through the air with a given velocity.

Beyond the edges of the spectrum are other rays, invisible to the eye; those at the violet end having a chemical power, whilst those at the red end are possessed of heating properties; the coloured rays towards the edges have also these properties. The invisibility of these outside rays is explained, under the undulatory hypothesis of light, to be due to the extreme

rapidity of the undulations beyond the violet edge, and by the comparatively low rate of the undulations of the rays beyond the red edge; the eye being unaffected in either case.

If the ray or pencil of *sun* light be allowed to pass through a narrow slit before entering the prism, it will be found that the spectrum now displayed is marked with a number of fine *dark* lines, called "Fraunhofer lines," from the observer who first accurately described them. These lines have been carefully studied and laid down to scale, so that their relative position may be noted.

If, instead of a ray of sunlight, which is white, or colourless, a ray of light from a *coloured flame* be allowed to fall upon the prism after having passed through the slit, a spectrum traversed by *bright* lines will appear, and these bright lines are always different for differently-coloured flames. If, by means of electricity, or by the blow-pipe, certain substances be heated so as to appear in the form of luminous vapour, each substance can be detected by the particular bright band in the spectrum of its light. A flame, containing soda, appears to the eye of a yellowish colour, and when its spectrum is viewed, *one bright yellow* line is seen. The purple-coloured flame which appears when potash is present, shows in its spectrum *two* bright lines—red and violet. By this means, or "Spectrum Analysis," chemists are enabled to detect very minute portions of substances, and they have added several new elementary bodies to those previously known.

To perform spectrum analysis with accuracy, complicated apparatus is necessary; but, by a simple arrangement, we can see the bright lines due to certain coloured flames.

If the light from an ordinary gas jet be allowed to fall on a prism, after having passed through a slit cut in a piece of card, it will be found that the band of rainbow colours will be seen when we look at one of the sides of the prism; if a little soda be now added to the flame a bright yellow line will appear through the yellow-coloured part of the spectrum. By placing a little potash in the flame a red line will be observed, outside and distinct from the visible red of the ordinary spectrum; a violet-coloured line may also be noticed at the extreme edge of the part coloured violet. By burning various substances in this manner the particular lines in their spectra may be observed.

The bright yellow line of the soda flame may be noticed in all, showing that soda is largely present in the bodies analysed.

The spectra of gases may be observed by strongly heating the gas, as by passing an electric spark through it, various bright-coloured bands being seen; hydrogen giving red, green, and blue lines.

The subject of Spectrum Analysis and its applications is one of the most interesting which has engaged the attention of physicists; new and untried fields being opened up for philosophical research.

W. . M.

(To be continued.)

The Relation of Children to the Church.

I.

AT one of the meetings of the Congregational Union in Nottingham, there was a deeply-interesting discussion on "The Religious Education of the Young," in the course of which many references were made to the relation of children to the Church. According to one report, a tone was, in some measure, given to the discussion by a pamphlet, written by Mr. S. S. Mander, of Tettenhall, consisting of a series of letters, originally addressed to the Editor of the *English Independent*. This pamphlet we have very carefully read, and along with it a sermon by the Rev. T. G. Horton, of Wolverhampton, in which, substantially, the same view is advocated. The subject is confessedly of great importance, and we know that many of our own ministers and members have, for some time past, given to it prolonged and prayerful attention. Probably the controversy, which is not yet closed, on the Elementary Education Act of 1870, has awakened us to a sense of our responsibility, and forced upon us a conviction that the provision now made for the religious training of the young is altogether inadequate, and must at once be supplemented. Our Churches have not been fully alive to their duty in regard to it; and, for ourselves, we heartily sympathise with every effort to create a more healthy state of Christian feeling and more vigorous action in the interests of those who, in a few years, must, as men and women, and for good or for evil, occupy a place, and carry on the work in which we are engaged.*

It is our firm conviction that there ought to be, and that there might be, more frequent conversions among children than there now are. Nor is there anything in our position as Baptists to prevent us from receiving into the Church children who "have not reached their teens," if so be that they give evidence of their love to Christ, and their desire to serve Him. Many of our pastors have had the joy of introducing into the Church, from the families belonging to it, and from the Sunday-school, children of tender years, who have, at the time of their introduction, given the most satisfactory evidence of their piety, and who have afterwards "adorned the doctrine of God our Saviour," in a more beautiful manner than was, perhaps, possible to such as did not begin a Christian life until they had reached years of maturity. We must, therefore, protest against the assumption which is often made, that we are necessarily *Adult* Baptists. We ask not for the attainment of any specified age, but for faith in Jesus Christ, and wherever it is seen to exist, whether in young or in old, in children, or in grown men, we cheerfully administer the rite which Christendom at large speaks of as the symbol of entrance into the organization of the Christian

* Since this article was begun, we observe, from the *Freeman*, of November 15th, that a conference of the Yorkshire Baptist ministers has been held at Bradford. Among the papers read was one by Dr. Green, of Rawdon, on "The Christian Training of the Young." No man is better entitled to speak on the subject; no one has done more to further this object in view (in his "Bible Sketches," &c.); and no one is more widely beloved by pastors, teachers, and scholars alike. We hope that his paper (the bare outline of which is given in the *Freeman*, but which has evidently reached the very heart of the matter), will yet be published, and circulated throughout our Churches.

Church. It would be easy to show that, for *bona fide* membership, evangelical Pædobaptists (somewhat inconsistently, as it appears to us) insist upon similar qualifications to those which we ourselves demand, or that they, at any rate, include such as are, *per se*, incapable of faith.

But while there is nothing in our Baptist principles to prevent the membership of children who believe in Christ, there is a great deal in the arguments of many Pædobaptists from which we are compelled to dissent. Many of the positions in Mr. Horton's sermon, and in Mr. Mander's pamphlet, are, to our thinking, exceedingly dangerous, and, in the interests of Christian truth, as well as in the interests of our Nonconformist Churches at large, we feel bound to specify our objections. The fundamental principle of both writers is *the organic oneness of the family*, according to which the grace of God is made, to a large extent, hereditary. This principle is, we believe, out of harmony with the teachings of Christ and His Apostles, and is fraught with peril to the personal and spiritual character of the religion of Christ. It is not consistently carried out by the writers themselves, and its advocacy has weakened the power of their otherwise timely and valuable suggestions on this most important topic.

We shall, in this article, mainly notice Mr. Horton's sermon. He takes as his text 1 Cor. vii. 14:—"But now are they (your children) holy;" and remarks on it: "It is not personal holiness which is here predicated of certain children; but it is ceremonial, or ecclesiastical holiness—the holiness of dedication, or of religious separation from the world. The term used by the Apostle is, in fact, one which properly designates a Church relation to Almighty God." On this assertion, Mr. Horton grounds an argument for the right of the children of believers, *simply as such*, to membership in the Christian Church. This use of the passage is not, of course, peculiar to him, and he can, no doubt, quote eminent authority in its favour; but how thoughtful and scholarly men can commit themselves to such a view of it we are at a loss to conceive. There is not in the whole course of the chapter a single word about the relation of children to the Church, or about that which is sometimes supposed to decide it, viz., their baptism; and Mr. Horton, in arguing as he does, takes for granted the very thing that needs to be proved.

It is evident, from the first verse of the chapter, that the Corinthians had applied to the Apostles for advice in reference to their duties as Christians in the various relations of life. One of the matters on which they consulted him was marriage: whether it should be avoided where it was not already contracted, and whether it should be annulled where one of the parties was not a Christian. The Jews, as we know, pronounced all Gentiles to be unclean, and would neither keep company, nor eat, nor dwell with them; and it is evident that the question was agitated at Corinth whether the members of the Christian Church ought not to regulate their social intercourse according to the same rule, *i.e.*, whether they should not deem all who were not members of the Church unclean, and refuse to associate, to eat, or to live with them. With respect to the lawfulness of marriage in itself, the Apostle gives his opinion in verses 1-9; and with respect to the permanence of the tie, he speaks in verses 10-17, in the course of which this disputed phrase, "Now are your children holy," occurs. To see the force of the Apostle's argument, let us here quote the words in which it is expressed.

“And unto the married I command, yet not I, but the Lord, Let not the wife depart from her husband: but and if she depart let her remain unmarried, or be reconciled to her husband; and let not the husband put away his wife. But to the rest speak I, not the Lord: If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away. And the woman which hath an husband that believeth not, and if he be pleased to dwell with her, let her not leave him. For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean; but now are they holy,” &c.

The Apostle, therefore, gives it as his opinion that there is to be no abrogation of the marriage tie because one of the parties is an unbeliever. The unbelieving partner is “sanctified” by the believing partner; sanctified, of course, not personally, but in that relation of which the Apostle speaks, and whereby “the twain became one flesh.” “Else,” adds the Apostle, “were your children unclean, but now are they holy;” *i.e.*, if you discard your marriage relation as an unlawful one, your children who are the fruit of that marriage are unclean; and unclean can here only mean illegitimate. If the parents had not been properly or lawfully married, if it could not be said of them, “What God hath joined together, let not man put asunder,” very plainly their children could not be legitimate. They would be branded as unclean. “But now are they holy.” You yourselves regard them as such. You are not prepared to admit that their existence is a violation of God’s ordinance, or that any impurity attaches to them. There cannot, therefore, be anything improper in the relation from which they have sprung, and a separation between the parties who now stand in that relation is not required, and would not be right.

That this is the force of the Apostle’s argument we have not the slightest doubt; nor can we see how any other interpretation, *e.g.*, that your children have been dedicated to God in baptism, or your children are members of the Church, bears in the remotest way upon the question at issue, whether a believing husband or wife should separate from an unbeliever. In fact, such an interpretation, in addition to assuming what has to be proved, renders the Apostle’s reasoning incoherent and inconclusive.

Let us, however, look at the matter a little more closely. Considerable light is thrown upon it by a transaction recorded in the book of Ezra. By the Mosaic law, the Jews were forbidden to intermarry with the heathen, who were held to be unclean (Exod. xxxiv. 16; Deut. vii. 3, &c.). But during the Captivity many of them disregarded the Divine injunction, and took unto themselves “strange wives” from the Canaanites, Hittites, &c., “so that the holy seed had mingled themselves with the people of those lands” (Ezra ix. 2). Ezra wept sore on this account, and bewailed it as the source of many national disasters. Under his influence the people were deeply moved:—“And Shechaniah answered and said unto Ezra, We have trespassed against our God, and have taken strange wives of the people of the land: yet now there is hope in Israel concerning this thing. Now therefore, let us make a covenant with our God to put away all the wives, *and such as are born of them*, according to the counsel of my lord, and of those that tremble at the commandment of our God; and let it be done according to the law” (x. 2, 3). Ezra further demanded that the people should act in the spirit of this confession, and effect a separation; “and all the congregation answered and said with a loud voice, As thou hast said, so must we do” (x. 11, 12). This action would, doubtless, be remembered for many generations, and the Judaizers would, in all probability, convert it into a precedent to be followed in the Christian Church. The question

would not unnaturally arise: "Should not those Jews who have been converted to Christianity separate from their unbelieving wives, who reject Jesus as the Messiah; and should not the Gentile Christians put away their unbelieving wives, as the Jews did their heathen wives, in the time of Ezra?" The cases appear similar, but the Apostle's reply shows that the old law was no longer in force, and that no separation was to be sought. And it is worth noticing, moreover, that the Jews, in the time of Ezra, put away not only their strange wives, but "such as were born of them." The children were deemed illegitimate, because of the unlawfulness of the union from which they had sprung. And even circumcision (if the rite had been administered to them) would not remove that stigma from their character, or enable anyone to infer from their "holiness" the lawfulness of the bond by which their parents were connected—a proof, surely, that the Apostle would not have deduced the validity of the union of Christians and unbelievers from the "ecclesiastical holiness" of the children—the said ecclesiastical holiness having nothing whatsoever to do with the question at issue.

It has, however, been contended that the word "holy" cannot have any other meaning than "ecclesiastical holiness, or the holiness of dedication." But the assumption is both gratuitous and unwarrantable. The word is used in opposition to unclean, and that is unclean which is not according to the Divine will. When Peter (Acts x. 14) was commanded to kill and eat, he replied, "I have never eaten anything common or unclean;" *i.e.*, anything forbidden by the law of God. The term "holy" is opposed to this; *e.g.*, when the Apostle writes, "every creature of God is good, and nothing to be refused if it be received with thanksgiving, for it is *sanctified* (made holy) by the word of God and by prayer"; *i.e.*, it can be used according to God's will. And thus the argument addressed to the Corinthians is this: If you separate from your unbelieving husband or wife because your marriage is unlawful, you will declare that your children are unclean, that their existence is not according to the Divine will, and that you cannot live with them, as being rightly yours. But they are, as you yourselves feel, the reverse of unclean—they are holy in your eyes. You can regard them as given to you according to the will of God, and hence your union must be holy too.

To represent the term as equivalent to "ecclesiastical holiness," &c., nullifies the argument. The Apostle asserts that a separation on the ground specified, would proclaim the uncleanness of the children. How *could* it do so, if that to which he referred were *their ecclesiastical relation*? The said relation must have been an accomplished fact. It was no longer dependent in any way upon the will of the parents. No action of theirs could now alter it. If the children had been received into the Church and *so* made holy, their membership would continue—their holiness would abide. They would not be excluded from their privileges, or made ecclesiastically unclean, because one of their parents deemed it right to separate from the other. Yet, if Mr. Horton's interpretation be correct, the Apostle asserts this at the very least.

Again, Mr. Horton overlooks the fact, that the holiness which is attributed to the children is likewise attributed to the unbelieving parent. "The unbelieving husband is *sanctified* by the wife, and the unbelieving wife is *sanctified* by the husband." Hence it follows that whatever Church privileges are claimed for the children, belong, on the same ground and to the same extent, to the unbelieving parent. Dr. Halley has rightly re-

marked that, "the unity of ideas preserved in the several clauses of the Apostle's words, by the use of the cognate verb and adjective, is somewhat obscured in the Authorised Version, in which these words are variously rendered 'sanctify' and 'holy.' Had the translation been as I have given it—'The unbelieving husband is made holy by his wife, and the unbelieving wife is made holy by her husband; otherwise your children would be unclean, but now they are holy,'—the English reader would have readily perceived that the children were 'holy' in the same sense as the unbelieving husband or wife was 'made holy.' We cannot admit a diversity of signification, so as to interpret the words as if they denoted two kinds of holiness,—one of the parents, the other of the children." This criticism is perfectly just, and we imagine that no Biblical or classical scholar will dissent from it. What, then, is the holiness spoken of? That it is not ecclesiastical holiness, or separation from the world, we have already endeavoured to show, and our argument is strengthened by the fact that *no one attributes such holiness to an unbelieving husband or wife.* Is a husband sanctified in any ecclesiastical sense by the faith and the piety of his wife? Is he, because of it, entitled to the rite of baptism, to church-membership, and to the various privileges of Christian communion? If the holiness of children denotes their church relation to Almighty God, he undoubtedly is. Why, then does Mr. Horton not baptize him on the ground of his wife's faith? Why does he not welcome him, though an unbeliever, to fellowship at the Lord's table, and to full membership in the Body of Christ? If his arguments have any force at all, they certainly lead to this—a position from which the sturdiest evangelical Pædobaptist will recoil.

It may possibly be said—in fact a Congregational minister recently said to us, that the two cases are different—the unbelieving parent is sanctified *to a certain extent*; that he has moreover a will of his own and is personally responsible. To which we reply, that the words of the text sanction no such qualifying clause as "to a certain extent." What the Apostle asserts, he asserts absolutely and without restriction. "The unbelieving husband is sanctified. And to say that he has a will of his own, and cannot, therefore, be on the same level as an unconscious or irresponsible child, only renders the matter more hopelessly complicated. We cannot understand how anyone can be made ecclesiastically holy without the assent of his own will; but we have greater difficulty in understanding how he can be made so *against* his own will, as he must be if he is an unbeliever. Yet the Apostle asserts that "he *is sanctified*,"—not that he may be, not that he was but has rejected his privilege, but that he is. How very manifest it is that the ecclesiastical holiness of the unbelieving parent is not in any measure in the Apostle's thought, but his holiness in the matrimonial relation—the holiness of a husband or a wife; and the term must have the same import when used in reference to the children, and therefore decides nothing whatsoever in regard to their standing in the Church. Other arguments might easily be adduced in support of our position, but we have already occupied far more space in the discussion of the matter than we had intended. But our readers will not, we think, regret the length of our remarks, as the subject is confessedly of great importance, and our Pædobaptist friends frequently speak as if on the ground of this text their triumph over us were complete. And certainly many of the assertions in the sermon and pamphlet which have suggested our article—the assertions which we believe to be in contradiction to the New Testament

doctrine of the Church, and also to some of the most dearly-cherished principles of our English Nonconformity, fall to the ground with that interpretation of the Apostle's language, which we have now endeavoured to refute. We hope, before long, to return to the question of the relation of children to the Church, to point out other erroneous positions in reference to it, and likewise to urge upon the attention of our readers some of the sound and valuable advice which Mr. Horton and Mr. Mander have given.

We close with one or two quotations from Pædobaptist authors.

Dean Stanley, while believing that the passage asserts the principle on which infant baptism is founded, says, that it—

“Is against the practice in the Apostle's time. For (1) he would hardly have founded an argument on the derivation of the children's holiness from their Christian parent or parents, if there had been a distinct act by which the children themselves had been formally admitted into the Christian Society; and, (2) he would not have spoken of the heathen partner as being ‘holy’ in the same sense as the children are regarded as ‘holy,’ viz., by connexion with a Christian household, if there had been so obvious a connexion between the conditions of the two, as that the one was, and the other was not baptized.”—St. Paul's Epistle to the Corinthians, *in loco*.

In an article which appeared in the *North British Review*, some years ago, and which has been variously attributed to Principal Tulloch of St. Andrews, and to Dr. Hanna of Edinburgh, but which is certainly not the work of a Baptist, we read that :

“1 Cor. vii. 14. is incompatible with the supposition that infant baptism was then practised at Corinth. The Apostle in this passage, seeks to remove the scruples of those Christian partners in mixed marriages, who believed that a conjugal union with a heathen was a state profane and unholy in God's sight. He reassures them by an argument founded on a *reductio ad absurdum*. You admit, says he, that your children are holy, then be persuaded that the marriage from which that sanctity was derived is holy also. . . . Had the children been baptized, they would have been holy in their own right, as members of Christ; and a father who had had his children baptized, would have effectually demolished the Apostle's reasoning by the simple reply, that the holiness of his children, as members of Christ's Church, was no reason for his thinking the marriage holy, or his not putting away his unbelieving wife. Many indeed have explained the term ‘holy,’ as meaning ‘have been admitted to baptism,’ making the verse say, that if the faith of the believing parent had not sanctified the marriage, the children could not have been admitted to baptism, whereas they had been baptized. But this is to rewrite Scripture—not to interpret it.”

Similar testimony might be quoted from Neander, Jacobi, Poole, Barnes, and many others. But the above will amply suffice.

Memoir of Rev. Dr. Charles Hill Roe.

DR. CHARLES HILL ROE was born in King's County, Ireland, 6th January, 1800. He was the son of a clergyman of the Established Church, and educated by his father in English and classical studies, with the view of entering him at Trinity College, Dublin, as a student for orders in the church. His father's death, when he was fourteen years of age, however, put an end to these studies for a time, and his conversion through the instrumentality of the ministers of the Irish Baptist Mission, a year later, entirely changed his plans of life. From that moment he was in his deepest convictions a Baptist, and his highest aspiration was to become a preacher of the Gospel of Christ, as that Gospel was then revealed to him. In the way of obedience to these fresh impulses of his new life, however, formidable obstacles interposed. He was without means to pursue his education, and, what was worse, the odium attached to Dissent in all the traditions of his family, and in the public sentiment by which he was surrounded was appalling. It is not strange that for a time a check was put on the ardent impulses of the boy, and for the next seven years we find him unsettled, vacillating between business as a merchant's clerk, the village school, the study of medicine with an elder brother, and again recurring to business. During all this time, however, grace was carrying on its work in his heart, ripening his early impulses into manly purpose, and moulding his character into fitness for the work to which he was called. The close of this period finds him, accordingly, with every doubt dispelled, every wandering impulse conquered, opposition overcome, and all his energies concentrated on preparation to preach the Gospel. In 1822, he entered Bradford Baptist College, Yorkshire, then under the presidency of the late Dr. Steadman. What with the good classical education received under his father, much miscellaneous reading while at business, intense application to study, and extraordinary rapidity of acquisition, he was able to complete the college course in two years, and immediately entered on his first pastorate at Middleton, taking with him the daughter of Dr. Steadman as his wife. The records of this first pastorate afford ample indications of the intense energy and laboriousness, as well as clear foreshadowing of the success which has attended his entire ministry. Besides his regular pastoral work, he preached extensively in the surrounding country, often returning on foot from stations fifteen or twenty miles distant after preaching, in order to be ready for an engagement at home the next morning. It was in the "province preaching," that he became alive to the spiritual destitution, especially of the rural districts of England, and that, when the Baptist Home Mission Society called him to its secretaryship in 1834, his conviction of the wants and the promise of England as a mission field, led him to exchange the pastorate in which for nearly seven years he had been both happy and successful, for the more

extended and laborious sphere. For the next seven years we find him located at the head of this society in London; but really, for most of the time, travelling over England and Wales, not only collecting funds, but more especially labouring with great power as an evangelist. Among the first in England, he, at this period, caught the spirit of the revivals, which, in those years, bore such remarkable fruit in America, and throwing himself, with all his power as a preacher, into the work of protracted meetings in the great towns, mighty effects were produced. Thousands of souls were converted, the life of Christians quickened, and new churches planted. His secretaryship of the Home Mission Society marks an era in English Baptist history. Birmingham was his next field of labour, to which he removed in 1842, and where he continued nearly ten years. It was here that his ministerial power culminated.

The character of his preaching, the methods adopted for the culture of his field, and the effects realised, furnish a study in pastoral efficiency. We can only add the estimate of these labours by one well-known in this country, and long a co-labourer of Dr. Roe in Birmingham. Rev. John Angell James, in his work, entitled, "Nonconformity in Birmingham," thus writes:—"Since Mr. Roe commenced his labours, which have ever since been prosecuted with great success, 700 members have been added to the Church. There are eight deacons, 20 class-leaders, 6 local preachers, 1,200 children, adults, and teachers, in the day and Sabbath schools; a young men's mental improvement society; and more than thirty religious meetings held in the district weekly. This is an extraordinary amount of successful labour, and shows what, under the blessing of God, may be accomplished by the energy and counsel of one earnest minister."

In 1851 Dr. Roe removed to this country, and after a short stay in New York and Milwaukee, settled at Belvidere, where, for nearly fourteen years, he found a happy home, and achieved some of the best results of his ministry. At the outbreak of the late war, though at an age when rest among his friends would have been his due, he could not be restrained from taking part in the struggle which he believed was to settle for ever the principles which he had long and earnestly advocated; and as chaplain of a regiment, superintendent of the educational work among the freed men, and in a tour in England for the purpose of enlightening the public sentiments of that country, respecting the character of the great contest, and protesting against the arming of pirate-ships and other aid to the rebellion, he did earnest and valuable service for his adopted country.

Two years' additional pastoral work, as the successor of his beloved friend, Dr. Boyd, at Waukesha, and two years given to the University of Chicago, of which he was one of the founders, and which he devoutly loved, and the public life of Dr. Roe was ended. His last year he spent in a struggle against the decline of his worn-out energies, returning just before its close to the scene of his longest ministry, and to his best friends, to verify there by his calm and trustful death, the reality of the great salvation which he had so loved to preach.

At the close of the funeral discourse, preached by Dr. Burroughs, Rev. L. W. Lawrence, a co-labourer, and valued friend of Dr. Roe, during his entire ministry in Belvidere, paid a glowing tribute to his memory. General Fuller, the Rev. J. Fulton, and Dr. Miner, added their testimony to Dr. Roe's Christian character, and gave expression to their sympathy with the bereaved family.—*Chicago Standard*.

Rev. William Crowe.

THIS excellent minister of Christ died at Hammersmith, after a very short illness, on the 27th of November last. Declining health had laid him aside for about fifteen years from pulpit duties, and in even occasional preaching he has not engaged for upwards of half that time. His birthplace was Braintree, the town in which the names of Craig and Carter, as Independent ministers, were long held in high esteem. Into the place where Mr. Carter preached, William Crowe, when about 16 years old, was induced to enter one Sunday evening, with a few companions, who, like himself, were entirely without concern on the great matters of salvation. They probably all went rather to make sport than to give serious attention to anything they might hear. Young Crowe's mind and heart were, however, arrested, and from that evening, by God's grace, a life was commenced which is now unfolding its excellences among the "spirits of the just made perfect."

Soon after that time he was admitted a member of the church under Mr. Carter's care; and as he manifested to his pastor and to Christian friends a desire and a capacity to be useful in the ministry of the Gospel to the heathen, he was sent to study at Gosport, under the direction of the late David Bogue, of that town. His student's days were days of diligence and earnest devotion; and in due time he was sent forth to Quilon, in the Bombay Presidency, where the London Missionary Society had a station. Failing health, however, frustrated his wishes in that direction, and in about four years he had to return to his native land, with no hope of resuming labour in India.

What Mr. Crowe was at that time may be inferred from his having been invited to become the associate of the late Matthew Wilks in pastoral work at the Tabernacle, Finsbury, and Tottenham-court chapels. This, however, he deemed it right to decline; and as his health returned, he laboured in various congregations of the Independent body for some fourteen or fifteen years, useful and highly-esteemed in them all.

While he was thus occupied, at the place which had been the scene of the late George Collison's pastoral work at Hackney, Mr. Crowe's mind was exercised on the subject of Christian baptism, till at length he decided on coming out from his early religious connexions, and was baptized by the late Dr. Cox, at Mare Street, Hackney. A few years before this he had married his second wife—a remarkably-intelligent and most devoted lady, whom he baptized soon after his own baptism, at the chapel at Bow (late Dr. Newman's), where, at the time, Mr. Crowe was supplying.

This change in Mr. Crowe's views led, naturally, to his becoming a minister in our body, in which capacity he was introduced to the church at Worcester, then without a pastor. In that city he continued for sixteen years, watching over the people with great assiduity and faithfulness; and among them God gave him "souls for his hire," some of whom still remain to hold him in high esteem "for his work's sake."

As age advanced, Mr. Crowe's weakness betokened the sad effects on his health of his early Indian residence and labours; and, as Divine Providence had blessed him with a moderate competency, he deemed it prudent to retire from active work. He found at Hammersmith an abode which suited him, and society somewhat congenial, so that he fixed his residence there with Mrs. Crowe and his only surviving daughter; and from that place first his wife, and now he himself, removed to the house not made with hands, eternal in the heavens.

As a preacher, Mr. Crowe was sound, judicious, and scriptural. His imagination was vigorous, and his taste correct and elegant. He had no liking for the fanciful or for the merely oratorical. His aim was always to instruct, unfolding God's truth to the inquirer, and helping forward the pilgrim in his path to heaven. Down to his life's end he had a firm grasp of the great truths of the Gospel, enjoying, under their influence and the hopes they inspired, a calm and unwavering peace. Though his last illness was brief, he had evidently been sinking for weeks and months past, but never once did the language of impatience or doubt escape him. He died as he had lived—a humble, devout, intelligent follower of the Redeemer, waiting for the glory that was to be revealed; and “he was not, for God took him.”

Short Notes.

DENOMINATIONAL STATISTICS.—The *Nonconformist* has published another supplement to the statistical return of sittings provided, respectively, by the Church of England and the Free Churches, and it includes the towns which contain inhabitants varying in number from 20,000 to 50,000. It is gratifying to observe that the increase of the accommodation in them is found to be in excess of the increase of the population, to the extent of 5.9 per cent., and as all these buildings have been erected, whether in connection with the Church or with Dissent, without any aid from the State, this result gives another token of the vitality and vigour of the voluntary principle. It is, moreover, pleasing to notice a considerable increase in the number of mission halls suited to the habits of the poor, who cannot be induced to enter the churches or chapels to which the classes above them resort in their Sunday bravery. In this path of Christian agency both Churchmen and Dissenters have been zealous and successful. When we come to analyze these statistics we find that the position of Nonconformists has been strengthened, and that the proportionate increase of accommodation has been greater among the Free Churches than in the Established Churches, as the following extract will show:—

	In Number.
Free Churches	744
The Establishment	410
	334
Difference	334

In Accommodation.	
Free Churches	298,967
The Establishment	231,467
	67,500

The rates of increase, however, exhibit a wide difference between the various sections of the Free Churches. The classification stands thus:—

	Increase per cent. since 1851.
Presbyterians	186.4
United Methodists	93.2
Primitive Methodists	74.3
New Connection	71.9
Baptists	42.8
Wesleyans	27.5
Congregationalists	24.2
Church of England	23.4

Since the publication of the previous statistics of the *Nonconformist* their accuracy has been fiercely assailed by Dr. Ward, in regard to the town of Liverpool; and his object is to persuade the public that, if they are not trustworthy in one instance, they must be fallacious in all. The explanation given by the compiler of the tables in the *Nonconformist*, though not so full and precise as we could have wished, leaves a strong impression on the mind of his general accuracy, more especially when the counter-statistics of his opponent, compiled to demonstrate that the Church has done more than Dissent in providing religious accommodation, come to be analysed. He has evidently pressed into his service edifices which have not been erected by the liberality of churchmen, and cannot fairly count in such an analysis. There can be no doubt that the returns on both sides are equally open to revision. The virulent abuse which Dr. Ward, who has graduated in canon law, has heaped on his antagonist, cannot fail to weaken his cause; but it may admit of some excuse on the ground that it is incidental to the profession of an ecclesiastical lawyer, which, from time immemorial, has undertaken the ardent championship of the Church established by law. There is nothing *false*, as he asserts, in the returns of the *Nonconformist*, any more than there is in those which he has collected. There may be inaccuracies in both, and they may be tainted with a denominational bias; but in neither case can the compilers be charged with moral turpitude.

We stated last month that the enumeration of sittings provided by each section of our Christian community appears to afford a more trustworthy test of its relative strength than any other process; and it is important that these statistics should be ascertained, from time to time, by an agency liable to no questioning from any party. It is, therefore, greatly to be desired that some member would move the Ministry and the Parliament to direct a return to be made by the authorities in each parish of all the religious accommodation within it in connection with the Church of England and the Free Churches of any sect and section.

ROMAN CATHOLICISM IN GERMANY.—The contest between the State and Ultramontaniam in Germany, to which we have alluded in former numbers, continues with unabated vigour, if not with increased acrimony

The Lower House, which represents the governing mind of the country, has given unequivocal evidence of its accordance with Government in this struggle. On a recent occasion, Herr Mullinckrode, one of the clerical party, proposed a motion censuring the exclusion of members of ecclesiastical congregations and orders from the work of teaching in the public schools. The Minister of Justice rose and entered upon a justification of the ordinance of June last, which decreed the inhibition, as being in accordance with the constitution and the existing laws, and he dwelt particularly on the increasing number of those employed in public instruction who were bound to submit implicitly to the decrees of the Vatican. He declared emphatically that the Government demanded obedience to the laws of the State; that the combat which had been forced on the Government, and in which not only the honour of the Roman Catholic Church, but the rights of the State were involved, would be triumphantly carried through, if backed by the people. The speech was received with shouts of applause, and the motion rejected by 242 to 83.

The continued and unscrupulous antagonism of the Ultramontane clergy in Posen, the capital of Polish Prussia, under the guidance of the Archbishop, has led the Government to adopt the strongest measure it has yet taken, not excepting even the disallowance of the Bishop of Ermeland's position and stipend. The clergy have availed themselves of the antagonism between the Pope and the German Government to resume the work of hostile agitation more hotly than ever. They have celebrated special services to recommend the Grand Duchy of Posen to the "sweetest heart of Jesus" as a panacea to the "persecutions of the Government." This insult was passed over, and they then proceeded to read from their pulpits an incendiary pastoral from the explosive archbishop, in which he anathematised the Government and the Germans as "the sons of Belial." The Minister of the Interior determined, at length, to put a stop to these seditious proceedings. Half-a-dozen Roman Catholic chapels belonging to the public schools, which are the property of Government, were ordered to be closed, and a teacher, who had thought proper to instruct his pupils in this Christian pastoral, was removed. In Germany, the Ultramontanes are so besotted as openly to express their sympathy with the French, who are considered the champions of the Holy See—as they are, indeed, its only patron among *Catholic* States. They thus become hostile to the unity of the Empire; and mixing up their religious quarrel with what they consider a national and political grievance, enable Government to ignore the religious character of their acts, and to punish as rebels those who would be considered as martyrs. A law of the State, moreover, forbids the conversion of the pulpit into a stage of sedition by the introduction of political topics, and a priest in Thuringia has just been sentenced to six months' imprisonment for violating it.

RELIGIOUS CORPORATIONS IN ROME.—The Italian Government is carrying out its resolution to sever the Church from the State with a high hand. After having appropriated to the use of the State all the ecclesiastical property in the country, the Parliament has just passed a Bill to extend the law relative to Religious Corporations, now in force in the rest of Italy, to the city of Rome, with certain specified exceptions. The text of the Bill has now been published; and it provides :—That

“ Those religious orders which have a general or a procurator-general residing in the Holy City will each be allowed to retain a house belonging to the order, and to continue to administer their property. The estates of the convents and monasteries, which have hitherto been devoted to the care of the sick, to education, or to parochial service, will be converted into special funds, which are to be appropriated to the same purposes. The property of all the other religious houses will be converted into Government stock, the immovable property being sold by public auction and the proceeds inscribed in the name of the order to which the property belongs; the money so obtained will be appropriated in the first instance to the payment of pensions to the members of the order. The pay of a priest of one of these orders is fixed at 600 francs a year, and of a lay brother at 300 francs a year. The priests of the mendicant orders, on the other hand, are only to get 300 francs a year, and the lay brothers 150 francs; but these stipends may be raised to 400 francs and 300 francs respectively in cases of permanent incapacity for work caused by illness. If any of the inmates of a convent or monastery should express a desire to remain in one of the houses of the order during the remainder of his or her life, this may be permitted by the Government. Foreign religious corporations which have houses in Rome are to be allowed a period of two years to convert their property into a foundation, to be applied in the same manner as the original property had been, and at the expiration of this period the Italian Government is to arrange with that of the country where the foreign corporations has its head-quarters about the appropriation of the money. In the religious houses which are to remain, the books, manuscripts, and works of art will not be removed, but will be placed under government supervision. The libraries and art collections of the suppressed religious houses will be incorporated with the public museums and libraries.”

This is not the work of Goths or Vandals, or of foreign conquerors, but of men nurtured in the bosom of the Church, and till lately considered its most devoted adherents. It is the work of the people through their own representatives. The dissolution of these religious corporations, will entirely change the aspect of the Eternal City. The ecclesiastical character which distinguished it from every other capital in Europe, by its swarm of priests and nuns, will now be exchanged for that of a secular metropolis: and those who were familiar with it in its sacerdotal pride will scarcely be able to recognise it under this radical transformation. There can be little doubt, that if the late Emperor had remained on the throne, this spoliation of ecclesiastical establishments would not have been permitted, nor would the temporal power have been extinguished, nor would Rome have been allowed to become the capital of Italy, or the Pope have been confined to the Vatican and a garden. The defeat of the third Napoleon has been more fatal to the interests of the Pope than the victories of the first Emperor, which made him a prisoner. The only hope of the restoration of the convents now rests on the restoration of the Bourbon power; for which the Right of the Assembly is assiduously labouring. But even if that consummation were accomplished, France is too exhausted to be in a position to conquer Italy, and chase the Italian Court and Parliament from Rome. The Roman Catholics regard the defeat of Sedan, and its momentous consequences, as the judgment of God for the desertion of the

Papacy, and Protestants are fully at liberty to consider that event in the light of a providential interposition for the reduction of the Papal supremacy.

THE ATHANASIAN CREED.—The irrepressible Athanasian Creed is again springing up to disturb the peace of the Established Church. The papers announce that the Deans of Canterbury and Chester have presented to the Archbishop of Canterbury important memorials in regard to the compulsory use of the Athanasian Creed in its present form. To the memorials were appended the signatures of nearly 3,000 clergymen, including 14 deans, 25 archdeacons, 120 cathedral dignitaries, 7 Cambridge professors, 81 masters and fellows of colleges at Oxford and Cambridge, 5 principals of theological colleges, 70 head masters of public schools, and 180 clergy of the metropolis. The request of this important and influential body appears very simple and very equitable. They seek to be absolved from the necessity of using a creed compiled in a barbarous age, which requires them, on thirteen occasions in the year, to stand up before the altar, and consign to everlasting damnation the whole Greek Church, and all who do not accept the doctrines of the Creed, which are incomprehensible to the most acute intellect. They do not ask that others shall be interdicted the use of it. It appears passing strange that the Established Church, which boasts of its comprehensive character, and which admits within the circle of its toleration doctrines, verging, on the one hand, on rationalism, if not deism, and, on the other, on Romanism, should be unable to find room, within its elastic fold, for those who object to this creed, and those who value it. Yet the representatives of the clergy in the Lower House of Convocation have determined to grant no relief to tender consciences, not even to those of the Episcopal bench, but insist on constraining them all to use a service which is as revolting to their Christian feelings as it was to those of Archbishop Tillotson, two centuries ago, and, in the last century, to the Supreme Head, under God, of the Church in England, George the Third. This is little short of an act of priestly despotism. Is it impossible for Dr. Pusey, or Archdeacon Denison, to fulminate the anathemas of the Athanasian Creed with comfort, unless they can be certain that all the congregations in the neighbourhood are at the same time engaged in the same holy and Christian exercise.

THE WESLEYAN CONFERENCE ON EDUCATION.—During the last month the Wesleyan body has adopted a decided policy in reference to national education, and it can scarcely fail to exercise considerable influence on future legislation. The Committee of the Conference met on Tuesday, the 10th December, at the Mission House, Bishopsgate Street, about a hundred and fifty in number, when Dr. James moved the first resolution, which is thus epitomized in the *Freeman*:—"That in the opinion of the meeting, no system of national education would meet the necessities of the country which should exclude from the day-schools the Bible, and instruction therefrom (by the teacher), suited to the capacities of the children." This resolution was carried with only six dissentients. In the afternoon, Mr. Arthur proposed, "That while future legislation should recognise existing interests, it should be so framed as to tend to the gradual mergency of the Denominational schools in an unsectarian national system, with the Bible."

Mr. Coley moved an amendment to the effect, "That the Committee should adopt no course which would tend to damage the interests of the existing Methodist Schools, or discourage their increase." On Thursday Mr. Arthur withdrew his motion, and Mr. Coley his amendment, and the following resolution, moved by Dr. Jobson, was carried: "That this Committee, while resolving to maintain in full vigour and efficiency our connexional day-schools and training colleges, is of opinion that, with due regard for existing interests, future education for primary education, at the public cost, should provide for such education only on the principle of unsectarian schools under the School Board."

It would thus appear that the Conference does not advocate any interference with the existing interests in grants already made from the public exchequer to denominational schools—to the extent of nearly a million sterling, though nine-tenths of this sum go to the Church of England—to the support of its doctrines and creeds. It simply requires that this subsidy to the Establishment shall not be repeated, and that all sums hereafter provided for primary education, at the public cost, shall be devoted to the encouragement of unsectarian schools under the control of School Boards. The Wesleyan Conference has, therefore, adopted, for the basis of its policy, the principle of "unsectarian education;"—that is, instruction from the Bible by the teacher, suited to the capacities of the children. Its verdict is, therefore, opposed, on the one hand, to the denominational instruction demanded by the members of the Church of England and Rome; and, on the other hand, to the system of simple secular education, which is supported by the Birmingham League, and the Dissenting Conference at Manchester; and these are the three alternations which will come before the Legislature when the question is again agitated.

While on this subject, we would venture to observe that ever since the passing of the Education Act, the subject of paying the fees of the children whose parents cannot afford them, and which is a necessary corollary to the system of compulsory attendance, has been the subject of acrimonious contest. By the Act the School Boards are prohibited to establish any schools at the expense of the rates in which any creed, catechism, or formula is taught, but they are at liberty to pay the fees of penniless parents, who may be reduced to send their children to denominational schools, where creeds and formulas are inculcated. This is a singular anomaly, and by many is considered, and not without reason, a grievance. On the other hand, it has been stated that it would be unjust to compel the parent, because he is poor, to send his children to a school he does not approve of. We think that a solution of the difficulty may be found by leaving the Poor Law authorities, who are better acquainted with the circumstances of the lowest classes than any other body, to decide whether the parents are so poor as to be unable to pay the fees, and by making the fees payable by the party to whose school the child is sent. If to a denominational school, subsidized by the State, let the fees be found from the funds it receives from the Treasury, and if the child is placed in a school belonging to the School Board, let the fees come from the rates.

Reviews.

THE ARGUMENT OF THE EPISTLE TO THE HEBREWS. A Posthumous Work. By GEORGE STEWARD. Edinburgh: T. and T. Clark.

ALTHOUGH this is a posthumous publication, it was left in a state which the author himself regarded as virtually finished. The MS. had not the advantage of his final revision, but we, nevertheless, consider the work to be a model of concise and scholarly writing, and all devout students of Scripture will rejoice that there have been given to the world the profound and well-digested thoughts of one of the ablest theologians of this generation, on an Epistle which will yet play a more important part in the controversy with unbelief. The volume is intended as, in some sort, a sequel to the author's well-known "Mediatorial Sovereignty," and is, in fact, an exposition of the Christology of the *Hebrews*. The argument of the writer of the Epistle (whom Mr. Steward regards as the Apostle Paul), is elaborately traced from the opening verses of the Epistle to chapter x. 22, where, properly speaking, it ends, and the practical exhortations begin. We cannot, of course, in a brief notice like this, follow that argument through the various stages of its development. We must content ourselves with saying that Mr. Steward brings out, with remarkable clearness, the fact that Christ the Son, is Himself our revelation of God—that in Him we have an all-sufficient Mediator, who is essentially greater than the angels and all created intelligences; that through Him, and especially through His Atonement, we obtain our sonship. The new Covenant, of which He is the head, is necessarily superior to all previous dispensations. His priesthood is our most solid basis of comfort and of strength; His sacrifice of Himself is the eternal reality of which the Mosaic ordinances were transitory types and shadows. And thus have we the privilege of access to the holiest of all, and the possibility of ultimate and perfect sanctification. The details of the Apostolic argument are noted with great distinctness, and some of the dissertations, *e.g.*, that on the meaning of *διαθήκη*, are exceedingly valuable. The very difficult and controverted passage, with respect to irremissible sins, Mr. Steward considers to be applicable, strictly speaking, only to Jews, the offence specified belonging to the time and circumstances of the Primitive Church. In the earlier part of the work the Deity of Christ is established on irrefragable grounds. "Throughout the New Testament the Son is put before us as the representative and acting Deity. He is made to fill our vision, to engross our interest, and is immediately the one great object of personal trust. The whole evangelical commission centres in setting Him forth as a real, ever-present Power, whose offices are indispensable to individual salvation and to access to God." This argument is, it seems to us, the most powerful that can be employed, and is surely as conclusive as any argument can possibly be. And the history of Christendom is a striking illustration of its validity.

As a finely *suggestive* paragraph, we quote the following:—"Query—Whether the usual view taken of our Lord's obedience, as a fulfilling of the law, is valid? It rather consisted in fulfilling the will of the Lawgiver Himself, as is stated in Psalm xl.—'I am come to do Thy will'—the law there mentioned not being the moral law, in the usual sense, but the ordinance which required atonement. Had our Lord's obedience consisted in fulfilling the law, it does not appear what place would have been left for enduring its penalty. It was the law given to *Him*, not the law given to *us*. It was not an affair of law in the ordinary sense, but an office of sovereign will; and His obedience to law, was only to law in this very peculiar sense, only the obedience proper to One whose person was an absolute peculiarity, and His office absolutely unique. The

direct course of law being interrupted by the Atonement, no sequence arising from that Atonement can partake of the nature of law. This constitutes the peculiar grandeur of our religion. *It is the relation of a human being to Christ that is the whole of Christianity.*" The germ thought of this paragraph is certainly worthy of consideration. But we imagine that it will ultimately be found not to conflict with the "ordinary view." The will of God, as revealed in the moral law, is, of course, the expression of His essential nature, and His requirement in regard to this Atonement is the expression of that same will or nature in another aspect. The volume is certainly one of the most suggestive we have recently read, and is in every way a valuable contribution to the literature of the Epistle to the Hebrews.

THE WORKS OF AURELIUS AUGUSTINE. A New Translation. Edited by Marcus Dods, M.A. Vols. V. and VI. Edinburgh: T. and T. Clark. 1872.

THIS new translation of the works of the greatest of "The Fathers" proceeds in a most satisfactory manner. We have just received Volumes V. and VI., containing his writings in connection with the Manichæan Heresy, and the first instalment of his Letters. To have access, in a faithful and elegant translation, to works which have exercised such an immense influence on the religious thought and activity of Christendom, is a boon which all theological students must prize, and we can most cordially congratulate the promoters of the undertaking on the success which the series has achieved.

It is impossible for us to give an outline of the Manichæan system as a whole. One or two of its principal features we may mention, to give our readers some idea of the contents of this Volume V. Mani, its founder, was a Persian by birth, of a Magian family, and a man of extensive learning and high artistic power, whereby (and especially in the art of painting) he gained a distinguished reputation. He accepted Christianity while still a young man; but soon manifested his heretical tendencies by attempting to blend with it the creed of his Persian ancestors. He further incorporated with this already incongruous combination much that he had learned from Buddhism. He adopted, by the Zoroastrian doctrine of two First Principles—a Good and an Evil Deity, which, as Ormuzd and Ahriman, were engaged in eternal conflict. Christ (who was man in appearance only) came to liberate the souls of men from the power and dominion of the Evil Deity; and Mani was the promised Paraclete or Comforter—not, however, the Holy Spirit, but merely an enlightened teacher. Mani further accepted the doctrine of Metempsychosis, with its kindred errors in reference to the relation of the body and the soul. The New Testament he interpreted in a peculiar and mystical fashion. The Old Testament he entirely rejected. He also published a Gospel of his own—a work of unquestioned genius and brilliant power. The sect which he founded was from the first exposed to persecution, but it was, nevertheless extensive, and was not finally extinguished till near the time of the Reformation.

We have here the principal of Augustine's Manichæan writings, viz., On the Morals of the Catholic Church, On the Morals of the Manichæans, Against the Epistle of Manichæans, called Fundamental, and the Reply to Fausters, the Manichæan. They are extremely valuable, both for the insight they give us into this strange system, and for the illustration they furnish of Augustine's unrivalled powers as a dialectician. He was himself for some time attached to the system, and assailed it with the earnestness of one who had felt its evils. He has fairly demolished its fundamental principle, and, as the editor remarks, "In finding his way through the mazes of the obscure region into which Manichæans had led him, he once for all ascertained the true relation subsisting between God and His creatures, formed his opinion regarding the respective provinces of reason and faith and the connection of the Old and New Testaments, and found the root of all evil in the created will."

Volume VI., containing the Letters, will prove more generally interesting than its companion. In them we see Augustine as he was known to his intimate friends—all restraint removed. They are an invaluable supplement to his more formal works—discuss in a familiar style the great subjects with which his name is associated—answer objections which had been urged—supply new illustrations—and, what is better than all, reveal the heart of the man—his feelings, his motives, and his innermost experiences. He was appealed to by philosophers, statesmen, heretics, and pious ladies; and, notwithstanding his multifarious duties, he replies to all. If Augustine's other writings excite our reverence, his letters call forth our affection; and we can well understand how one of his correspondents should say of them, "To me, therefore, they shall ever be pleasant to hear, because of their eloquent style; easy to read, because of their brevity; and profitable to understand, because of the wisdom which they contain."

I. KIEL ON THE BOOKS OF THE CHRONICLES. II. HENGSTENBERG'S HISTORY OF THE KINGDOM OF GOD UNDER THE OLD TESTAMENT. Vol. II. Edinburgh: T. and T. Clark.

THESE are the second issue of Messrs. Clark's "Foreign Theological Library" for 1872. We have dwelt so recently on Dr. Kiel's characteristics as a commentator, that we need do no more on the present occasion than simply name the publication of his work on the Chronicles, and express our admiration of its scholarly exegesis, its fulness of historical illustration, and its sound evangelical principles. There is no other exposition of the Chronicles—in England at any rate—which is at all equal to it.

The second volume of the late Professor Hengstenberg's "History of the Kingdom of God" completes the work. It begins, where Volume I. left off, with the time of the Judges, and ends with the destruction of Jerusalem. The period between the close of the Old Testament Canon and the Supremacy of the Romans is treated somewhat briefly, but the earlier portions of the history are discussed with considerable fulness. The Old Testament has had no more diligent student than Hengstenberg. Even from his youthful days, he revered and loved its pages, and when, in his manhood, he saw it assailed and discarded, he defended its Divine authority and its inspiration with a learning and a genius which have rarely been surpassed. He was a master of Oriental languages, and all his knowledge was rendered subservient to the elucidation of the ancient Scriptures and the resistance of the rationalistic attacks which were made with such bitterness upon them. This—his latest work—is one of the most useful: it certainly appears to us more interesting in its style than most of its predecessors, and we do not think that any intelligent man will pronounce it hard to understand, or too dry to read through. Preachers will find it of especial value. In a series of historical lectures on the Old Testament, *e.g.*, in any of its epochs, it would be found highly suggestive.

Mr. Pope, the Principal of the Wesleyan College at Didsbury, has prefixed to this second volume a clear and succinct account of Hengstenberg's life, and this greatly increases the worth of the book.

THE CREDIBILITY OF THE CHRISTIAN RELIGION; OR, THOUGHTS ON MODERN RATIONALISM. BY SAMUEL SMITH. London: Hodder & Stoughton, Paternoster Row, 1872.

THE Author's Preface is the best introduction of this volume to the notice of our readers:—"This little volume originated in two Lectures, lately delivered in the town of Liverpool, and which were designed to meet in a popular form the Rationalistic objections to Christianity, now so common. Having been addressed mainly to commercial men, care was taken to avoid, as

much as possible, technical terms and theological subtleties. The writer feels, indeed, that as a man of business himself, he is not entitled to deal with the subject except in a plain and practical way. This way, besides, appears to him best adapted for gaining many to the cause of truth, who might otherwise miss the mark. A deep persuasion of this has led to the publication of these remarks. The first two parts only were delivered as Lectures, the remainder having been added from a feeling that infelicitous modes of teaching religion to the young have not unfrequently given rise to a distaste for religion itself, and hence, by too easy a transition, to doubt of its truth. To protect the rising generation against this source of infidelity, should we not oftener resort to that style of teaching, so elementary, and yet so profound, to which our Saviour Himself has given the weight of His example?"

In the spirit of these remarks, and of the book itself, we thoroughly concur. There is a freshness and naturalness about the arguments for the credibility of the Christian religion, which will commend them to the class for which they are intended. To the chapters on the religious teaching of the young we especially invite the attention of parents and Sunday-school teachers. We have long thought that the instruction of the young, or, at any rate, the unconverted, should be confined to the historical parts of the Word of God; and that the Assembly's Catechism and all such books are more likely to injure than benefit others than advanced Christians; that, indeed, their mode of presenting truth is repellent to the youthful mind and calculated to connect unreality with Christianity and produce a distaste for religion. Happily, since our childhood, a great change, destined, we trust, to become universal, has taken place in the mode of instructing the young in matters of religion.

The LEISURE HOUR. 1872.

The SUNDAY AT HOME. 1872.

THE COTTAGER AND ARTIZAN. 1872. London: Religious Tract Society, 56, Paternoster Row.

The *Leisure Hour* has completed its twentieth years, and the *Sunday at Home* the eighteenth year of its existence. The younger *Cottager* in the thirteenth year of a vigorous boyhood is a promising member of the same worthy family, all of whom live with the sole object of doing good. What the *Weekly Visitor*, and the *Penny Magazine*, and the *Youths' Magazine* were to our own childhood, these three invaluable publications have been to the infancy and the youth of our own children. No visitors are more welcome in the homestead than the *Leisure Hour* and the *Sunday at Home*; nor does the *Cottager* fail to awaken similar emotions in many a loving, albeit lowly, circle. In the latter volume we have a gallery of pictures all of them exhibiting the perfection of wood engraving; we give the palm to "The Princess of Wales visiting her dying groom," though it is followed hard by the group of children "Looking for the wind" in their mother's bellows. Sixty such *tableaux* accompanied by ninety-six pages of letterpress of sterling worth full of saving truth and sound counsel can be obtained in this volume for eightpence. The *Leisure Hour*, for 1872, is rich in its contents, which consist of tales with a strongly moral tendency, vigorous biographical papers; science represented always by competent writers; descriptions of our own and other lands; natural phenomena, and all that is likely to contribute wholesome *pabulum* to readers in all classes of society. We cannot too highly commend the editorial skill exhibited in the *Leisure Hour* and the *Sunday at Home*, and indeed in all the publications of the Tract Society. The *Sunday at Home* ought to be in every Christian family in the land. It gleams with joyous brightness, and, while like all the publications of this society, faithful to the great truths of God's Word, wherever it goes it will help to make the Sabbath "a delight." Long may these works flourish, and those who conduct them reap a rich reward!

THE BRITISH WORKMAN, 1872. Price Eighteenpence.

BAND OF HOPE REVIEW, 1872. Price One Shilling.

THE FAMILY FRIEND, 1872. Price Eighteenpence.

*THE INFANT'S MAGAZINE, 1872. Price Eighteenpence.

*CHILDREN'S FRIEND, 1872. Price Eighteenpence.

London: Partridge & Co., 9, Paternoster Row.

THE MOTHER'S FRIEND, 1872. Hodder & Stoughton, 27 Paternoster Row. Price Eighteenpence.

THE CHILD'S COMPANION, 1872. The Religious Tract Society. Price Eighteenpence.

Our readers will not complain of our devoting a little more than the usual space allotted to these pictorial periodicals, since it is manifest that both by reason of these extensive circulation, the wide influence they exert, and the artistic merit which they possess, they claim our careful attention. The *British Workman*, which stands at the head of our list is a universal favourite, and deservedly so. The portrait of the Queen, in the June number is admirable for its fidelity, as also is that of Sir John Gilbert, and the Railway Guard on the frontispiece, is only equalled by the home-bound carpenter, who is calculating whether the week's wages, will be equal to the purchase of the Christmas toys, he covets for his children. Many of the evils which are injuriously affecting our working classes would be thoroughly counteracted by the *British Workman*. We rejoice in the extensive circulation it has already attained, and wish that this may be multiplied manifold.

The Band of Hope Review, is not inferior to the *British Workman*, as to the efficient accomplishment of the objects which it has in view. "The Royal Family, at St. Paul's, on Thanksgiving Day," is marvellously accurate, as we testify from participation in the service, and somewhat near proximity to the royal personages.

The Family Friend, is a family album, enriched by Harrison Weir, Birket Foster, and half-a-dozen other popular artists; containing many pages of valuable letterpress, choice musical pieces, and biographical and other papers of great interest. It is thoroughly deserving of its kindly title.

The Infant's Magazine, is for the children who are just entering the gates of knowledge, and is myriads of miles in advance of "Miss Jane Bond," and "Greedy Harry," who greeted us there half-a-century ago.

The Children's Friend, is second to none of these pictorial serials, either in its pictorial or didactic departments, and it has the additional charm of some hieroglyphical readings which are sure to delight the young.

The Child's Companion, which used to be a small 24mo., has attained the dignity of becoming a small quarto, and while it is inferior to none of its contemporaries in artistic decoration, possesses the additional charm of a series of Bible Studies, for Sunday Evenings to which Christian parents will do well to take heed.

Happy is the land that has a literature, represented by these seven volumes!

FRANCE SINCE THE WAR. A lecture delivered in Kemnay Parish School, Aberdeenshire, on December 20th, 1871. By ALEXANDER G. BURNET. London: Simpkin, Marshall & Co.

A CHARACTERISTIC lecture, from which we learn quite as much or more about the lecturer than France. It comprises an account of a visit to Vichy since the War; the discomfiture of the journey thither, the companions and occupations there; also dogmatically expressed opinions and impressions of the author.

• **TEKEL:** "Thou art weighed in the scales, and found wanting;" or, "The National Religion of England brought to the test of Holy Scripture and found everywhere defective and erroneous." By PUTO. London: Elliot Stock.

THIS Book is not to our mind. The subject is important, and its conclusions may be, for the most part, correct: but its title is pretentious; the name assumed by the writer, "Puto," is pretentious also; and the style throughout is vicious. Its censures are too sweeping, its statements too dogmatical, and its phraseology too grandiloquent. Two quotations will sufficiently illustrate our meaning, one taken from the preface; the other from the body of the book. "The writer of the following pages does not feel himself called upon to offer any apology for their production. If they are in accordance with God's inspired records they cannot receive the censure of man without criminating the objector. If they are not, it will devolve on the parties principally concerned to demonstrate wherein they err. But let it be remembered, that no such demonstration will be valid, unless its author is prepared to give proof of possessing something higher than human authority, or human talents to direct him."

"This gives us an opportunity of alluding to a delusion which warps the judgment, and like an incubus weighs upon the consciences of masses of the people, reducing them to the level of mere intellectual automatons, thereby preventing that cultivation and independency of thought, that can alone lead to mental fructification and advancement." (p. 109). We have not the slightest idea who the writer is; we can only conjecture that this is his first attempt at composition, and hope for his "mental fructification and advancement."

DANIEL: STATESMAN AND PROPHET. London: The Religious Tract Society.

THE STORY OF DANIEL. For the Use of Young People. By the late Professor Louis GAUSSEN, Geneva. Translated, with additions, by Mr. and Mrs. CAMPBELL, Overend. Edinburgh: Johnston, Hunter, & Co.

THESE two books are very different in character, but perhaps equally interesting and useful. The former has been read by us with intense interest. It is a vigorous and manly exposition of the history-portion of the book of Daniel. Gathering his materials from the Bible and the pages of uninspired writings, the author has vividly reproduced the times and circumstances of the Hebrew prophet—his companions in exile, the land of their captivity, and the monarchs whose courts they adorned. The numerous cavillings of the infidel, and objections to the authenticity and inspiration of this book, are ably controverted, and its historical truthfulness is triumphantly proved by the evidence of modern geographical and antiquarian researches and discoveries. It is a book for intelligent and thoughtful men, and presents in the man, beloved of God, an example of heroic courage, purity of life, and trust in God, for their approval and emulation.

THE STORY OF DANIEL contains a translation of some of the most interesting portions of Professor Gausсен's "Lectures on the Book of Daniel," addressed to young people in the Church of the Oratoire, Geneva. Those who have read his "World's History" (and who has not?) will heartily welcome any production of his pen. By the young these pages will be eagerly read. To the youngest they will be intelligible and interesting; and to many in their earliest years, prove, we trust, the spring of piety and love to God.

The getting up and typography of both these volumes is excellent.

SKETCHES OF NATURAL HISTORY: OR, SONGS OF ANIMAL LIFE. By MARY HOWITT. London: T. Nelson & Sons, Paternoster Row. 1873.

OF all the "Juvenile Art Books" that we have yet seen, this is the most delightful. Who of us does not owe many a happy and profitable hour to William and Mary Howitt, whose names have long been household words? And these "Songs of Animal Life" are among the healthiest and most instructive juvenile literature. Did anything of the kind ever surpass the old story of "The Spider and the Fly," "The Camel," "The Monkey," and many other of these charming pieces? Most fully do we endorse the assertion of the publishers:—"Seldom have the habits and manners of animals, with glimpses of rural life, and suggestions of picturesque landscapes, been brought before the young in a more attractive manner." This new edition contains some five or six new sketches, and is enriched with upwards of one hundred engravings by H. Giacomelli—the illustrator of Michelet's "Bird," &c., and one of the most distinguished of living artists. As a rule, the engravings are of the very first order, being not only faithful to nature, but highly poetical in their conception, and most graceful in expression. They alone are worth more than the cost of the entire book; and the young people who study them will go through no mean artistic education. It is, indeed, a magnificent gift-book; and the price, we believe, is only some six or seven shillings!

THE BIBLE PLAN UNFOLDED. By JAMES BIDEN. Second Edition. London: Elliot Stock, 62, Paternoster Row.

THE writer of this volume very modestly assures us that heretofore no commentator has discovered the principles which have governed the construction of the Bible; and promises to give pervading life-giving faith to Christendom as the result of a known Bible. From such a preface we eagerly turn to the book in quest of so great a treasure; and what is the Bible plan, we there find unfolded? That the Bible is a theological system; that it is not history; that the lives of the patriarchs are simply prophecy, presenting phases of Christianity which have become history; that the objects of creation are not realities, but symbols; that the Garden of Eden is humanity under spiritual culture—Eve not a person but a spiritual spouse, and the serpent man's natural subtilty; that the flood is the mere representation of the spread of unrighteous opinions, and the ark of Protestantism a means of salvation; and that hell fire is truth, consuming ignorance, error, and sin! Such an interpretation of the Bible cannot be too severely condemned. It renders the revelation of God more uncertain, and of less worth than the oracles of the heathen; converts the Word of God into a theatre for human ingenuity to sport in; and supplies with weapons the enemies of the truth.

TOURIST NOTES IN EGYPT (1871). By F. E. TUCKER. London: Elliot Stock.

THIS is just the book with which to beguile a leisure hour. The writer is the son of our much esteemed brother of Camden Road Chapel. In a very modest indeed quite a model preface, we are told not to expect more than the experience of one of a tourist party in Italy, Egypt, and Palestine, who makes no pretensions to treat of Egypt from an historical, antiquarian, or political point of view, but merely to present a faithful picture of the various scenes and incidents that we met with by the modern tourist in the ancient land. Under the conduct of Mr. Henry Gaze, who proved himself a trusty guide, a genial philosopher, and a pleasant friend, the tourist party visited Alexandria, Cairo, the Pyramids, and Goshen, delighted with one another and gratified by all they saw. These jottings by the way, full of life and freshness, depict their adventures, and their impressions on a mind apparently well stored with ancient story.

THE BRITISH MESSENGER. Stirling: Peter Drummond. London: S. W. Partridge & Co.

THE HERALD OF MERCY. London: Morgan & Scott.

THE FAMILY FRIEND. London: S. W. Partridge & Co.

THESE cheap monthly periodicals are, we doubt not, well known to our readers, and scarcely need our recommendation. The first two are confined to more strictly religious subjects; the first containing practical and devotional papers, poetry, &c., adapted to private and family reading. The second, published at the marvellously low price of one halfpenny, beautifully printed with large and clear type, and illustrated, is full of short striking pieces, calculated to awaken the thoughtless and comfort the Christian. The FAMILY FRIEND is of a more general character, containing narratives, papers on natural history, poetry, music, and illustrations from first-class artists, adapted to parents, children, and servants; all for one penny a month.

THE HISTORY OF THE PROPHET ELISHA. By W. P. DOTHIE, M.A.
London: Hodder & Stoughton.

THIS volume consists of half-a-dozen Sunday evening sermons, and its publication results from the conviction of the writer that something remains to be done for the due vindication or elucidation of many of the miraculous narratives in the Old Testament. Of these narratives the history of Elisha is one of the most important. It is little more than a collection of miracles; most of them touching and interesting, but some of them exhibiting peculiarities which excite the cavils and objections of the sceptic and opponent of revelation. Such objections are fairly grappled with and answered; and it is shown that the severity and judgments of God are just as much an exhibition of His love as His goodness and mercies. Throughout the whole narrative one is made to feel the reality of the miracles, the nearness and all-pervading providence of God, and the oneness of the Jewish and Christian Scripture. We congratulate the congregation to whom such sermons are habitually preached, and hope that it may not be long before we are favoured with a second volume.

THE SECRET OF A HAPPY LIFE. By the Rev. GEORGE W. CONDER.
London: The Religious Tract Society.

THIS is a happy title. Who would not purchase, at any price, the secret of a happy life? To reveal this secret, the happy God—the only essentially and perfectly happy Being—took our nature, and dwelt among the sons of men. The characteristics of the happy, and the sources of their happiness, were the prominent points of His earliest teachings; and from His Beatitudes, delivered on the Mount, our author culls his secret of a happy life. It is beautifully simple and fascinating, and to all in quest of happiness (and who is not?) it may be heartily commended.

THE BROTHERHOOD OF MEN: ITS LAWS AND LESSONS. By WILLIAM UNSWORTH. London: Elliot Stock.

THAT God has made of one blood all the kindreds of the earth, is the teaching of Holy Scripture, and a fact that so-called men of science will try in vain to disprove. The universal brotherhood of man is a truth the thorough realisation of which would most effectively promote the weal of mankind. To the laws and lessons of that brotherhood, bearing on the physical, social, and religious well-being of the human family, we are directed in this volume in a clear and forcible manner.

AN EXPOSITOR'S NOTE BOOK; OR, BRIEF ESSAYS ON OBSCURE OR MISREAD SCRIPTURES. By SAMUEL COX. London: Hodder & Stoughton.

WE have seldom read a book of this kind in which we have found more to admire or less to condemn. It contains about thirty Essays or Sermons on some of the most interesting and not the least difficult portions of the Word of God. It abounds in illustrations from history, geography, and science, and from classical, rabbinical, and patristic lore, which invest the whole with life, and place the reader in the midst of the people and circumstances described. The writer is evidently a man of culture and extensive reading; his style is chaste, clear, and vigorous, and his expositions bold and fearless, at the same time calm and devout, commanding respect, if not acceptance. From the narratives of Holy Scripture the principles of God's government are developed, lessons are drawn, calculated to exert a salutary influence on every-day life, and instruction adapted to the experience of God's saints in every age. His treatment of the parables, and also his delineations of Paul as a workman and as a friend, deserve special notice. We recommend it as a suitable New Year's gift to our educated and intelligent youth.

THE CLASS AND THE DESK. A Manual for Sunday-school Teachers. Old Testament Series. Job to Malachi. By CHARLES STOKES CAREY. London: James Sangster & Co.

ANY work that will really help our Sunday-school teachers is of great worth. Their work is very important, and it is too much left to those whose daily toil leaves them but little time for study and preparation for their class. We commend to such this volume. It embraces a portion of Holy Scripture; not, in our opinion, the most suitable as the basis of Sunday-school instruction, but the subjects appear to be selected with much judgment, and illustrated in a manner likely to interest both teacher and children.

TALES OF HEROES AND GREAT MEN OF OLD. By the Author of "Stories of Pictures from Church History;" "Christian Manliness," &c. London: The Religious Tract Society.

THE Tract Society does well in publishing such books as this. They help to turn toil into amusement and study into pastime, and almost make us wish ourselves young again. The legends and myths of old Greece are here woven into pleasing narrative, and the good, and wise, and brave deeds of its legislators, philosophers, and warriors, are presented in attractive form, likely to excite in youth feelings of courage, patriotism, truthfulness, benevolence, and self-sacrifice; and to strengthen them against temptations to lust, revenge, injustice, and selfishness; whilst at the same time the *exceeding glory* of the religion of Christ is indicated.

THE NEW CYCLOPEDIA OF ILLUSTRATIVE ANECDOTE. RELIGIOUS AND MORAL, ORIGINAL AND SELECTED. London: Elliot Stock, 62, Paternoster Row.

IN our boyhood an anecdote in a sermon was a *rara avis*; and we had serious doubts whether the preacher who indulged in such levity was not exposing himself to grievous pains and penalties, but we must confess that we liked it, and are unfeignedly glad that dulness is no longer deemed an essential of divinity. This volume will render good service to the preacher and the Sabbath-school teacher, and it is also equally adapted for private reading. It contains more than fifteen hundred separate articles, and not the least noticeable feature of the work is that they are carefully classified.

THE MISSIONARY WORLD: AN ENCYCLOPÆDIA OF INFORMATION, FACTS, ETC., RELATING TO CHRISTIAN MISSIONS. London: Elliot Stock, 62, Paternoster Row.

THIS is a valuable compendium of information and anecdote in connection with the work of evangelising the world. It is unsectarian in character, and will, we trust, serve to enliven many a missionary speech. The value of the work would have been greatly increased if the authority had been given in each instance for the statements made. Nowhere is it more necessary to speak "by book" than when discoursing on missionary topics. The chapter which catalogues the publications of Missionary Societies is of great worth.

LILY HOPE AND HER FRIENDS. By HETTY BOWMAN. Edinburgh: Johnstone, Hunter & Co. 1873.

THIS tale was contributed to the pages of the *Christian Treasury*, and met with hearty approval from the numerous readers of that periodical. Its authoress, after protracted affliction has, entered into her rest; and as the book proves to have been largely a record of her own experiences, it is reasonably supposed that it will serve as a memorial of its able and excellent writer.

THE COTTAGES OF GLENBURNIE. A Scottish Tale. By ELIZABETH HAMILTON. A New Edition. Edinburgh: Johnstone, Hunter & Co.

THIS charming tale was originally published in the first decade of the present century, and was then most useful in the inculcation of domestic thrift among the rural population of Scotland. The book is so free from the extravagance of modern novelists, and so full of judicious teaching, that we are thankful to Messrs. Johnstone for its reappearance. Our last perusal of it was more than forty years since, and as it is still fresh in our memory our young readers will not suspect it being deficient in interest.

Intelligence.

RECENT DEATHS.

REV. H. J. MORGAN, OF MILFORD AND SARDIS, PEMBROKESHIRE.

The Rev. H. J. Morgan was born at Bryn, Llanddewi Velfrey, near Narberth, Pembrokeshire, on the 29th of September, 1803. In consequence of attending with his parents an earnest gospel ministry, he was early impressed with the importance of religion, and his duty to devote himself to the service of the Redeemer. After much delay, during which his convictions and anxiety of mind respecting his spiritual state never left him entirely, he made a public profession of religion, and was baptized at Narberth, in the year 1823, by the late Rev. B. Thomas. The steps that led Mr. Morgan to devote himself fully to the Christian ministry, we are able to give in his own words:—"When a short time had elapsed after I had become a member of a Christian society, I began to feel deeply impressed with the destitute state of the neighbourhood in which I lived, and felt a great pleasure in reading the Scriptures to those who were not

capable of reading themselves. Numbers were living and dying in sin who seldom, or ever, attended any place of worship, 'Gross darkness covered the people.' The few members of different denominations who lived in that neighbourhood agreed among themselves to establish a meeting for prayer, and for discussing different passages of Scripture, with a view to benefit the people by whom they were surrounded. After having attended those meetings for some time, I was pressingly urged to deliver an address from the passage which had been previously selected for discussion; but feeling my incapability I positively refused to do so. In a little time, however, I was invited and encouraged by the church to exercise my gifts with a view to enter the ministry. After serious and prayerful consideration I endeavoured to comply with the request by preaching occasionally in the neighbourhood. I continued to do so for twelve months, when providence opened my way to Bradford College, where I remained near three years under the excellent tuition of the Rev. Dr. Steadman, whose earnest piety and disinterested zeal in connection with the cause of the Redeemer as well as his other excellencies in general, I have always admired and long to exemplify." Mr. Morgan's first charge was the English Baptist Church at Kensington, Brecon, where, after some few months' probation, he was ordained in the year 1828. While at Brecon he married the youngest daughter of the Rev. James Williams, of Kingstanley, Gloucestershire, who was a person of rare worth, amiable disposition, and distinguished piety. It was never the happiness of a minister to meet with a more suitable wife, so well adapted by nature and by grace, for the difficult and trying position of a minister's wife. Mrs. Morgan was not only the best of wives in the ordinary sense of the term, but was, moreover, fervently religious, meek, patient, judicious, and eminently devout.

Mr. Morgan, after a time, removed from Brecon to take the charge of the Baptist Church at Milford Haven, Pembrokeshire, where he remained until the year 1838. His next settlement was at Sardis, in the same county, where he continued for 33 years, until he was removed from his labour to his reward. During this long period he lived in the esteem and affection of his people, who had the good sense to appreciate his very able and distinguished ministry, which they were privileged to enjoy at an incredibly cheap rate. During these 33 years Mr. Morgan laboured very extensively, as the ministers of those days generally did, especially in country districts. He was a man of great physical strength, nobly built, and of commanding aspect. He was a prince among his local contemporaries, not only in his surpassing abilities as a preacher, but in his bodily presence as well. No one was more acceptable as a preacher in the English district of Pembrokeshire; hence his services were in constant requisition. But although he was a man of strong intellect, extensive information and independent judgment, and withal a great preacher, yet he lacked the elements of modern ministerial popularity, the versatility of style and fascination of manner which captivate the crowd. This accounts for his not being so widely known. But it is not genuine gold that glitters most; nor is it true worth and greatness that always succeed best with the unthinking multitude.

In the year 1845, Mr. Morgan, in addition to Sardis, undertook the charge of Bethany, Pembroke Dock, and also Honeyborough. Such an extensive diocese rendered his bishopric anything but a sinecure. As a rule he preached three times every Lord's-day, besides walking the long distance between the respective places. Work to him was pleasure; frequently he preached three times in the week besides the Sunday work. And all this labour was not in vain; he had the honour and happiness of baptizing more professed believers than most of his contemporary brethren who occupied similar spheres. But, like others, Mr. Morgan had his trials, heavy domestic afflictions at different times, besides the troubles that came from the churches, in the course of a long ministry; but he more than verified the blessed promise, "As thy day, so shall thy strength be."

In the year 1867 he resigned his ministry as the pastor of Bethany, but continued his connection with Sardis. In the year 1871 he accepted an invita-

tion to resume again his pastoral relation with the Church at Short Lane, Milford Haven, in connection with Sardis. But this union was destined to be cut short by another and a different "call," to occupy a higher sphere in the Church triumphant in heaven. Mr. Morgan survived but few months the death of his excellent wife. She was heavily afflicted for three years; but her Christian patience and resignation never failed her. Notwithstanding the care of a large family, she was but seldom absent from the house of God, until affliction prevented her; and then she would regret her loss, but not in a murmuring spirit. On August 31st, 1871, she breathed her last.

After this sorrowful trial the health of Mr. Morgan began soon to fail, but not very perceptibly. The death of his wife proved a greater shock to him than he anticipated. He continued to discharge his pastoral duties up to the time of his decease, being confined to his house only for one Sunday. The last time he was at Sardis he administered the Lord's Supper, and also preached a funeral sermon for one of the members, from the words, "He which testifieth these things, saith, Surely I come quickly. Amen. Even so, come, Lord Jesus." In that sermon he expressed a desire to depart, and to be with Jesus. During his short illness, he enjoyed great peace of mind, and had no regrets, but longing for his heavenly home. Friends from Milford went to see him, with whom he conversed freely, quoting passages of Scripture and praying. To his children he said that they had come to see him going home.

After repeating several portions of Scripture, and praying in English and Welsh, he slept in Jesus. Thus died, and entered into his rest, a good minister of Jesus Christ.

MR. J. FOWLER.

ON the 9th day of December, 1872, departed this life at Anstruther, in Fifeshire, in the seventy ninth year of his age, James Fowler, Esq. Deacon of the Baptist Church in that town. For more than forty years Mr. Fowler was extensively known as an upright and successful merchant; at once respected and beloved by all who knew him; a promoter of every good work in the circle which he occupied. Especially was he as a father and friend to the church, of which he was so bright an ornament, supplying during the vacancies of its pastorate guardian counsel and encouragement and labouring unweariedly to advance its prosperity. With his pecuniary means he had greatly aided in sustaining the interests of the denomination during a long life, and in sending the Gospel to the ends of the earth. His home was joyfully thrown open to all who visited the town and neighbourhood of Anstruther in the cause of missions; but his generosity to that department of Christian beneficence overlooked not the poverty and ignorance nearer home. The meekness of Moses, the love of the beloved disciples, and the holy fear of God illustrated in the life and labours of Nehemiah were characteristics of Mr. Fowler. "For he feared God above many." He has left behind him, a family of sons and daughters, who inherit much of their father's amiable character, and who bid fair to be successful imitators of his worthy example. Thus another is gone of a fast disappearing generation of worthies, who have borne the burden and heat of the day, whose ridicule and reproach was, for the sake of Christ and truth, their glory. They have passed away, but their works follow them. Other men laboured, and the upcoming generation enter into their labours. May they excel their predecessors in faithfulness and untiring zeal, till they too are called to the fellowship of general assembly and church triumphant!

Edinburgh.

J. WATSON.

Correspondence.

PRAYER AND THE PHILOSOPHERS.

To the Editor of the BAPTIST MAGAZINE.

SIR,—In regard to the recent discussion on Prayer, between Professor Sir Henry Thompson, Professor Tyndall, and Mr. F. Galton, on the one side, and Dr. Littledale, Dr. McCosh and all the religious magazines on the other,—I have not seen it remarked that Professor Tyndall appears to have shifted from the ground which he occupied seven years ago; and to have come nearer to the Christian position.

In 1865 Professor Tyndall appeared to think that prayer for some temporal blessing, such as the recovery of a sick person, or increase in the fruits of the earth, would be a petition involving the alteration or suspension of natural law, since it would ask for interference with the existing state of phenomena, and would therefore be impossible of answer. He represented Christians as praying for an "alteration of the laws of hydraulic pressure," and stated that prayer for rain could not be answered, because the presence or absence of rain "depends on the immutable laws of gaseous pressure." See the *Pall Mall Gazette*, October 12th, 14th, 19th, 20th, and 24th, 1865.

In 1872, Professor Tyndall says:—"The theory that the system of nature is under the control of a Being who changes phenomena in compliance with the prayers of men, is, in my opinion, a perfectly legitimate one. It may, of course, be rendered futile by being associated with conceptions which contradict it, but such conceptions form no necessary part of the theory. It is a matter of experience, that an earthly father, who is at the same time both wise and tender, listens to the requests of his children, and, if they do not ask amiss, takes pleasure in granting their requests. We know also, that this compliance extends to the alteration, within certain limits, of the current of events on earth. With this suggestion offered by our experience, it is no departure from scientific method, to place behind natural phenomena an universal Father, who, in answer to the prayers of His children, alters the currents of those phenomena. Thus far Theology and Science go hand in hand. The conception of an æther, for example, trembling with the waves of light, is suggested by the ordinary phenomena of wave-motion in water and in air; and, in like manner, the conception of personal volition in nature is suggested by the ordinary action of man upon earth. I therefore urge no *impossibilities*, though you constantly charge me with doing so. I do not even urge inconsistency, but, on the contrary, frankly admit that you have as good a right to place your conception at the root of phenomena as I have to place mine." *Contemporary Review*, October 1872.

It appears to me that between these two utterances there is a great difference, and that in this last paragraph, Professor Tyndall admits almost all that a Christian advocate need contend for. The paragraph might almost be taken for the recapitulation of the points of two papers on "Prayer and the Philosophers," which appeared in the BAPTIST MAGAZINE, for February and March, 1869. It would be saying too much to assert that those papers have had any influence in leading Professor Tyndall to alter his position, because, although copies of the papers were sent to the Professor at the time and he was good enough to say to the author that he "liked their temper and admired their ability," he added that they "had produced no change in his convictions." It is satisfactory to find that a change has somehow come about.—I am Sir, yours

Holloway.

GEORGE ST. CLAIR.

BREAKING UP NEW GROUND.

To the Editor of the BAPTIST MAGAZINE.

MY DEAR BROTHER,—Your favour of December 2nd, 1872, did not reach me at home; I was absent on a missionary tour in Switzerland and the south of Germany, and, whilst I most gladly respond to your request, to furnish you, at least, now and then with intelligence of the field of our labours, it was not in my power to do so for the present month within the date specified by you. I look upon your kind offer to embody any missionary intelligence from the field of our ever-extending mission on the Continent of Europe in the BAPTIST MAGAZINE, as indicative of the Divine Will that our esteemed brethren in Great Britain should take a deeper practical interest in the Lord's work assigned to us.

It may be as well to call the attention of the readers of the Magazine at once to the interesting and romantic place in the Canton of Schaffhausen-Newhaus, on the falls of the Rhine, which I visited at the request of a gentleman now at Paris, who had been engaged there, at his own charge, in Mission-work. A Church of about forty baptized believers has been formed there, and a promising field of labour for a devoted missionary presents itself, not only among the natives, but also among the large number of visitors during the summer months, for the purpose of enjoying the romantic scenery and the invigorating mountain air. The prospects of usefulness appeared so encouraging, that I ventured to rent, for two years, a little chapel for 350 francs per annum, which I hope generous friends in Great Britain will help me to defray.

Now, as large numbers of visitors from the United Kingdom resort to Newhaus during the summer, it would be highly desirable that an English service should be conducted every Lord's day in the above chapel, and I shall feel greatly obliged if you will give such publicity to this matter as you may judge advisable. I propose also opening there a depôt for the sale of the Scriptures, and the circulation of tracts, so that British Christians who visit the Continent, not only for pleasure, but also with the object of spreading the Gospel, may there be supplied with a healthy evangelical literature for circulation.

Other pressing engagements bid me close to-day, commending myself and the great and good work in which I have been engaged for fifty years, to your remembrance, before the Lord of the Harvest.

I am, dear Brother,

Yours affectionately,

G: ONCKEN.

60, Kleine Gärtnerstrasse, Altona, near Hamburg.
December 20th, 1872.

Acts of the Churches.

NEW CHURCHES FORMED.

Morley, Yorkshire, December 11th.
Rawtenstall, Lancashire, December 8th.

NEW CHAPELS OPENED.

Bushton, Swindon, November 25th.
Campden, Gloucestershire, 12th November.

CHAPEL FOUNDATION LAID.

Melton Mowbray, by J. Bennett, Esq., Leicester, November 21st.

INVITATIONS ACCEPTED.

Burn, Rev. S. (of Huddersfield), Taunton.
Edwards, Rev. E. J. (of Metropolitan College), Redruth.
Giles, Rev. W. L. (of Birmingham), South Street, Greenwich.
Hulme, Rev. J. (Rawdon College), Chesterfield.

RECOGNITION SERVICES.

Birt, Rev. J., Penzance, November 25th.
Bright, Rev. C., Lodge Road, Birmingham, November 22nd.
Doel, Rev. A., Diss, November 7th.
Felce, Rev. J., Sulgrave, Northamptonshire.
Handford, Rev. T., Bloomsbury, London, December 19th.
Moore, Rev. H., Stockton, December 3rd.
Steel, Rev. B., Forfar, N.B., December 15th.

RESIGNATIONS.

Bentley, Rev. W., Loughton, Essex.
Keen, Rev. C. T., Regent Street, Lambeth.
Wilkins, Rev. A., Leighton Buzzard.

DEATHS.

Crowe, Rev. W., Hammersmith, November 27th, aged 75.
Evans, Rev. J., Abercanaid, November 21st, aged 67.
Horne, Rev. A., Atherton, Lancashire, December 5th.
Leonard, Rev. T., Magor, Monmouthshire, November 10th, aged 86.
Williams, Rev. B., Pembrey, Carmarthenshire (late of Eldon Street Chapel, London), November 17th, aged 72.

1873.

The New Year is bringing
Weeping and singing,
We lay aside fear.
Heaven's work ever by us,
Heaven veiled ever nigh us,
Our Lord always near.

It is soon rent asunder,
That veil: then the wonder—
One step, and we share.
We enter, not minding
Its glory so blinding;
Our Lord will be there.

J. H. COOKE.

THE
BAPTIST MAGAZINE.

FEBRUARY, 1873.

Our own Denomination in the United States.

By REV. R. ANDREW GRIFFIN, ZANESVILLE, OHIO.

IT is more difficult to write on this topic for English readers than is generally supposed, for the denomination is the same in almost all its leading features as theirs; it has the same complexion, and is only distinguishable by its countenance. It has a foreign air, a superficial unlikeness.

It represents the same stern fidelity to the great principles of religious liberty. There are not so many incentives to outspokenness on the subject, as there are in a land overshadowed by a State Church; but whenever these principles are menaced, the Baptists are the first to lift up a warning voice. At the present time a movement is on foot to secure a recognition in the constitution of the United States, of God as the Author of national life, and of Jesus as the Ruler of nations. While other sects are favourable to it, and blind to its possible tendencies, our brethren are hostile and awake.

It maintains rigorous simplicity of ritual. It is true, many churches dispense with congregational singing, and substitute the trained choir. Yet, in all other respects, the services are as plain as the most orthodox could desire.

It is eminently evangelical in doctrine, and missionary in spirit. I may say in these respects it is the Church of Andrew Fuller. It has the imprint of the revered pastor of Soham and Kettering as deeply graven on it as the Methodist Church has of John Wesley. While Robert Hall is admired as an orator, Jonathan Edwards as a theologian, Dr. Gill as a reliable commentator, Andrew Fuller is venerated as a father. I am told his works, separate and collected, are more widely circulated than those of any other theologian.

It should be understood these remarks do not apply to the *coloured* Churches. They are, for the most part, "Baptists," only in so far as observance of the doctrine and practice of believers' immersion entitles them to the name. Of course, there are old African communities in the New England States who understand and take deep interest in every movement the white portion espouse. But the majority of coloured Churches lack intelligence and denominational spirit. This state of things is being gradually rectified; their ministers are becoming more educated, and the whole race is surely, though slowly, recovering from the influence of years of oppression and ignorance.

Nor do these remarks apply to the portion of the denomination known here as "Old style Baptists," or more commonly "Ironclads," and "Hard-shelled." These are as isolated in position, and as foreign in spirit, as Hyper-Calvinists are from Liberal English Churches. Without uncharitableness, they may be described as fossilized Baptists. They have no Sunday-schools, they object to a salaried ministry, frown on the Temperance movement, and maintain a communion so *close*, that ventilation is as desirable as it is impossible.

I.—THE REVIVAL PHENOMENON.

In many, indeed, in the majority of Churches, conversions are seldom expected except at certain seasons. In the Northern States this season is during the winter months, in the Southern, during the summer—this is owing to the difference of temperature and other causes. In the south it is difficult and dangerous to travel to meeting in the winter, hence, they congregate in the summer; in the north the heat is more prostrating in the summer, hence, the season of religious activity is the winter.

In the rural Churches the machinery of revivals is often painfully

apparent. Deacon A. says to Deacon B., "The season is getting on, we must get up a revival." Deacon B. assents, remarking, "At Nine Oaks they are in full blast, they have already twenty converts." Deacon A. further suggests that the Rev. Mr. So-and-so, who has great power as an evangelist, can be obtained. Deacon B. reminds his colleague that the pastor is very sensitive about calling in another preacher, but is overruled. The evangelist is obtained, funds are raised to pay him, then it is announced that "protracted meetings" will be held, which is understood to mean, the Church intends to "get up" a revival. In expectation of exciting addresses, curiosity to know who will go up to the mourner's bench, together with the feeling that revivals are an institution which should be kept up, induces a larger attendance.

After this season is over, the Churches rest on their oars, relapse into a comatose state, in which they remain till the next winter.

No doubt the effort, spasmodic as it is, results in permanent good, perhaps the greater part of those admitted to fellowship prove steadfast Christians; for many have been under conviction for months, and have waited for "the revival," to be launched into the Church thereby.

At the same time the system is attended with very undesirable consequences. It is a fruitful cause of short pastorates. The people generally, and the young converts especially, become attached to the evangelist, and in a proportionate degree alienated from the pastor, there is a growing disposition in the more intelligent communities to dispense with "extra aid." It induces a self-satisfied lethargy for the rest of the year, the Churches feel they have had their revival and can be at ease, without anxiety for the welfare of the cause. They reap their fields, garner the grain, lock the barn door, having "much good laid up for many days," and the expectation of another heaven-sent crop when the season comes round.

The phenomenon is mainly owing to the peculiar temperament of the American people, a temperament which I devoutly believe renders necessary the dispensation of heavenly blessings in this particular way.

It may be truly said, "There is here a season for everything." For a time, politics give place to everything else. At such a period, a stranger would imagine they thought of nothing else; that all their talents, influence, and wealth were surrendered to public affairs. Then

there are special seasons for business when everybody pushes with unwonted ardour. And when the political and business manias subside, religion is the all-absorbing theme. So that it is no uncommon thing to see a city as excited in January about a revival, as it was in the summer about commerce, or in the autumn about politics. Since writing this paragraph, I have submitted it to a clergyman who has laboured for twenty or thirty years in the country; part of the time in the north, and part in the south. He has been pastor of rural and city churches. In his judgment the foregoing facts are indisputable.

II.—CHURCH ORGANISATIONS.

They are very definite and uniform. The people are tenacious of rules and customs, and the duties of officers are better understood. The pastor has no jurisdiction in financial matters, nor has he the right to grant the use of the church for any purpose, without consent of the trustees. His functions are those of preacher, moderator, and visitor.

The deacons' duties are limited to assisting at the Lord's Supper, supplying the pulpit, distributing to the poor, presiding at Church meetings in the pastor's absence, and making provisions for the usual religious meetings.

The board of trustees take charge of all the property of the church, and manage its temporal affairs. Their duty is to provide sexton and organist, and to see to the lighting, warming, and repairs of the meeting-house.

The church clerk keeps the minutes of business meetings, register of baptisms, dismissals or deaths; notifies officers, delegates, &c., of their appointments, gives notice of the meetings of the church, and communicates to members any disciplinary act or vote concerning them. He issues letters of dismissal, and conducts the correspondence of the society.

In some Churches there is what is called an examining committee, consisting of the pastor, deacons, and Sabbath-school superintendent, who investigate applications for reception into, or dismissal from, the Church, and all accusations against members. Their organisations are remarkably numerous and elaborate. There are committees for everything, with duties and officers complete. The only matter of

regret is, they are too often like a man in the wet, with a patent inflexible umbrella-frame, possessing every advantage an umbrella-frame could have, but, unfortunately, he forgets to cover it with either silk, or gingham, or anything else. So that it sometimes happens that Churches here with most elaborate organisations, fare worse than their less constructive sister Churches abroad. The meetings in the week are of a very social character. After the leader has opened the exercises, any person may give out a hymn, pray, or deliver an address. I have been present when a dozen or more brethren and sisters spoke or prayed within an hour.

The Covenant Meeting is a special monthly gathering of the members, held the Friday before the celebration of the Lord's Supper. The covenant of the Church is read. Any so disposed, relate their Christian experience during the month. Those desiring admission to the Church are invited to signify their wish and state their spiritual history. Generally, the meeting is concluded by a solemn ratification of covenant obligations.

The Churches are less isolated than many of those in England, and, I think, less *independent*. Associational ties are more regarded. Most of the Churches send a good number of delegates to the annual meeting. Some of the poorest Churches entertain the brethren. Nor does the prospect of inconvenience and overcrowding deter a large company from attending. I have gone to such gatherings, and was greatly amused when some ten delegates, male and female, approached the house of our host. Of course, one does not know how an ostrich would feel in prospect of tenancing a sparrow's-nest, unless he would feel as we felt, at sight of a small cabin, which externally promised accommodation for but a fifth of us. When night had come, the problem was solved. The four ladies found sleeping-room with the farmer's wife and daughters, at one end of a long room—the six others of us were at the other, a wooden partition being in the middle. So it came to pass that we stood mid our compartment—six men in presence of two bedsteads and four beds. Think of it; a lawyer, a pastor, a superintendent, two deacons, and a countryman, cooped up in such narrow quarters, with the thermometer up to summer heat! This kind of overcrowding is unavoidable; and it is to the honour of brethren that they are not deterred thereby from visiting weak

Churches. When and where it is possible they have preaching in groves. The number of sermons appears to be regulated by the number of preachers present. Associational connection precludes any marked diversity either in doctrine or practice. If the Churches are true to the covenant they enter into, then the Churches of this country are as uniform as any denomination could probably be. In the majority of constitutions of associations is a full statement of doctrinal views; the necessity of baptism to communion at the Lord's Table, and the time when it should be celebrated, are stated.

It is impossible for an avowedly open communion or an Arminian Church to gain admittance—as impossible as for a community of Mormons or Shakers.

III.—ORDINATIONS, ETC.

Great importance is attached to this ceremony. The ancient practice of laying-on of hands is considered essential. First of all, a council of ministers examines the candidate, and if his answers are satisfactory, they proceed to publicly ordain him. One minister is not sufficient, I think there must not be less than two. There is no doubt great reason for attaching importance to the service, as in some States only ordained ministers can officiate at marriages, and throughout the country no others can administer the Communion.

They have also what are called licentiates. These are brethren simply licensed to preach, they can neither baptize, preside at the Lord's Supper, nor dedicate Churches. Many licentiates are experienced and talented men, but owing to business relations, ordination is either unsought or refused. It would be a blessing to many destitute Churches if there were more ordained ministers at large. As things are now, a great number of them do not observe the Lord's Supper once in six months.

A word with regard to their method of settling disputes. The troubled Churches usually invite sister Churches to appoint delegates for the purpose of forming a council to arbitrate on their controversies. The plan works well, and saves from many of the fell consequences prevalent where it is rejected.

In concluding this sketch, I would take a general survey of the Churches. In England we often hear of the thousands of pastorless

Churches in this country. The fact is undoubted, but there is almost as much competition for those that can support a minister comfortably, as there is anywhere. The truth is, scattered throughout every State are a host of small struggling Churches, and often, in proportion as they are weak, they are ambitious of obtaining a "smart man." In the far West there are newly-formed Churches led by enterprising men, ready to engage a gifted pastor at a comparatively good salary, but the conditions of such a minister's success are very difficult of attainment.

In New Jersey, and some other sections of the country, the Baptists are thoroughly in earnest. Indeed, New Jersey may be called "the Baptist State." In one association are fifty-three Churches, great and small, whose aggregate membership is 8,954, or rather, *was*, in 1871. This association is not the most flourishing. I have referred to it because these statistics I am sure about.

In New York, the Churches are active, although not so flourishing as in the neighbouring State of New Jersey. They have there a strong organisation called the "Manhattan Social Union." I was present at one of their meetings, held in the Fifth Avenue Hotel, in the early part of the year, when some 80 to 100 prominent leaders in the Churches of the city were present. Ministers are not eligible as members, although they are occasionally invited as visitors. The object of the society is to confer on matters of general interest connected with their denomination.

After a critical and earnest study of their condition, I am confident the Baptist Churches of America are in a strong and healthy condition growing every year numerically and financially, and; let us hope, increasing in inward and spiritual grace.

Spectrum Analysis.

II.

THE application of Spectrum Analysis to astronomical problems has been engaging the attention of astronomers for some years past; and the spectroscope has now become a familiar instrument in their hands. The investigations of late years have very conclusively shown that the heavenly bodies are composed, in great part, of materials similar to those which are found in our own earth.

In the case of the Sun, which is receiving the most attention from spectroscopists, the familiar metals—iron, copper, and zinc—have been recognised as entering into the composition of that luminary, as also magnesium, sodium, potassium, and others, which come more under the domain of the chemist. The gas hydrogen appears also to be present in large quantities about the sun, giving rise, by its combustion, to the “red flames” or “prominences” seen around the obscured body of the sun during an eclipse. It has been lately found that, by means of the spectroscope, flames can be detected, and their forms ascertained, under ordinary conditions of sunlight, thus enabling observers to prosecute their study of these phenomena without having recourse to eclipse periods.

The detection of these substances is principally due to the *dark* lines seen in the Solar Spectrum; as many as two thousand of such lines having been mapped by observers. Satisfactory explanations have now been given as to the origin of these lines.

Experiment has shown that when a strong ray of light from an *incandescent body*—such as the light produced by the passage of high tension electricity between two pointed pieces of carbon, and which gives a *continuous* spectrum, like solar light—is allowed to pass through vapour obtained by the heating of certain substances, there appears in its spectrum *dark* lines; and, by comparison, it has been found that these dark lines occupy the same position in the spectrum as the *bright* lines seen in the spectrum of the light of the same vapour would occupy if the latter light were used alone.

If the light from the incandescent body passes through *luminous* vapour, and if that light be relatively much brighter than the *coloured* light of the vapour, then, as the light from the vapour has the power of preventing the correspondingly coloured ray contained in the white light from passing, the light from the vapour will pass to our eyes instead; and as this light is less intense than the light from the incandescent body, it will appear, when the resulting light is submitted to the spectroscope, as wanting or as a *dark* line—part of the original light having been stopped, and its place supplied by a ray of less intensity.

If the light from the incandescent body be allowed to pass through vapour which is *non-luminous*, dark lines are also seen in the spectrum; in this case we may look upon those lines as shadows of particular colours, which have been absorbed by the vapour, as in the case of a piece of coloured glass, which absorbs certain rays and allows others to pass. Dark lines are added in this manner to those existing in the solar spectrum by the passage of sunlight through our atmosphere. Sunlight is, therefore, believed to consist of light which has emanated from an incandescent body and passed through a vaporous envelope surrounding that body, the *dark* lines being due to the absorption by the vapour.

When the light of the Stars is submitted to the spectroscope, it is found to have a great similarity to that of the sun. Several of the substances, also, which are known to exist in the sun have been detected as being present in the stars such as the metals, iron and magnesium, and the gas hydrogen.

The spectra of the Moon and Planets are found to be similar to the solar spectrum; this is due to their shining, or becoming visible to us, by reflected sunlight. Certain additional dark lines are found in the spectra of some of the planets, indicating the presence of an atmosphere.

When the faint light from the nebulae is analysed in a powerful spectroscope, it is found that, in some cases, the spectra are *continuous*, showing that the light proceeded from an incandescent solid or liquid; in others the spectra showed *bright* lines, indicating that the light was of gaseous origin.

The spectrum of the Zodiacal Light has been recently carefully studied in Italy, where this phenomenon is more easily discernible than in our more northern latitudes; and it appears that this spectrum is a *continuous* one, showing that, in all probability, the Zodiacal Light is due to the reflection of solar light from numerous meteoric bodies revolving round the sun.

The light of the Aurora Borealis has also been submitted to the spectroscope, the spectrum showing a fine greenish-coloured line.

The nature of Cometary bodies will probably ere long be determined by the spectroscope, sufficient observations not having, as yet, been made in this very interesting field. If these bodies be composed of meteors revolving round the sun and illumined by his rays, as some philosophers think probable, then their spectra will probably correspond to those of the Zodiacal Light and planets.

This identity of substance of Comets and Meteors appears to be recognised by astronomers, as the late "star-shower" of 27th November is regarded by some as due to the passage of portions of a Comet across the Earth's orbit.

The Baptists in France.

To the Editor of the BAPTIST MAGAZINE.

MY DEAR BROTHER,—Your letter sent to Chauny a month ago reached me a few days after at Liverpool. I had gone over to your noble and benevolent country to thank a good many friends of our French Baptist Mission who helped us at the time of the war, when our poor brethren wanted work and bread. At the same time, I tried to collect some money to build a small place of worship at La Fere, a fortified town, which was bombarded by the Prussians, where there is a little Baptist Church intrusted to my care, in connection with that of Chauny. I am glad to have an opportunity, through your kind offer to insert a letter from me, to thank most heartily all the dear brethren and sisters who have received me with such a cordial welcome at Wisbeach, Liverpool, Lymne (near Warrington), Norwich, and Leicester, and who have given me a most noble and Christian hospitality. The gentlemen have helped our cause most generously, the ladies have collected for us, and their earnest and devoted daughters have at Hill Street Baptist Chapel, Wisbeach, prepared articles that were sold at a bazaar a fortnight ago, whose proceeds have been £37 10s. towards our La Fere Building Fund. May the Lord repay them all for their exceeding great kindness! The money that has been collected is intrusted to our excellent friend, Joseph Gurney, Esq., who has deposited it with Barclay and Co. till we begin to build.

The work of evangelisation seems not to be very prosperous in France anywhere at present. The severe trials through which we have passed have been of but little use to a great many. And how could they profit by, or even acknowledge, God's chastisement, if they do not believe in Him? But why do not our countrymen believe on God? Surely it is not because they have been able, through the power of their intellect, or by the depth of their learning, to discover that such a doctrine is ridiculous or absurd; not more than it was through her deep reasoning, that a little girl, nine years old, to whom I spoke of our Heavenly Father, and of Jesus His Son, answered me some time ago, "There is no God!"

But if the poor and ignorant infidels cannot discuss what they say like philosophers, they are very able to judge of a tree by its fruit. The unbelievers of that sort generally ascribe their want of faith to the teaching of Roman Catholicism. How can we believe, say they, when we hear the doctors of our Church teaching gross absurdities, or trying to build our faith with rubbish, such as that of the *Syllabus*? How can we believe, when we hear our priests preaching their miracles of Lourdes and La Salette, as true and serious? How can we believe, when we see them making religion their first instrument for political influence? These are

the answers one hears every day ; the people will not believe, because they say the priests do not believe themselves what they teach. Then, oftentimes, faith is ridiculed, even by some of the newspapers, which are at war with the clerical party ; and the great majority of the readers, unable to separate the teachings of Christ and His Apostles from those of Rome, throw away the Gospel, which the priests mingle with false miracles as well as the infallibility of the Pope. It is thus that our poor benighted countrymen have become sick of religious teaching, and totally indifferent about the Word of God.

Nowaday, there is hardly any prejudice or ill-will against us in the towns and villages where we are known. The time is gone when the faithful Protestants were considered as dangerous men, capable of doing foul deeds of every kind ; and when one of our most devoted and worthy pastors, Brother Cretin, was seriously accused and searched by the gendarmes, as being guilty of having set fire to the house of one that hated him (an accusation of which he got rid of only by an *alibi*, as he was twenty miles from the village when the fire broke out). Generally, we enjoy public esteem now. One of our Baptist pastors has been made a *membre de la commission de bienfaisance* in the town where he lives. Nevertheless, there are still some localities where the spirit of intolerance is powerful, owing to the preaching of the priests, or the general influence of some clerical masters of large factories. This summer, two of us ran great danger in a village near La Fere, because the priest, after having called us to a public discussion, which he declined when he saw me, had excited the low people against us.

But, though we have but little success, I think that our dear Baptist Churches are quite as much if not more blessed than others, considering the means we possess.

At Paris, our brethren having no longer sufficient room to hold the Church and congregation, are at work building a new chapel, though they had only seven baptisms this year.

At Lyons and St. Etienne, Brother Cretin has enjoyed a time of blessing this summer. A revival that occurred at St. Etienne has brought several new souls to conversion and peace through faith in Jesus.

At Montbéliard (Doubs) and the neighbourhood, Brother Boileau reports his work to be very encouraging, and of great promise. He baptized eleven this year, and several others seem to be ready for the ordinance.

At Saint Sauveur (Oise), where dear Brother Lemaire thinks of building a chapel also, to gather the brethren—as the time of their lease in the place where they assemble is to come to an end soon—the work has been less encouraging this year than before, though not entirely deprived of blessings, since he could add three members to the Church not long ago. But it is far from the twenty-eight he baptized in a preceding year.

At Chauny we have ten or twelve friends whom we think to have been converted of late ; but on account of the Sunday work, to which some of them are compelled to go, or through family opposition, and more especially on account of my journey to England, wherefrom I meant to come back sooner, we could not have any baptism at Christmas as I expected.

At La Fere we had only three additions this year ; but some others have been brought to Christ. The work of God seems to be more encouraging at the present time than it was for some years ; and we hope that the building of a chapel, and the presence of an evangelist who has come to work with me there, will revive the Church.

At Denain (Nord), where Brother H. Andru, of Regent's Park College, is working with Brother Vincent, the work of evangelisation is very prosperous amongst the colliery men and their families, which are very numerous. The brethren have, during the war, in spite of all difficulties, built a chapel there which is very comfortable and nice. But though it is of a good size, and newly built, the increase of the hearers has been so great that they will be obliged to enlarge it before long, if the encouragements God has given them for years last as we hope. I do not know exactly the number of the new members that have been added this year, as it is Brother Lemaire who baptized them ; but when I went there the last time to give the Lord's Supper (as the two brethren at Denain have not yet been ordained), Brother Vincent told me that about twenty others might be immersed, in the name of Jesus ; but he thought it better to wait a little.

In connection with our Churches, we have Sunday-schools, in which we teach our infants, boys, girls, young men, and young women. Unfortunately, we have not easy access to Roman Catholic children. If we could afford to give clothes and other things to the little ones, as the Roman Catholics do, we might have some, and even many ; but we cannot, and we would not do it if we could, out of respect to the Gospel, to God, to morality, and to ourselves.

The Baptist principles are making progress in France. Several portions of the Free Church no longer baptize children. Even in the National Protestant Church some ministers have been baptized by immersion ; and in the last number of the *L'Eglise Libre*, I have just read a letter from a pastor of Ste. Jean du Gard, named Hte. Guibal, who says that he, and most of his members, have lately become practical Baptists.

If the Republican Government is one day established, as I believe it will be, I expect to see a revival throughout France. "Our Father . . . Thy kingdom come !"

Believe me, yours truly and affectionately,

AIMÉ CADOT.

The Relation of Children to the Church.

II.

IN our former article we endeavoured to show that the language of the Apostle Paul, in 1 Cor. vii. 14, "But now are your children holy," affords not the slightest sanction, either direct or indirect, for asserting that the children of a believing parent have, *on the ground of their connection with such a parent*, a claim to membership in the Christian Church. The holiness of which the Apostle speaks is *not* "ceremonial or ecclesiastical holiness—the holiness of dedication or of religious separation from the world," nor does the term denote "a church relation to Almighty God." Regard to the context and to the evident design of the paragraph in which the phrase occurs, proves most convincingly that the reference is to the domestic relations alone; and the holiness which is attributed to children is likewise attributed to an unbelieving husband or wife.

In our present article we shall consider some of the principal arguments by which Mr. Horton and Mr. Mander have attempted to support their position that the children of believers are, *as such*, members of the body of Christ. It will be best for us to state their theory in their own words. Thus, *e.g.*, Mr. Horton says:—

"It was, at first, understood that the Church should, in the main, consist of believing families; and when the head of a house believed, all those depending on him were baptized too. This appears to have been the common Apostolic rule. Now, baptism really means admission into the Church; and we, who baptize infants, should regard the baptized children of Church members as themselves also members with us. By virtue of their organic oneness with their parents, by an act of piety and faith on the part of those parents, they have been already received within the outer circle and pale of the Church. They have been recognised and accepted as belonging to Jesus. . . . Our children, I repeat, already, by virtue of their parents' faith, and by their early baptism, belong to the Church, and not unto the world."—Pp. 8 and 9.

Mr. Mander informs us that—

"What we want is family religion, and that our children should be given to feel and know from the earliest dawn of reason, that they are children of the covenant and heirs of the promises; we want them to be treated as such, and not to be brought up to be converted; but brought up in the fold in Christ, and trained to the practice of Christian virtues. What do I mean by a child being born and brought up in Christ? It is faith that grafts the parent into Him, and that faith carries the child with it—so has God ordained. The parent believes, not for himself only, but for his children, and enters the covenant, not alone, but with them. The children have not to enter, but to remain by faith. Unbelief can break off child or parent; and if he falls, he falls with his children. He cuts off the entail of godliness."—P. 22.

This language is bold and outspoken. There is in it no ambiguity, no attempt at compromise, no hesitancy of assertion; and, for our part, we are always glad, in these days of indifferentism, to meet with men who have formed deep and powerful convictions, and who manfully express them to others. It is, of course, to be presumed that in proportion to the emphasis of the statements will be the strength of the arguments in support of them; nor can any reader of these pamphlets doubt that the writers feel perfectly sure of their ground, and deem themselves safe from the possibility of successful attack. It does appear to us, however, that they have been too

oblivious of "the other side of the question;" that they have looked at the subject exclusively from their own stand-point; and that they have, moreover, looked so intently at some aspects of it as completely to ignore others which, even to them, should have been clearly discernible. The very arguments which they plead in favour of their position, point, in many cases, to an opposite conclusion, while their restrictions on the full application of their principle, and their concessions to those who are not prepared to accept it, render nugatory everything peculiar to their theory.

We will give a few of the reasons which prevent us from acquiescing in that theory.

Mr. Horton remarks that, "for some few years after birth, no human being can be held responsible for his own conduct. Therefore, it follows that all young children are, for Jesus' sake, clear from that condemnation which, in case of death, would shut them out from heaven." Not having arrived at the age of self-governed action or personal accountability, they are in a salvable or safe state; and this without the slightest respect to the character and position of their parents. It matters not whether they are the children of heathens, Mohammedans, Christians, or Jews—they are all, in this respect, on an equality. So far we quite agree with him; although we can scarcely see the consistency of the belief with the very special privileges claimed for the children of believers. If God makes no difference between the infants of Christians and of heathens, ought we to do it? Should not baptism, if administered to any, be administered to all, without the slightest distinction? If all are in a salvable state, we cannot understand why a privilege which is granted to one should be denied to another. If a parent's faith is not necessary for the salvation of infants, on what ground can it be deemed necessary for their baptism and church membership? We may, possibly, be told that church membership is not essential to salvation, and we cheerfully admit it; but if the children of unbelievers are, for this reason, not admitted into the Church, notwithstanding that they are salvable, the reason surely applies with equal force to the children of believers. Or, if it be said that we must wait and see whether the children of unbelievers live until they become responsible, and whether they will desire church membership, ought we not to wait in the other case, too? Whether Mr. Horton baptizes the children of unbelievers or not, we do not know. He ought to do so, considering his belief in the salvability of all; and yet, if he does it, he abandons his position as to the special privileges of the children of believers. Mr. Mander, indeed, asserts that "every human being, being in the covenant, is entitled to the token of it, and it should never be refused, by whomsoever claimed" (p. 7). But this, again, makes little account of the family influence and of the children "entering into the covenant" in virtue of their parents' faith. The Scriptures, according to our belief, never represent baptism as an "impersonal" act; nor do they sanction the idea of vicarious faith in relation either to it or to church membership; but, not to urge this view of the question now, it will be seen that these writers are inconsistent with themselves.

Mr. Horton contends, however, that although there is no difference in respect to the children who die in their infancy, there is a difference between them if they live and grow up to be responsible creatures. "Does the Lord look with exactly the same eyes," he asks, "upon the children of believers and those of unbelievers? Will He treat them both in exactly

the same way? Is there no privilege, no blessing belonging to one class which does not belong to the other? Undoubtedly there is: for "now are your children holy." Mr. Horton does not, of course, intend to assert that the love of God is, in its higher aspects, restricted to certain families, or that the blessings of salvation are not open to all. He would say, as heartily as any of us, "Whosoever will, may come." He subsequently explains that "a speciality of happiness and grace" may be expected in favour of the children of believers, on the ground of their parents' prayers, and their training in the fear of the Lord.

Unquestionably, the children of believers have advantages which the children of unbelievers cannot have, and we do not know any Baptist who would for a moment deny it. The religious character of our parentage cannot fail to be of "direct value and importance" to us, and the possibilities of the conversion of the children of believers are manifold greater than the possibilities of the conversion of other children. But this is not the question at issue. What Mr. Horton and Mr. Mander ought to have proved is this—that children, apart from all consideration of their personal character, their conversion and spiritual experience, and purely on the ground of their religious parentage, are regarded in the Word of God as members of the Christian Church. Does their descent from godly parents *in itself* entitle them to this great privilege, so that, while signs of actual conversion or love to Christ are demanded from others, we need not seek such signs from them? If the extracts we have already quoted assert anything at all, they surely assert this; and yet this is precisely what both writers have failed to prove. Let it be distinctly understood that there is no dispute as to the general advantages of religious parentage, or as to the greater probability of the conversion of the children of believers, but only as to whether such children are unconditionally members of the Church, "whether the parent believes not for himself alone but for his children" *so that they enter with him*. Is there such an "organic oneness" that the church membership of one ensures alone and of itself the membership of others? We can only reply in words to which all Christians must reverently bow: "Except a man be born again, he cannot see the kingdom of God." "Think not to say within yourselves, We have Abraham to our father; for I say unto you that God is able of these stones to raise up children to Abraham."

Mr. Horton asks, "What is the Church? It is simply a society or brotherhood of Christians existing for Christian purposes." Precisely so; and therefore only those who are actually Christians, and capable of sympathizing with and promoting Christian purposes, and who have made these purposes their own, should enter the Church. Again, the Church is defined as "a household or family on a large scale;" but it is, as we are elsewhere reminded, "a household of faith;" and without faith none can be really members of it. That the Church at first consisted of believing "families," and that when the head of a house believed, all those depending on him were baptized too, is an assertion too important to be received on the mere *ipse dixit* of any human writer whatsoever; and we repeat that Mr. Horton and Mr. Mander have furnished no other ground for the statement than their own opinion. The baptism of the Philippian jailer and his family is, indeed, several times referred to; but there is, so far as we can see, no careful consideration of its real import. When the Apostle said to the jailer, "Believe on the Lord Jesus Christ and thou shalt be saved and

thy house," he did not mean that the jailer's faith should (as Mr. Mander appears to think) save his house. Dr. Meyer well remarks, the words "'thou and thy house' refer both to believe and be saved." And Dr. Gloag, in his recent "Exegetical Commentary on the Acts," gives their true force when he says, "They do not mean that his faith would save his household as well as himself; but that the same way of salvation was open both to him and his household." So likewise says Alford, and every other writer of note. And that there were no infants in the house is a far more reasonable supposition than that there were. For the Apostles "spake unto him the Word of the Lord, and to *all that were in his house.*" And, moreover, "he rejoiced, believing in God, with all his house;" the joy and the faith belonging, not to one member of the family, but to all.

With regard to the other households, the case is equally plain. There is no mention of infants, or, indeed, of children of any sort in the household of Lydia, and the burden of proof rests upon those whose doctrine requires them to assert that there were. Nothing can be proved by that which is itself uncertain, and it seems to us that the best of the argument is with those who hold that Lydia was not a married person at all. She was "a seller of purple," in her own name and right; no mention being made of a husband on whom, if he had existed, the conduct of the business and the support of the family would naturally have devolved. The household is *hers*, and she besought the Apostles, saying, "Come into *my* house." As to the members of the household, who, in all probability, were servants employed by Lydia to assist her in her business, we read that when Paul and Silas "went out of prison, they entered into the house of Lydia; and when they had seen *the brethren*, they comforted them and departed" (Acts xvi. 40)—the term brethren being almost invariably used in the New Testament as equivalent to believers.

With regard to the household of Stephanas (1 Cor. i. 16)—the only remaining instance of household baptism—we are distinctly told that they "addicted themselves to the ministry of the saints" (1 Cor. xvi. 15), and there is a command to the readers of the Epistle in which they are mentioned to "submit themselves unto such."

There is, then, no mention of infants in any of the baptized households, and, consequently, it is impossible to deduce from them a proof that children are to be baptized and received into the Church, because of the organic oneness of the family, or in virtue of their parents' faith. Mr. Horton and Mr. Mander have, on this ground, not the slightest warrant for their assertions, that the parent believes not for himself alone, but for his children also, or for all those depending on him. All the evidence, according to our reading of it, points in an absolutely contrary direction. As our arguments may, however, be thought to result from the exigencies of our denominational position, we quote the following from Lutheran and Episcopal divines.

Dr. Meyer, in his "Commentary on the Acts," says, *inter alia* :—

"When Jewish or heathen families became Christians, the children in them could have been baptized only in cases in which they were so far developed that they could profess their faith in Christ, and did actually profess it; for this was the universal requisition for the reception of baptism. On the contrary, if the children were still unable to believe, they did not partake of the rite, since they were wanting in what the act presupposed. The baptism of children is not to be considered as an Apostolic institution, but arose gradually in the post-Apostolic age, after early and long-continued resistance, in connection with certain views of doctrine, and did not become general in the Church till after the time of Augustine."

Dr. Jacob, the late Head-Master of Christ's Hospital, and a distinguished Biblical scholar, says, in his "Ecclesiastical Polity of the New Testament"—

"Notwithstanding all that has been written by learned men on this subject, it remains indisputable that infant baptism is not mentioned in the New Testament. No instance of it is recorded there; no allusion is made to its effects; no directions are given for its administration. However reasonably we may be convinced that we find in the Christian Scriptures the fundamental idea from which infant baptism was afterwards developed, and by which it may now be justified, it ought to be distinctly acknowledged that it is not an Apostolic ordinance. Like modern Episcopacy, it is an ecclesiastical institution, legitimately deduced by Church authority from Apostolic principles, but not Apostolic in its actual existence. There is no trace of it until the last part of the second century, when a passage is found in Irenæus, which may possibly, and only possibly, refer to it. Nor is it anywhere distinctly mentioned before the time of Tertullian, who, while he testifies to the practice, was himself rather opposed to it. As an established order of the Church, therefore, it belongs to the third century, when its use, and the mode of its administration, and the whole theory of it as a Christian ceremony, were necessarily moulded by the baptismal theory of the time. . . . The belief that baptism was absolutely necessary for *all*, and that it conferred spiritual life by the inherent virtue of its material elements, and by the administration of a priest, led the Church to the conclusion that infant baptism was not merely justifiable, but *altogether necessary*, and also that its force and efficacy were exactly the same in the unconscious infant as in the believing man." &c.—Pp. 270-272.

We may also refer to the Commentaries of Olshausen on Acts xvi. 15, and 1 Cor. i. 16, *et cet.*, and to Neander's "History of the Planting of the Christian Church," Vol. I. p. 162, *et seq.*, and his "History of the Church," Vol. I. p. 422, *et seq.* But our space will not allow us to transcribe their remarks, which are of the same tenor and to the same purport as Meyer's and Jacob's.

We did intend to discuss somewhat minutely Mr. Mander's attempted support of his position, by an appeal to the Abrahamic Covenant, but our space will not permit more than a brief allusion to it. Such an allusion, will, however, amply suffice, inasmuch as our previous reasonings, if they have any force at all, are quite conclusive as to the validity of our position, and render an elaborate argument on this aspect of the subject unnecessary. It always appears to us, that for a law or practice of the New Testament Church, we ought to have direct New Testament authority. The Church of Christ was, in the strictest sense of the term, a new society, founded by Christ Himself, and from Him, or His inspired Apostles, must we derive all our knowledge of its design, its composition, its privileges, and its laws. The position of the Jews before the advent of Christ was in many ways peculiar and exceptional, and we cannot argue from their case to ours, unless we have the explicit sanction of the New Testament, or are, at least, acting in manifest harmony with its principles. And, assuredly, on a matter of such importance as the baptism and church-membership of infants, Christ would not have left us in ignorance or in doubt. The method adopted by Mr. Mander, is circuitous and perplexing, rendering intelligent compliance with what he asserts to be the law of Christ, quite impossible to the great bulk of Christian people. We do not find any other matter of duty shrouded in such dense darkness, and have an impression, that this, rightly looked at, will be as clear as the rest.

Mr. Mander's argument admits of easy refutation. He has altogether overlooked the fact that the covenant with Abraham was two-fold; that it was, in other words, both religious and political, and that it had respect to him, both as the father of the faithful, and as the progenitor of a mighty nation. It is an easy matter to quote such promises as, "Unto thy seed,

will I give this land,"—"I will make thy seed as the dust of the earth,"—"I will establish my covenant between me and thee, and thy seed after thee,"—but what is their bearing upon the point at issue? Before they prove anything to the purpose, it must be shown that *the covenant with Abraham, is, in every respect, identical with the covenant of grace*, and that the children of believers are, *in virtue of their natural descent*, of the seed of Abraham. Until this is done, all the arguments based upon this covenant are futile and irrelevant.

With the national and temporal aspects of that covenant, Mr. Mander will admit that we, as Gentiles, have no concern. We can have a direct interest only in its spiritual aspect. Who, then, in this view, are heirs of its promises? The Apostle Paul furnishes us with a reply:—"Know ye therefore that *they which are of faith*, the same are the children of Abraham . . . So then *they which be of faith* are blessed with faithful Abraham . . . that we might receive the promise of the Spirit *through faith*. . . Now to Abraham and his seed were the promises made. He saith not, And to seeds as of many; but as of one, And to thy seed, *which is Christ*. . . For ye are all the children of God *by faith in Christ Jesus*. For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. *And if ye be Christ's*, then are ye Abraham's seed, and heirs according to the promise" (Gal. iii. 7-29). See also Rom. iv. 3-25. Evidently the true children of Abraham—those who are contemplated in the spiritual aspect of the covenant, and are really partakers of its blessings—are such, and such only as share his faith; nor is there the remotest hint of their faith securing their blessings to their children.

Mr. Mander tells us that "the conditions of this covenant were the sealing and the godly upbringing of the children," and that these are unchanged. He quotes the command, "Every man-child among you shall be circumcised." But can he favour us with an equally clear command that every man-child, or every child, shall be baptized? Perhaps he thinks such a command unnecessary, as he subsequently says, "The sign of the covenant was changed for one significant of a Divine regenerating power." But, in reference to this, we must be permitted to say that we do not think such a command unnecessary, if all Christian people are to know their duty (witness the controversies on this very subject); and that it is, moreover, unaccountable to us that there is not, in all the numerous references to the subject in the New Testament, a single sentence that requires us to baptize our children. Again, there ought, surely, to be some proof adduced from the New Testament that baptism has taken the place of circumcision; but no such proof can be found, and those who maintain this position cannot consistently carry out their theory, but are compelled to make exceptions, restrictions, and additions, which a Jew would have resented with indignation.

That baptism has not been substituted for circumcision is evident to us from the following, among many other considerations, viz., that those who had been circumcised were also required to be baptized—a requirement that would have been absurd if the two signs had been precisely of the same import, or if the one had come instead of the other; that the dispute recorded in Acts xv., as to whether the Gentile believers should or should not be circumcised would have been impossible if the Apostles had taught,

and the Church had believed, that baptism had come in the place of circumcision. If the Gentiles had received baptism *instead of circumcision*, the "much disputing" would certainly have been avoided—the difficulty could never have arisen. Again, when Peter was led away by the Judaizing party, and refused to eat with the uncircumcised, is it possible that he could have regarded baptism as the equivalent, or the representative, or the substitute of circumcision? In his mind, it is clear the one had no connection with the other.

Dr. Alexander, of Edinburgh, has, moreover, said :—

"If baptism is to be regarded as having come in the place of circumcision, the argument from the Abrahamic Covenant lies altogether with the Baptists, and not with us. For, in virtue of the relation of type and antitype, the natural descent of the Israelites corresponds to the spiritual descent of believers, that is, their succession through one becoming the spiritual father of others; and, consequently, as natural descent entitled the son of a Jew to circumcision, as the sign of the covenant, it is spiritual descent which alone entitles a man to receive baptism, as that which, under the spiritual dispensation, has come in the place of circumcision. Hence, as descent from Jewish parents must be proved before a child could be circumcised of old, so spiritual descent by faith from those who have conveyed to us the Gospel—in other words, real conversion must be proved before a man is entitled to be baptized."—"Life of Dr. Wardlaw," p. 239.

We should have been glad if the space and time at our command had permitted us to show, at length, that there was not, strictly speaking, a "Church" under the Jewish dispensation; that there was no organisation distinct from the nation at large; no separation of this kind between those who spiritually were the Lord's, and those who were not. The Christian Church was, in its most essential points, a new institution, different from, and superior to, anything which had been previously known. This is not only admitted, but stoutly contended for, by Pædobaptist Nonconformists in their controversy with State-Churchmen; and not long ago we saw a correspondence in one of our provincial papers, in which an Episcopal writer twitted his Nonconformist opponents with adhering to the practice of infant baptism, for which, as he said, there is no explicit sanction in the New Testament, and which has not one whit more authority than the organic connection of Church and State. All that we require is a full and consistent application of the principles laid down, *e.g.*, by Dr. Stoughton, in his essay in the first series of "Ecclesia," pp. 19-22, and by Dr. Wardlaw, and other writers of the same school in their works on the State Church controversy.

This part of our subject would, perhaps, be incomplete without a brief reference to the words of Peter in Acts ii. 3, quoted both by Mr. Horton and Mr. Mander, and often regarded as the greatest proof-text of infant baptism:—"The promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." We have often and anxiously examined this passage, and have been unable to see in it the faintest sanction of infant baptism and Church membership. We can merely remark on it now, (1) That the Apostle addresses those who had deeply felt their sin, and had asked, "Men and brethren, what shall we do?" (ver. 37, 38.) *They* are commanded to be baptized themselves, but are not told to bring their children for baptism. (2) Repentance is demanded as a prerequisite to baptism—"Repent, and be baptized;" and so, likewise, is faith, "in the name" (literally upon the name) "of Jesus Christ," in reliance on, in acknowledgment of, His name. Dr. Gloag says: "Their

belief in Jesus as the Messiah was the ground on which they were to be baptized." Not only so, the remission of sins and the gift of the Holy Ghost, are, as we know, from the uniform teaching of the New Testament, the result of our faith in Christ, nor can they be realised without faith. (3) The term children is equivalent to descendants. It is so used in Acts xiii. 33, and though ii. 17 may be quoted to show that it means, literally, "your children," or "little ones" (Alford), it must not be forgotten that the children are, at any rate, old enough to see visions and to prophecy. To quote again from Dr. Gloag: "The promise not only embraces and refers to those Israelites who are now present, but it stretches itself to the future—to the posterity of Israel." (4) The promise is to "all that are afar off,"—adults and children, Mr. Horton and Mr. Mander would say, but, of course, the children of all who are afar off, not only of believers, but of unbelievers as well, in contradiction to the fundamental theory of both these writers. (5) But is it not certain that the qualifying clause at the end—"as many as the Lord our God shall call"—belongs to the whole verse, *i.e.*, to "you and your children," as well as to "all that are afar off?" To restrict the qualification to those afar off, introduces doctrinal confusion of the most hopeless kind. It makes the Jews and their children members of the Christian Church, altogether independently of the call of God, and thus proclaims that there is "respect of persons with God." The teaching of the verse is this,—that the promise of the Holy Spirit is unto all those whom God calls unto Himself, be they Jews or Gentiles, adults or children. The gist of the whole matter lies in the "call." It is not a question of age, but of hearing and obeying the invitations of God's grace. (6) The way in which the Jews understood the words of Peter, is explained by their subsequent conduct. "*They that gladly received his word were baptized,*" they, and no others (ver. 41).

We thus see that so far as the testimony of the New Testament is concerned, there is no ground for asserting that, "when the head of the house believed, all those depending on him were baptized too," and that "the faith of the parent carries the child with it." Other points we hope to pass under review in a subsequent article. We have dwelt upon this at such length because of the importance which both writers assign to baptism. They say "it really means admission into the Church" (Mr. Horton, p. 8), and that "the baptism of the child stands for as much as that of adults. The one betokens the parents' faith in God's covenant, the other the faith of the baptized himself." "It is to the child what it is to the parent—the formal admission to the visible Church, with all its privileges and blessings" (Mr. Mander, pp. 7 and 15). If this be the significance of baptism in itself, and if the teaching of the New Testament in regard to its subjects be as we have represented, one of the strongest supports of this peculiar theory falls at once and utterly to the ground.

Naaman the Syrian.

OF his parentage and early life nothing is known. We cannot tell, therefore, whether, like Oliver Cromwell, he greatly raised himself in the scale of society, or whether, like the Honourable Arthur Wellesley, he was born among the nobility of the land. His name signifies "sweetness," or "beauty," and was a very natural name to give to a much-loved, newborn babe. The word occurs among the names of the sons of Benjamin (Gen. xvi. 21), who went down with their father into Egypt; and it is much better known as Naomi, the name of the good mother-in-law of Ruth. "Call me not Naomi (pleasantness), call me Mara (bitterness): for the Almighty hath dealt bitterly with me." But names are by no means an unerring index of the character and condition of those who bear them. The firstborn child was called Cain—"a valuable possession;" Eve probably supposing that he was the Messiah—but he became a murderer. David said, "We will call our little one Absalom,"—the father, a fountain of peace; yet what a fountain of bitter waters he proved! "Would God I had died for thee, my son, my son!" The parents of Naaman had not such a bitter experience in connection with their child; but the "sweet one," became a loathsome leper. The disease of leprosy, so rare, happily, among us, was sadly familiar, especially in ancient times, to the Eastern nations of the earth. "The Egyptian and Syrian climates, especially the rainless atmosphere of the former, are very prolific in skin diseases; including some, which, in an exaggerated form, are common in the cooler regions of Western Europe. The heat and drought acting for a long period on the skin, and the exposure of a large surface of the latter to their influence, combine to predispose to such affections." In this way leprosy, and other severe skin diseases, would easily be produced. That the ancient Jews were familiar with this hated malady, is evident from many portions of the inspired Scriptures; and the conjecture is probable, that their slavery in Egypt was one great cause of inflicting upon them a physical evil, from which they had not been able to free themselves, during the many centuries which elapsed between the time of Moses and the coming of Jesus Christ. "The Egyptian bondage, with its studied degradations and privations, and especially the work of the kiln under an Egyptian sun, must have had a frightful tendency to generate this class of disorder; hence, Manetho (Josephus against Ap. i. 26) asserts, that the Egyptians drove out the Israelites as infected with leprosy—a strange reflex, perhaps, of the Mosaic narrative of the plagues of Egypt, yet probably containing also a germ of truth. The sudden and total change of food, air, dwelling, and mode of life, caused by the exodus, to this nation of newly-emancipated slaves, may possibly have had a further tendency to skin disorders, and novel and severe repressive measures may have been required in the desert: moving the camp to secure the public health, or to allay the panic of infection." Hence, it is possible that the worst forms of leprosy gradually disappeared in later times from among the Jews—that species alone remaining which gave the name leprosy, which means "whiteness," to the disease, and with which we

know Moses, Miriam, Naaman and Gehazi, were more or less afflicted. The mention of leprosy several times in the New Testament, shows how hard the disease was to be eradicated, even with the lapse of centuries; and we know also, that the Crusaders, in the Middle Ages, made our forefathers familiar with it; so much so, that 500 years ago there existed 2,000 leprosy hospitals on the continent of Europe, which were called *Lazarettos*, because it was thought that leprosy was the sad disease with which poor Lazarus was afflicted, when he was laid in rags at the rich man's gate, and "the dogs licked his sores."

The leprosy with which Naaman was afflicted was, in all probability, the mildest species of the general disease so called; and though disfiguring and painful to the patient, did not prevent him from mingling in the intercourse, and taking his full share in the duties of social and national life. The most coveted of the prizes of earthly existence fell to the lot of this successful soldier. He was commander-in-chief of the army of Damascene Syria; his valour was equal to his exalted position; he was equally a favourite with prince and people; yet the "*aliquid amari*," the bitter-drop, mingled itself with his cup of earthly bliss:—"Now Naaman, captain of the host of the king of Syria, was a great man with his master, and honourable, because by him the Lord had given deliverance unto Syria: he was also a mighty man in valour, *but he was a leper.*" The Scriptures are silent concerning the nature of the warlike deed wrought by Naaman, by which "the Lord had given deliverance unto Syria;" but the phrase is remarkable, and seems to point to some deed which was at once pleasing to the Lord and advantageous to Syria. It is remarkable that Josephus preserves an ancient tradition concerning the matter, which says that Naaman was the "certain man who drew a bow at a venture," and struck Ahab, "the king of Israel, between the joints of the harness" (1 Kings xxii. 34). The following are the words of Josephus, taken from his *Antiquities* (viii. 15, 5):—"So when the Syrians, upon their joining battle with the Israelites, saw Jehoshaphat stand before the army, and conjectured that he was Ahab, they fell violently upon him, and encompassed him round; but when they were near, and knew that it was not he, they all returned back; and while the fight lasted from the morning light till late in the evening, and the Syrians were conquerors, they killed nobody, as their king had commanded them; and when they sought to kill Ahab alone, but could not find him, there was a young nobleman belonging to king Benhadad, *whose name was Naaman*: he drew his bow against the enemy, and wounded the king through his breastplate, in his lungs. Upon this, Ahab resolved not to make his mischance known to his army, lest they should run away; but he bid the driver of his chariot turn it back, and carry him out of the battle, because he was sorely and mortally wounded. However, he sat in his chariot, and endured the pain till sunset, and then he fainted away and died." If we accept this tradition as true, it will explain the remarkable words concerning Naaman, "The Lord by him had given deliverance unto Syria:" for Ahab was as hateful to God as he was to the countrymen of the Syrian warrior.

The cure of Naaman's leprosy is well-known to all our readers; but a glance at it again may serve to show how truly natural and strikingly graphic the inspired narrative is. "And the Syrians had gone out by companies, and had brought away captive out of the land of Israel a little maid; and she waited on Naaman's wife." The word translated "*companies*" means military marauders, with whom all history is painfully

familiar in connection with border warfare. Probably the home of this "little maid" was reduced to ruins, and perhaps all the members of her family were put to the sword except herself. Be this as it may, she was spared for a great purpose, and the practical use of her religious knowledge has made her famous throughout the world. She had often heard of the prophet Elisha; she knew that he had raised the dead to life, and felt certain, therefore, that he could easily cure the most obstinate disease. "And she said unto her mistress, Would God my lord were with the prophet that is in Samaria! for he would recover him of his leprosy." The possibility of such a blessing was mentioned to Naaman, and by him mentioned to the king. Benhadad had yet to learn the position and character of Elisha. He writes to the king of Israel a letter very characteristic of a military prince, and curiously recalling words uttered by another military man in reference to the cure of a sick servant many centuries later: "I say to this one 'Go,' and he goeth; to my servant 'Do this,' and he doeth it." "And now,"—so ran Benhadad's letter, after the usual complimentary introduction had probably opened the communication—"And now, when this letter is come unto thee, behold, I have sent Naaman my slave to thee, that thou mayest recover him of his leprosy." With this letter, and with a present in which the rich fabrics for which Damascus has always been in modern times so famous, form a conspicuous feature, and with a full retinue of attendants, Naaman proceeds to Samaria. We are not told the name of the king of Israel to whom this unique epistle was sent; but it was probably Jehoram, better known by its shortened form, Joram, the son of Ahab, and who died about the year 884 B.C. The receipt of the letter filled Joram with dismay; for knowing the character of the writer, he exclaimed: "Consider how this man seeketh a quarrel against me!" The news of the arrival of the Syrian captain reaches the ears of the prophet, and, "with a certain dignity," he sends word to the king, "Let him come to me, and he shall know that there is a prophet in Israel." Naaman proceeds to the house of the prophet with his "horses and chariot," and whole retinue; but Elisha, refusing to see him, gives the command, "Let him bathe himself seven times in the Jordan, and he shall be clean." The simplicity of the recipe—especially to one who dwelt in a city which boasts of the finest water supply in the East—caused the warrior to wax angry, and contemptuously to say, "Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? May I not wash in them, and be clean?" These two Syrian streams are not mentioned in any other part of the inspired Scriptures; unless, indeed, the "Amana" mentioned in Canticles (iv. 8) is the mountain in or near Lebanon, which contains the source of the "Abana" mentioned by Naaman, and which river, in the margin of the English Bible is called "Amana." These two chief streams of Damascus still exist, being called the *Barada* and the *Awaj*, and still supply the inhabitants of the city with most of their water. Naaman was told to "wash" in the river; he followed the advice of the prophet, moved by the entreaties of his retinue, and "dipped" himself in the Jordan seven times." A Baptist would expect that the word "dipped" would, in any Greek translation of the passage, be some part of the verb *baptizo*; and so it is. The Septuagint is a version of the Hebrew Scriptures in the Greek language, certainly made before the Christian era, and in that version these words occur:—"ε βαπτισατο εν τῷ Ιορδανη επτακις."—"He baptized himself in the Jordan seven times." To baptize and to dip were, therefore, one and the same act in the estimation

of Greek scholars more than two thousand years ago. Naaman was miraculously cured, and gratefully wished to enrich the prophet who had been the means of the cure. All reward was rejected, and the warrior, in parting with the man of God, preferred this request to him: "And Naaman said, Shall there not then be given to thy servant two mules' burden of earth? For thy servant will henceforth offer neither burnt offering nor sacrifice to other gods, but unto the Lord. In this thing the Lord pardon thy servant, that when my master goeth into the house of Rimmon to worship there, and he leaneth on my hand, and I bow myself in the house of Rimmon: when I bow down myself in the house of Rimmon, the Lord pardon thy servant in this thing." Naaman probably asked for the two loads of earth in order to make with them an altar in Damascus, on which to offer sacrifices to Jehovah; but the request in reference to "the house of Rimmon" was, we fear, the result of an attempted compromise between his politeness as a courtier and the dictates of his newly-enlightened conscience. Learned men are not agreed as to the nature of the god "Rimmon," or as to the worship rendered to him. Traces of the name occur in the words Hadad-rimmon and En-rimmon, but the meaning of the term remains obscure. Some refer it to the Hebrew word *rimmon*, which means a pomegranate, a fruit sacred to Venus, and consider that the Syrians worshipped her under that name just as the Romans adored *Pomona*, whose name is derived from *pomum*, an apple. Others take the rimmon, or pomegranate to refer to the fertilising principle of nature, a symbol of frequent occurrence in the old religions. One learned writer regards "Rimmon as the shortened form of Hadad-Rimmon (as Peor for Baal-peor), Hadad being the sun-god of the Syrians. Combining this with the pomegranate, which was his symbol, Hadad-Rimmon would then be the sun-god of the late summer, who ripens the fruits of the earth, and often infusing into them his productive powers, dies, and is greatly mourned." It is to this idolatrous lamentation that the Prophet Zechariah refers (chap. xii. 11), when he says, "In that day there shall be a great mourning in Jerusalem, as the mourning of *Hadad-rimmon* in the valley of Megiddon."

The Syrian captain returns home, and we see him no more. He is referred to once in the New Testament; from which reference we learn that this was the only case of the cure of leprosy which the prophet effected. "Many lepers (Luke iv. 27) were in Israel in the days of Eliseus the prophet; and none of them was cleansed, saving Naaman the Syrian." A miracle of judgment followed this miracle of mercy. Gehazi sinfully coveted and obtained the present which Naaman intended for the prophet, and with them he took Naaman's leprosy. "He went out a leper as white as snow."

In Memoriam.

HON AND REV. B. W. NOEL, M.A.

WE regret that we have to record the decease of the Hon. and Rev. Baptist W. Noel, on the afternoon of Sunday, 19th January last, in the 74th year of his age, and we are sure that we give expression to the feelings of all the readers of this Magazine, as well as of all the Ministers and Churches in our denomination to whom he was known, when we respectfully tender to his bereaved widow, and to all the members of his family, our affectionate sympathy in their great loss. May they, in the midst of their sorrow, realise the presence of our Divine Redeemer, and be enabled to lay hold upon His promise—"I will never leave thee, nor forsake thee," until the whole family be once more gathered together, and be for ever with the Lord!

Mr. Noel was a younger son of Sir Gerard Noel-Noel, by his wife Lady Barham. He was educated at Trinity College, Cambridge, and in due course graduated M.A. in that University. Shortly after the completion of his academical studies, he was ordained deacon, and subsequently priest, in the Church of England. He entered upon his ministry with a manifest determination to know nothing among men save Jesus Christ, and Him crucified; and, by the grace of God, was enabled to maintain his purpose until the close of his life. Whether as a clergyman in the Established Church of this country, or as pastor of a Baptist congregation, the theme of his ministry was Christ the only and all-sufficient Saviour of sinners, and his great solicitude was to be able to use the language of Paul as descriptive of his work and its purpose—"Whom we preach, warning every man, and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus." It is gratifying to know that a large number of his hearers will be his crown of rejoicing in the day of the Lord Jesus.

For many years Mr. Noel was incumbent of St. John's Chapel, Bedford Row, and gathered around him many of the most eminent and devout members of the Evangelical party in the Establishment. His well-merited reputation as a preacher attracted great crowds to his church; so that it was necessary for strangers to be early in attendance, if they wished to find accommodation in any vacant seat. Those of our readers who have listened to his discourses in that sanctuary will remember, with satisfaction and thankfulness, the clearness with which he illustrated and enforced the Gospel of our salvation, and the boldness with which he insisted upon the unity of all believers in the Son of God, notwithstanding their ecclesiastical divisions under various names. The rise and increasing influence of

the Tractarian party was watched by him with anxious interest, and roused his energies as a witness for the true grace of God to make full proof of his ministry. With unwearied diligence he gave himself to his work; and wherever, throughout the British Isles, he could render any personal service for the advancement of evangelical religion, he cheerfully did so. In this way he became known in all parts of the kingdom, and as much respected and beloved as he was known.

It was characteristic of Mr. Noel that, throughout his life, he counted not himself to have attained the prize of his Christian calling, nor to have become perfect. He was, therefore, as willing to inquire and to learn upon points in dispute amongst Christians, as he was apt to teach what he had tasted, and handled, and felt of the Word of Life. In this spirit he was as ready to listen to Dr. Wardlaw's lectures against National Church Establishments as he had been to welcome Dr. Chalmers when he visited London to lecture in their behalf. The inquiry which was thereby stimulated, if not for the first time awakened in his mind, was followed up with patient and conscientious diligence, and, after an interval of several years, issued in the conviction that State patronage is as injurious to the interests of the Church of Christ, as State control is derogatory to the glory of the King of Saints, and embarrassing to the movements of His followers. Being firmly persuaded of the soundness of his conclusion, Mr. Noel lost no time in announcing to his congregation the change which had taken place in his opinions, and his resolution to retire from the ministry in the Establishment; and when that step had been taken, he gave himself to new inquiries into the various organisations of Evangelical Nonconformists. He was eventually baptized upon a profession of his faith in Christ, and almost immediately afterwards accepted a cordial invitation to become pastor of the Church meeting in John Street Chapel.

It would be superfluous to speak of the zeal and energy with which he entered upon this new scene of labour. But it is due to his reputation to record, in the most emphatic manner, the heartiness with which he forthwith identified himself with our denominational work. As a gentleman in the grain, and a Christian by the grace of God, he affected no superiority amongst his brethren, but was ready to share their labours and to assist them as opportunity served. His humility lent an additional charm to his public ministrations, and to the private intercourse which he held with those whom he met in his several visits to churches in all parts of the country; and, it must be added, that the more conspicuous his usefulness in any good work, the deeper was his acknowledgment of the grace of God in condescending to use him in such service.

This is not the time to discuss his merits as a preacher, and author of various volumes; but we feel that scant justice was rendered to his power as a thinker by many who felt the charm of his spoken words. The lucid arrangement of his thoughts was well exhibited in

the simple and nervous language which he used. The least instructed of his hearers knew his meaning, and understood that the preacher had a message for them; and the most cultivated and fastidious in taste listened to his well-balanced and rhythmical sentences with gratification, whilst he commended himself and his message to every man's conscience in the sight of God. His very intentness upon being understood frequently led him to repeat the same sentiment in many forms, and became the explanation of a prolixity which sometimes made his sermons tedious to those who were already persuaded in their own minds; but he has descended to the grave with a reputation for fidelity to truth, and godly zeal for its diffusion which the most devoted Christian minister might wish to secure, and leaving to all who knew him an example, which it were well for them to emulate, of a wise philanthropy, a readiness in love to serve his brethren, and of entire consecration to God.

G.

Ecclesiastical History.

IN Dean Stanley's "Eastern Church" there are some very valuable thoughts on the above subject, beautifully expressed; and, as probably the volume itself is only in the hands of a few of our readers, we shall, we trust, render good service by attempting to give a summary of the ideas of the gifted author upon the important subject.

I.—Where does Ecclesiastical History commence?

Some would begin it with the Reformation, some with the destruction of the Roman Empire, most with the Apostolic times; but "if Ecclesiastical History means the history of the Church of God; if that history is one united whole; if it cannot be understood without embracing within its range the history of the events, of the persons, of the ideas which have had the most lasting, the most powerful effect on every stage of its course; we must ascend far higher in the stream of time than the sixteenth, or the fifth, or the second century—beyond the Reformers, beyond the Popes, beyond the Fathers." The almost inspired genius of John Bunyan gives us an apt simile of the ample scope which the history of the Church naturally requires. When the Pilgrim halted near the palace whose name was Beautiful, he was told that "he should not depart till they had shown him the rarities of the place. And first they had him into the study, where they showed him records of the greatest antiquity—the pedigree of the Lord of the Hill, the Son of the Ancient of Days. . . . Here, also, were more fully recorded the acts which he had done, and the names of many hundreds that he had taken into his service, and how he had placed them in such habitations that could, neither by length of days nor decays of nature, be dissolved. Then they read to him some of the worthy acts that some of His servants had done; as, how they had subdued kingdoms, wrought righteous-

ness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, and turned to flight the armies of the aliens. Then they read, again, in another part of the records of the house, how willing their Lord was to receive into His favour any, even any, though they, in times past, had offered great affronts to His person and proceedings. Here also were several other histories of other famous things, of all which Christian had a view, as of things both ancient and modern, together with prophecies of things that have their certain accomplishment, both to the dread and amazement of enemies, and the comfort and solace of pilgrims." Following these beautiful hints of the "immortal dreamer," Dr. Stanley rightly decides that the call of Abraham should be considered the commencement of the history of the Church of God:—"Far in the dim distance of primeval ages, is discerned the first figure in the long succession, which has never since been broken . . . in Ur of the Chaldees, the Patriarchal chief, followed by his train of slaves and retainers, surrounded by his herds of camels and asses, moving westward and southward, he knew not whither, the first father of the universal Church, Abraham, the founder of the Chosen People, the Father of the Faithful, whose seed was to be as the sand upon the sea-shore, as the stars for multitude. Earlier manifestations, doubtless, there had been of faith and hope; in other countries also than Mesopotamia or Palestine there were yearnings after a higher world. But the call of Abraham is the first beginning of a continuous growth; in his character, in his migration, in his faith, was bound up, as the Christian Apostle well describes, all that has since formed the substance and the fibre of the history of the Church. . . Speaking religiously, the history of the Christian Church can never be separated from the life of its Divine Founder, and that life cannot be separated from the previous history, of which it was the culmination, the explanation, the fulfilment. Speaking philosophically, the history of the religious thoughts and feelings of Europe cannot be understood without a full appreciation of the thoughts and feelings of the Semitic race which found their highest expression in the history of the Jewish nation." This close, continuous, and vital connection between the Jewish and Christian Church being admitted, Dr. Stanley proceeds to offer several interesting proofs and illustrations of the general fact.

1. This comprehensive view of the history of the Church, gives to it a completeness, which upon any other theory it cannot possess. Thus we are able to trace up the progress of the Church to its very beginning; to study "the blade, the ear, and the full corn in the ear;" to travel up the river to its source; to watch the divine light from its early dawn, as it "shines more and more, even unto the perfect day."

2. This theory of Church History gives an intenser interest to the study of the Old Testament Scriptures than it would otherwise excite. The Jewish people thus became allied to us "as our spiritual ancestors. Their imagery, their poetry, their very names have descended to us; their hopes, their prayers, their psalms are ours. In their religious life we see the analogy of ours; in the gradual, painful, yet sure unfolding of divine truth to them, we see the likeness of the same light dawning slowly on the Christian Church. They are truly our 'ensamples.' Through the reverses, the imperfections, the sins of His ancient Church, we see 'how God, at sundry times, and in divers manners,' spake in times past to our fathers, bringing out of manifold infirmity the highest of all blessings, as we trust that He

may still, through like vicissitudes, to the Church of the present, and the Church of the future."

3. This close connection of Jewish and Christian history, sheds upon the Hebrew race a spiritual glory which it could not otherwise possess. "Reproduce the Hebrew history, with all the detail of which it is capable; recall Abraham resting under the oak of Mamre; Joseph amidst the Egyptian monuments; Moses under the cliffs of Horeb; Joshua brandishing his outstretched spear; Samuel amidst his youthful scholars; Solomon in his Eastern state; the wild, the romantic, solitary figure of the great Elijah; the "goodly fellowship" of gifted seers, lifting up their strains of joy or sorrow, as they have been well described, like some great tragic chorus, as kingdom after kingdom falls to ruin, as hope after hope dies, and is revived again. . . . Let us not fear lest our reverence should be diminished by finding these sacred names and high aspirations under the garb of Bedouin chiefs, Egyptian slaves, Oriental kings, and Syrian patriots. The contrast of the ancient inward spirit, with the present degraded condition of the same outward forms is the best indication of the source whence that spirit came. Let us not fear lest we should, by the surpassing interest of the story of the elder church, be tempted to forget the end to which it leads us. The more we study Jewish history, the more shall we feel that it is but the prelude of a vaster and loftier history, without which it would be itself unmeaning. The voice of the old dispensation is pitched in too loud a key for the ears of one small people. The place of the Jewish nation is too straight for the abode of thoughts which want a wider room in which to dwell. The drama, as it rolls on through the successive stages, is too majestic to end in anything short of a Divine catastrophe."

II.—Where does *ancient* Ecclesiastical History conclude?

There seems but one answer to the question. As the Jewish element is almost the exclusive one in the Church's ancient history, the era naturally closes with the withdrawal of the Hebrew people from the foremost place in the Church's future history. So long as the Apostles were alive, the Jews were still foremost in spiritual place and power; but after their death the gracious designs of God in connection with His Church were carried on by Gentile hands. This undoubted fact is thus illustrated by Dr. Stanley, with his usual felicity of expression:—"The fortunes of the seed of Abraham, after the flesh, form but a small portion of the fortunes of his descendants after the spirit. With the close of the Apostolic age, the direct influence of the chosen people expires; neither in religious nor in historical language can the Jewish race, from this time forward, be said to be charged with any Divine message for the welfare of mankind. Individual instances of long endurance, of great genius, of lofty character, have, indeed, arisen amongst them in later times; but since the days when the Galilean Apostle, St. John, slept his last sleep under the walls of Ephesus, no son of Israel has ever exercised any wide-spread or lasting control over the general condition of mankind. . . . Henceforth the Church of God is no longer confined within the limits of a single nation. The life and the truth, concentrated up to this point within the narrow and unbending character of the Semitic race, have been enlarged into the broad, fluctuating, boundless destinies of the sons of Japheth. We stand, therefore, at the close of the first century, like travellers on a mountain ridge, when the river which they have followed through the hills is about to burst forth into the wide plain. It is the very likeness of that world-famous view from the range of the Lebanon over

the forest and city of Damascus. The stream has hitherto flowed in its narrow channel, its course marked by the contrast which its green strip of vegetation presents to the desert mountains through which it descends. The further we advance, the more remarkable does the contrast become; the mountains more bare, the river-bed more rich and green. At last, its channel is contracted to the utmost limits, the cliffs on each side almost close it in; it breaks through; and, over a wide extent, far as the eye can reach, it scatters a flood of vegetation and life, in the midst of which rise the towers and domes of the great city, the earliest and the latest type of human grandeur and civilisation."

III.—What is the connection between Civil and Ecclesiastical History?

To the answering of this question, Dr. Stanley devotes an amount of discussion which shows the importance which he attaches to right opinions upon the subject. Our contracted space will only allow of a few brief references. To a certain extent they are inseparable; if they are torn asunder, both suffer loss; just as the tree is made up of wood and sap, of trunk and branch and leaf; or as man's complete nature consists of body, soul, and spirit: thus the history of the Church must, in certain important respects, include the history of the civil condition of mankind. There is a sad and strong tendency in many persons to pronounce an abiding divorce between the two. The words clergy and priest, which, in the Scriptures are applicable to all believers, have, as we all know, been monopolised by the more public functionaries of the Church; in like manner, and probably from the same feelings of spiritual pride, the terms Church and ecclesiastical have been corruptly limited in their meaning. In common parlance a man "enters the Church," when he becomes a minister of it, and thus becomes an "ecclesiastic;" just as, in France, a man becomes "religious" when he becomes a monk. We gladly give Dr. Stanley's strong remarks upon this important point:—"Of the numerous theological terms, of which the original sense has been defaced, marred, and clipped by the base currency of the world, few have suffered so much, in few has the 'gold become so dim, the most fine gold so changed,' as in the word 'ecclesiastical.' The substantive from which it is derived has fallen, far below its ancient Apostolic meaning; but the adjective 'ecclesiastical' has fallen lower still. It has come to signify, not the religious, not the moral, not even the social or political interests of the Christian community, but often the very opposite of these—its merely accidental, outward, ceremonial machinery. We call a contest for the retention or the abolition of vestments 'ecclesiastical,' not a contest for the retention or abolition of the slave-trade. We include in 'ecclesiastical history,' the life of the most insignificant bishop, or the most wicked of Popes, not the life of the wisest of philosophers, or the most Christian of kings. But such a limitation is as untenable in fact, as it is untrue in theory. The very stones of the spiritual temple cry out against such a profanation of the rock from which they were hewn. If the Christian religion be a matter, not of merit, and conscience, but of justice, mercy and truth; if the Christian Church be not a priestly caste, or a monastic order, or a little sect, or a handful of opinions, but 'the whole congregation of faithful men, dispersed throughout the world;' If the very word which of old represented the chosen 'people,' (*laos*) is now to be found in the 'laity;' if the Biblical use of the phrase 'Ecclesia,' literally justifies Tertullian's definition, *Ubi tres laici, ibi est ecclesia* (Where there are three laymen, there is a

church);—then the range of the history of the Church is as wide as the range of the world which it was designed to penetrate, as the whole body which its name includes." This attempt to contract the circle of Church history, has arisen from different causes; sometimes from ignorance, and sometimes from pride. But in all cases it is to be pitied and condemned. "Josephus the priest, may pass over in absolute silence, the new sect which arises in Galilee to disturb the Jewish hierarchy. Tacitus, the philosopher, may give nothing more than a momentary glance at the miserable superstition of the fanatics, who called themselves Christians. Napoleon, the conqueror, when asked on the coast of Syria, to visit the Holy City, may make his haughty reply, 'Jerusalem does not enter into the line of my operations.' But this is not the natural, nor the usual course of the greatest examples both in ancient and modern times. Observe the description of the Jewish Church by the sacred historians. Consider the immense difference for all future ages, if the lives of Joshua, David, Solomon, and Elijah had been omitted because they did not belong to the priestly tribe; if the Pentateuch had been confined to the book of Leviticus; the books of Kings and Chronicles had limited themselves to the sayings and doings of Zadok and Abiathar, or even of Nathan and Gad."

The truth contained in the above quotation is certainly very suggestive and important; and we may use it as a guide with which to thread the often dark and intricate paths of the history of Christendom. In Apostolic times the doings of Greek and Roman rulers must be studied in connection with the evangelical efforts of the first missionaries of the Cross; in the next age, the history of the Catacombs and that of the Church are inseparable; in another century, the Emperor Constantine is more needful to be understood than Athanasius; for many years the Crusaders are the leaders of the visible Church, and what would the ecclesiastical history of the sixteenth century be, apart from Martin Luther? "Of all our brilliant English divines of the seventeenth century, there is not one who can be fairly said to have exercised as much influence over the popular theology of this nation, as has been undoubtedly exercised by a half-heretic, half-Puritan, layman, the author of *Paradise Lost*." Thus the study of Church history is like the study of the course and influence of a great river. "Our duty is to track it through its various channels, under its overhanging thickets, through the populous streets and gardens to which it gives life; to see what are its main, what its tributary, streams: what the nature of its waters; how far impregnated with new qualities, how far coloured, by the various soils, vegetations, uses, through which they pass; to trace their secret flow, as they go softly through the regions which they fertilize, not finding them where they do not exist, not denying their power where they do exist; to welcome their sound in courses however tortuous; to acknowledge their value however stained in their downward and onward passage. Difficult as it may often be to find the stream, yet when it is found it will guide us to the green pastures of this world's wilderness, and lead us beside the still waters."

Short Notes.

THE POPE'S ALLOCUTION has roused the indignation of Germany. In his recent address to the Cardinals, he denounced the Governments of Switzerland, Spain, and Constantinople, in all which places he finds himself at war with the law and the public authorities of the land, and complains of disloyalty, treachery, schism and rebellion; but he reserved his severest invective for the now united and consolidated empire of Germany. In a transport of wrath, he branded the Emperor with charges of tyranny and even dishonesty, and did not scruple to apply the epithet of "shameless" to his proceedings. Germany considers that he has inflicted a wanton and unpardonable insult on the nation and the Government; and the public journals, which echo the popular voice, have resented it with becoming vehemence. They feel that the language he has thought fit to adopt is such as no temporal prince would use toward another prince, and that the sacred character which he enjoys, only serves to render it still more outrageous. It is unworthy of him as a prince, a priest, or even as a gentleman—and he considers himself the oldest gentleman in Europe. The Allocution addressed to the Cardinals was intended to be promulgated throughout the German Empire, with the view of stirring up a feeling of resistance to the authorities of the State among the fourteen millions of Catholics who are subject to the spiritual supremacy of the Pope. The Government has, therefore, in the exercise of a wise discretion, prohibited the publication of this seditious manifesto, under the threat of a prosecution; and the editors have been constrained to content themselves with denouncing it, and stating that it was too treasonable to be published in the German language, though in some cases they have given it in the original Latin. The Government has expressed its displeasure by recalling its representative from Rome, and breaking off all diplomatic relations with the Holy See, and it is affirmed in some of the papers, which are understood to be under official inspiration, that they will not be renewed until a sufficient apology has been offered for the insult. But it would be a strange interpretation of the dogma of infallibility, if the individual on whom it has been conferred should confess that he has given utterance to anything which requires to be retracted.

In the present excited state of public feeling in Europe, in reference to the assumptions of the Holy See, this ebullition of passion on the part of the Pope, cannot fail to damage, and that in no small degree, the interests of the Popedom. At a crisis which demands the exercise of extraordinary moderation and prudence, the Holy Father, who has just been invested with the attribute of Deity, is found to give vent to his passions and prejudices to an extent which would be deemed folly in a fallible man. The first position in the European commonwealth has, moreover, just been transferred from a Catholic to a Protestant power; and this is the time, forsooth, when the ruler of the Catholics rouses the indignation of this Protestant power, by a wanton attack on its honour and honesty. Whatever the Pope may have gained by the gift of infallibility, it is certain that he has not gained wisdom. Common-sense would have taught him, that while he was engaged in a deadly combat with Italy, it was most unwise to throw down the gauntlet to Germany.

ANTIPAPAL BILLS IN THE PRUSSIAN PARLIAMENT.—Germany has taken up the gauntlet in right-good earnest. Prince Bismarck has retaliated on his Holiness by a blow at his influence and power in Germany, the result of which will be to deprive the Catholic Church there of the independent position it has hitherto been permitted to hold. The Minister of Ecclesiastical affairs has just introduced three Bills, which are intended to separate the Catholic priesthood from the tuition of the Vatican, by the introduction of a new system of education, and to weaken, if not to subvert, the power of the Pope over the bishops and clergy. Down to the year 1850, the students of Catholic theology were obliged to receive a regular scholarly education, like their Protestant colleagues. But in that year, the new charter freed all religious communities from the supervision of the State; and the bishops immediately effected a radical change in the studies of the ecclesiastics, and established seminaries under their own exclusive control, where they received an education of a strictly theological character, to the exclusion of those liberal studies which the Syllabus has proscribed. At the Universities they lived under clerical supervision, and, at the termination of their studies, their examination was mainly in the hands of the bishops, who sedulously excluded all subjects connected with the liberal culture of the age. All this is now to be changed. The seminaries in which the students have been brought up under priestly influence are to be abolished, and they must in future have a regular grammar school education. Before they are eligible for livings, they are to be examined, after a university course, in classics, literature, philosophy, history, and natural science. Again, no priest can be nominated to a curé by his bishop, if the State objects to him, and no one can be retained in a clerical office if deprived of it by judicial sentence for offences against the civil law. The second Bill refers to the penalties to be inflicted on priests by bishops and the State. The only right left to the bishops, is to send offenders to penitential establishments, where prayer is the only penance that can be imposed, and complete freedom is to be allowed in everything else. A priest may, of course, be deprived by his bishop, but in this case, as in every other, when he has been punished for obeying the civil law, he may appeal to the civil courts for redress, notwithstanding the prohibition of his superiors. The Bill regarding secession from the Church, applies equally to Protestants and Catholics, and it entirely abrogates the existing law, which renders a consultation with the parish priest necessary before secession can be legally effected. Under these proposed laws, the power left to the bishops is expressly vested in themselves, to the utter exclusion of the Pope and all non-German authorities; and these rules may be enforced by penalties, varying from ten to 1,000 thalers. The Bills will doubtless pass the Lower House without difficulty; but they are likely to meet with the same opposition in the Upper House as the disestablishment of the Irish Church encountered in the English House of Lords.

A NEW ECCLESIASTICAL DIFFICULTY.—Our readers are fully aware that, in order to put an end to the perpetual conflict which the collection of tithes in kind created between the clergy and their parishioners, a Tithe Commutation Act was passed thirty years ago, which transformed the tithe in kind into a rent-charge. The settlement was intended to be made once for all, without any variation, except in reference to the rise and fall in the price of corn. It was not to be liable to any farther revision, inasmuch as

that would have opened again the sore of discord which nullified the spiritual usefulness of the incumbent when he came to distrain for an additional tithe-sheaf or pig on the Monday after he had preached Christian charity on the Sunday. Lord Lansdowne and Lord John Russell, who introduced the Bill, declared at the time that it was to be conclusive; and it was well remarked at the time by Mr. Hume, that if any lands, newly cultivated as hop-grounds, market-gardens, or orchards, were rendered liable to an additional rent-charge, any attempt to raise these more valuable crops from lands then of inferior value, would be effectually prevented. But, unfortunately, a sub-proviso was tacked on to the end of the 42nd section—no one can tell how—which completely neutralised the Act. It provided that the Tithe Commissioner could be obliged, at any time after the commutation and settlement, upon the request of the tithe-owner, to fix additional rent-charges upon any lands newly cultivated as hop-grounds, market-gardens, or orchards. This obnoxious proviso lay dormant till within the last twelve months, when the market-gardeners of Plumstead were startled one morning by a visitation from a Tithe Commissioner whom the clergyman had brought down, and who found, on inquisition, that certain lands in the parish had, for the first time since the old settlement, been cultivated as market-gardens; and he proceeded to assess them forthwith at the rate of six shillings an acre. The news spread rapidly through the clerical circle, and the Tithe Commissioners, it is said, have been in constant requisition ever since.

A circular has been drawn up and addressed to Members of Parliament on the subject, in which this new grievance is laid bare, and redress is sought. It affirms that one patch of ground which had been covered with furze, where it was not covered with stones, had been cleared and brought into cultivation by the owner at a cost of £40 an acre, and was now let at forty shillings the acre as a potato-field. A claim for an extraordinary tithe-charge had been made on it at the rate of thirty shillings an acre. It is, of course, impossible to suppose that so preposterous a claim could receive the sanction of the Commissioners; but the assessment of even one half of this amount would be sufficient to deter any owner from an attempt to improve the cultivation of his lands. Under the operation of this clause, which had slumbered for nearly thirty years, every parish in the kingdom is liable to the torture of re-assessment, and the settlement, which was considered final, is at once unsettled. An Act will be brought in during the next session to amend the old Act, and to terminate the nuisance. The *Times*, which has never been a particular admirer of Mr. Miall, says that "he might perhaps view, not without dissatisfaction, the establishment of a grievance which would effectually separate the clergy from their parishioners; but we suspect that even he himself would prefer the immediate promotion of the public good to the indirect consequences of resentment and ill-feeling against the clergy which would result from keeping up the power to claim increased tithes." The *Times* is perfectly correct.

EDUCATION ACT.—The agitation regarding the Education Act grows warmer as the time approaches for the assembly of Parliament. Two years ago, when the amendment of the Act was urged on the House, it was resisted by Mr. Forster, on the ground that it would be premature to discuss any alteration until there had been sufficient time to test the working of it. Between two and three years have since elapsed; the operation of the system has been fully developed; the merits and demerits of the 25th

clause—the great bone of contention—have been amply discussed by those who benefit by it, and therefore cherish it, and by those who object to it; and any further attempt to postpone discussion can only arise from a determination to retain the obnoxious clause. The revision of the Act is demanded by two parties; the one advocates the entire extrusion of all religious instruction from schools which derive assistance from the State, either by Exchequer grants or through a school-rate; the other goes in for unsectarian religious instruction, in opposition to the denominational system. With regard to the former, the members of our denomination are divided in opinion. A large majority adopts the secular platform, and a small, but influential minority, is in favour of combining religious with secular instruction, but without denominational creeds or catechisms. While this diversity of views exists among the supporters of this MAGAZINE, we are confident that we shall not expose ourselves to the censure of the candid, if, as on other controverted questions, we refrain from any expression of editorial opinion; but leave our pages open to communications on either side of the question, to which the writer may affix his signature.

On the subject, however, of appropriating the funds raised by parish rates to the encouragement of denominational education in connection either with the Church of England or of Rome—the two bodies to whom they now chiefly, if not exclusively, pass—there is no diversity of opinion among our subscribers, and they are all unanimous in denouncing its injustice. The question will be pressed with great animation on the attention of Parliament, and the repeal of the clause will be zealously urged on the Ministry by its staunchest supporters, and resisted by its unflinching opponents. The clause is diametrically opposed to the fundamental principle of the Act, which provided that the rates should not be devoted to the teaching of any creed, catechism, or formula. The School Boards are strictly forbidden to admit any denominational instruction in the schools established by them; but as parents who are too poor to pay the fees, if compelled by legal penalties to send their children to school, must have the fees found them, the Board is authorised to pay them, and the children are sent to the Schools of the Established Church, or of Rome, where denominational instruction is the *sine qua non*. The Nonconformists consider this tantamount to a tax on the general public for the support of these two Churches. The members of the Church of England are equally strenuous in favour of the system, and there is a constant struggle on their part to obtain a majority in the School Boards in order to support it. The importance of the aid it ministers to the interests of the Church will be more and more developed, as compulsion is extended, which appears to be certain. The Episcopalians in the House of Commons will object to the relinquishment of the clause, which is earnestly advocated by the dignitaries and clergy of the Establishment; but it is a substantial grievance, and not an imaginary and factious one, and it stands in the same category with the old Church rate. It is impossible to suppose that it will be allowed long to clog the operation of the great Education Act, and it will be withdrawn all the sooner if those who object to it are earnest and unanimous. There are doubtless difficulties in the way, but the greatest difficulty arises from the repugnance of the Ministry to do justice to Dissenters, owing to their strong attachment to the interests of the Establishment of which they are ardent members, some from ancient associations, others by recent conversion.

The Atonement and its Related Truths.

“But God commendeth His love towards us, in that while we were yet sinners, Christ died for us.”—ROMANS v. 8.

TO those who hold humanitarian views of Christ's Person, the Bible must be one of the most perplexing of books. To such men, the difficulty as to why Christ died, and in what light that death is to be viewed by the world, must continually present itself. If, according to their account, Christ's death is to be regarded as that of a martyr, it is exceedingly hard to say on what grounds He was a martyr, and what benefits the world is supposed to have derived from such a decease. If it is affirmed that He died to attest the truth of His teaching, the answer obviously must be that at His trial His spiritual teaching was not called in question. And if it is affirmed that He died to assert His belief in His own exalted nature, then it may surely be rejoined that His death is one of the most pitiful on record, since, if this theory be true, He was mistaken about Himself, even when He went with unflinching feet to His last agony. Jesus a martyr! A martyr for what? Surely, if for anything, it was for what He said about Himself, for saying that He was the Son of God, the King of Israel. Never was there such a martyrdom. It is inexplicable, and those who assert this view have the most perplexing of tasks in trying to unravel the assertions which Christ made about His own nature, and in explaining their own explanations of this wonderful martyrdom. Moreover, the Bible, as we have said, must be to such expositors little better than a riddle. They have to pass over Jewish sacrifices with a smile of contempt at what they would call “Jewish ignorance;” they have to deny Paul a place among the world's teachers, since they discard his theology; and it becomes necessary for them to ignore many a chapter and a multitude of texts which do not conveniently fit their martyr theory. To them the Bible must be the most human of human books; for they cannot but admit its utterances to be the primary cause of the generally received doctrines respecting the death of Jesus.

Man's need of a revelation which shall speak in a tone of authority is profound, and needs to be asserted strongly in these days of doubt. We were made for obedience, not only in our practical life to a higher law, but in our intellectual, moral, and spiritual life to a higher light. Our reason is not the sole arbiter of the true; even our conscience cannot by itself guide us in certain paths to God. The mariner steers not by the flickering lamp at the vessel's prow, but by the steadfast stars overhead. If Christ be Divine, or if at the least He has come to reveal anything of God's will to us, we must hear His voice, we must have an authoritative explanation of His life, we must know on good authority the meaning of His mission. For in hearing about the life and mind of God we are treading upon altogether new ground; and on this *terra incognita* we need a guide. Hence, the only satisfactory explanation of the Old and New Testaments is that they contain an authoritative revelation; not something which we have to criticise, but which we

have first to understand and then to obey. There will be nothing in such a communication to override our reason, but much to instruct and to guide. For He who inspired men to convey His mind to us, made our conscience and reason with their primary instincts; and there can be no confusion or clashing in the voices by which God addresses us. The voice within, will unless restrained by our error and sin, be harmonious with the voice without. Both will speak the same language, both will witness to the same truth, both will be from the same God. And while mystery will still be an element in all revelation that touches upon the sublime facts of the Divine nature, love, and purposes; yet there will be a light such as we can obtain in no other quarter. The Scriptures will be able to make us wise unto salvation.

Taking, then, these writings as our guide, let us inquire what are their teachings with regard to the Atonement of Christ. It is one of those doctrines in which many truths are involved, and it will be necessary to touch briefly on some of them.

For example, it is a necessary preliminary to all right understanding of this subject that we should have correct notions respecting human sin, and above all respecting our own sin. Is there such a thing as sin? What do we mean by it? It is the breaking on our part of a perfect law, the falling short of a true ideal, an ingratitude against our best Benefactor, an act of defiance against our rightful Ruler. As we each possess a conscience enabling us to know that right and wrong exist, we can conceive the nature of sin. Does any of this wrong linger in our world? Is there any sin lurking in our hearts, or marring the beauty of our lives? Or is this world still a fair paradise, where every breeze is pure as that which blows over the mountain-top, and every heart is white as the newly fallen snow? We need not travel far for our answer; the next street will supply it, or if our own hearts speak truly they will dispel all illusions. Ignorance, intemperance, corruption, the restraints imposed by parliaments, the punishments of fine and imprisonment;—what are these but brazen voices to warn us that all is not right in human society? Sin is a matter of consciousness with us all. There is no living man who can honestly assert his immunity therefrom. That ruinous thing is in you. Is it a debt? You are the debtor. Is it a disease? You are the victim. Is it a separation from God? You are the trembling creature standing at the edge of the gulf which another power than your own must bridge. Does it result in a disturbed conscience? Either now or hereafter you will awake to feel the torture which it inflicts. Well may your first and most piercing cry be, not “What shall I eat and drink, and how shall I maintain a position in society?” but, “What shall I do to be rescued from the awful power of sin?”

But, again, we must have correct ideas respecting the Divine nature, with its manifold and unchanging attributes, if we would arrive at safe conclusions respecting the Atonement of our Lord Jesus Christ. Erroneous views of Atonement are often grounded upon erroneous views of God. How gradually has the world (and we might almost add the *Christian* world) been educated up to the Christian idea of God! How many and how varied have been the schools of thought in respect to God! There was the old Pagan view, that which was sung in poetry and interwoven with heathen mythology, when men thought that God was like themselves. Their gods partook of all their bad passions and vices, and the only gulf between the human and the Divine was made by might, not by right. There has been

the stern view of God, not yet exploded, when He was regarded as some Jove about to hurl the thunderbolts of His wrath on all His creatures, unless means were devised to allay His vindictiveness. And now we seem to be landed in the midst of theories respecting the Divine nature the very opposite of those held by this stern school. These modern notions are born of over-luxury, of a false sentimentality, of a benevolence which has no sinew or muscle of justice to make it strong. It is perhaps not too much to say that the modern conception of God—that specially which finds its way into deservedly popular works of fiction—is an effeminate one. It is imagined that He shrinks from inflicting pain, that the last idea which He could entertain is that of punishment, and that there is a “good-naturedness” about Him which forbids any strong and decided expressions of repugnance to sin. Surely we need to be cured of this namby-pambyism in theology, and to be restored to a healthy condition of religious thought, and to a consistent view of the Divine government.

This restoration and cure will be effected if we study the Scriptures; not, piecemeal, but comparing part with part, that we may obtain a comprehensive idea of God. He is represented through the record of those pages in a twofold aspect; first and foremost as our Father, full of love; and secondly, as one who is inflexible in righteousness. There is a kind of antithesis in His nature which is the balance between apparently opposing virtues. They cannot be opposing: they must be harmonious; they cannot be antagonistic: they must be supplementary. Yet there is something in God’s nature answering to the ideas of wrath, vengeance, righteousness, justice, and holiness; and there is also something answering to the ideas of love, mercy, kindness, clemency, goodness, and tenderness. He is a Ruler whose government must and will be sustained at all hazards, even above the smoking ruins of a world; He is a Father who, if it be possible, will win all His wandering children into the home of His lovingkindness. His name is love; and He is a consuming fire.

Such, then, being the nature of the moral Governor of the universe, the question arises as to how sin is to be removed from the soul to which it clings, and thus at length, through the individual, from the world where it has found such a long shelter. Some seem to think that it will cure itself; and, like the smouldering fire, burning itself away to ashes, die down into non-existence. Yet there is, I venture to say, no instance to show that sin has ever gone through any such process. On the contrary, the tendency is a downward and increasing one, from bad to worse, ever growing to more ungodliness. The power of sin is destructive, evil is a seed of spiritual death, and the soul can never recover itself so long as this seed remains within. One bad habit is

“The little rift within the lute
That by-and-by will make the music mute,
And ever widening, slowly silence all.”

Nor if we believe in the Divine holiness will it be possible for us to think that an act of the Divine will can abolish sin. For all acts of will are the expression of character; and the Divine acts are not arbitrary, but the necessary outcome of the Divine holiness. God could not will to forget the sinful past of any creature apart from conditions which should at once assure the true happiness of the soul and secure the stability of moral government. For while it is hard for us to say what is possible and what not possible to

an infinite Being; yet He has enabled us to know enough of His nature to be sure that there are some things which He could not do. He could not be the Author of error; He could not ignore the lines which separate right and wrong; He could not be guilty of an unjust action. And would it not be gross injustice to put the guilty and the innocent on a par one with the other? Would it not be utter moral confusion to permit a Nero and a Paul to live side by side in eternal joys? Would it not be monstrous spiritual cruelty inflicted on every sensitive conscience if unrepented crime were left unpunished? We know that God could not do these things; for His laws are righteous, His word immovable, and His throne established in purity for ever. We may not presume on God's mercy, or trust without infinite peril, to a Being who is the creation of our own vain imagination and idle desire.

Nor again, will our repentance, however sincere, avail to undo the sin of the past, or make it just for God to forgive us. I mean that our repentance, though a condition of our obtaining pardon, can never be its procuring cause. The sinner's tears cannot wash away the walls of his prison; his moans and cries cannot undo the bolts and bars which an evil or neglectful life has drawn upon him.

“Not the labours of my hands
Can fulfil Thy laws demands;
Could my zeal no respite know,
Could my tears for ever flow,
All for sin could not atone,
Thou must save, and Thou alone.”

Yet the heart craves for some atonement; or rather while the heart cries for God, the conscience seeks rest and satisfaction. And the answer comes to us in Christ Jesus, at once our Sacrifice, our Priest, our Saviour. The essence of the Atonement we understand to be, that the Incarnation and perfect life, the voluntary sufferings and death of Christ, formed the eternal reason for man's pardon; the reason in the mind of God, ever present and ever operative; the reason which we are bound intelligently yet humbly to receive; the reason for which we shall be thankful through eternal ages.*

And if I am asked why I believe that it was necessary to have this tremendous sacrifice of Divine life and joy in order to bring eternal life to men, I reply that to me it is matter of revelation. God's inspired messengers point to the death of Christ, and to the sacrificial nature of that death. John the Baptist said, “Behold the Lamb of God that taketh away the sin of the world.” Christ said about Himself, “And I if I be lifted up from the earth will draw all men unto me.” Paul asserts, “God hath set forth Christ to be a propitiation.” The writer of the Epistle to the Hebrews says, “This man offered one sacrifice for sins.” Peter affirms, “Christ hath once suffered for sins, the just for the unjust, that He might bring us to God.” John writes in the following terms, “The blood of Jesus Christ His Son cleanseth us from all sin.” And to this last Apostle it was revealed that the glorified are in heaven “because they have washed their robes and made them white in the blood of the Lamb.” Language like this must have some profound meaning.

* Why all this is a reason to God is as difficult a question to answer as that which inquires into the nature of God Himself. As He must ever be far above us, so the reasons of His actions must in their measure be inscrutable. All “theories of the Atonement” must always be inadequate, though probably each has some grain of truth.

I know that the doctrine of Atonement may be stated in a way that offends all our moral instincts, leading men to feel that, in the form presented, it could not have emanated from God. And because this is so often done, many are afraid to use the word substitution in describing one of its chief elements. Yet, substantially, Christ's life and death on earth were a substitution. He stood in our place, struggling with evil, fighting a battle on our behalf, living for our sakes a holy life, and suffering unto death, yea, bearing our sins on His own infinite heart of sympathy and love. If it be said, "Where is the justice of substituting the innocent for the guilty?" I reply that there are both justice and love when the substitution is voluntary on the part of the sufferer; but never, never otherwise. If again it be inquired "How could Christ bear our sins?" I believe that our wisdom is to wait in silence till Christ tells us. We shall know that by the insight of love, not of reason. In the meanwhile we may remember that He could not so bear them Himself to become a sinner; and that, on the other hand, none of us will ever have a righteousness except that which has become a part of our character. There is no fictitious imputation of guilt to Christ, or of righteousness to us, no interchange of condition in this sense: and yet there is a real suffering, a true sin-bearing, a heavy unspeakable spiritual pressure on the soul of Christ of the world's transgression for the sake of the world's redemption.

The Atonement then is to be viewed chiefly in three aspects.

1. As the Divine reason for man's salvation; as the reason to God Himself. There has been a satisfaction to His love in the surrender of Christ to death, a satisfaction, though not in any vindictive sense, to His purity in the obedience of Christ, and, perhaps what chiefly concerns us, a grand manifestation of His infinite mercy to the human race. While Christ lived and died there were two sides to the scene, the heavenly and the earthly. We are often exclusively engaged with the latter; we call to mind the outward circumstances which surrounded Christ, and the impressions made upon spectators by all that He underwent. But there was a Divine side to that human scene. The Incarnation was the fulfilment of an eternal purpose; the life was the life of the Divine in the human; the death was that of the Lamb slain before the foundation of the world. If we might in thought separate the Father from the Son, we may say that the Father was pondering the problem of that life, was watching its growth, its outcome, and its final issues. He stood by the manger-cradle, He walked with the man, He was ready at the cross with arms of infinite love when the expiring prayer was breathed forth, "Father, into Thy hands I commend My Spirit." Moreover, heaven was interested in this scene. Angels sang their songs at the birth of Christ; they ministered to the Son of man in His fasting and temptation; they drooped their wings in sadness when He was crucified. We repeat that there was this heavenly and Divine side to Christ's life and death. What did it mean? God has told us. It was His declaration of pardon to a ruined race embodied in an atoning Christ, His royal proclamation of clemency to rebels, coming warm from the heart of the Divine Son. If you seek forgiveness, God tells you that it is to be obtained through his Son and only so; if you ask for clemency, He bids you look to where Christ was crucified, and only there. "There is none other name under heaven given amongst men whereby we must be saved."

2. We are to regard the Atonement as the full manifestation and outpouring of the Divine mind. "God was in Christ, reconciling (or atoning)

the world to Himself." God's nature is there exhibited in its unity, its love, and its righteousness. The Father and the Son are one. There can be no division between the two. There is no wrath on one side to be appeased, and appeasing love on the other. All that Christ does, God does; Christ's thoughts and feelings are those of God; Christ's purposes are the identical plans of God.

Would you then see the Divine nature as it relates to your own life and hope, to your own salvation and heaven? You see its full manifestation in Christ's life and death. For this reason Christ came into the world, that you and I might, by earnest study and love of Him, learn to understand both the greatness and gentleness of our God, both the majesty and mercy of our Eternal King. And the Atonement is to be viewed in this light, not as though there were in it anything antagonistic to God, but as the very God Himself taking a human form upon Him that he might thus suffer and plead, that He might thus die and save, that He might thus rise from the dead and justify, that He might thus ascend to heaven and ever be the High Priest to give us access to His own Nature. It is the great revelation of God's heart, the Divine Fatherliness coming out through the Eternal Son. God is no longer wrapped in shadow, clothed in mystery, or dwelling in the dim distance of a heaven separated from us by an infinite gulf. He is for ever near, and should draw out our hearts in adoring love. See how the heart of Christ melts with compassion when He drinks the cup of sorrow to the dregs, and when He will not shrink back from the darkness, nor evade the shame, nor escape even the cross. No longer need we climb the hoar mount of revelation, where the Divine majesty thunders forth in dread voices, and where His glory dazzles with fearful light. Let us ascend the place called Golgotha. Lo! there, great mystery of mysteries, we see how the Son of God has become Incarnate that He might die. It is death's darkest hour before the bright morn of resurrection.

3. And the Atonement is to be viewed as God's appeal to men. There has been the appeal of prophecy and of psalm, of mercy and of multiplied benefits, and of messages oft renewed in sickness, sorrow, and bereavement. But last of all He sends His Son. It is the home-call of God to us all; the last great summons to repentance and life. It sounds out to the human race. Above Bethlehem's manger is written, "Peace on earth and goodwill toward men." Above Nazareth is inscribed, "Forasmuch as the children are partakers of flesh and blood, He also Himself likewise took part of the same." Above Gethsemane there shine out the words, "For the joy that was set before Him, He endured the cross, despising the shame." Over the cross there is the sentence, "Christ Jesus came into the world to save sinners." This is God's great appeal to men. There is a voice to us as we linger over the mystery of Bethlehem; it gathers volume as we follow the weary steps of the man Christ Jesus, as we witness His tears and sacrifices; and it collects all its force, as if Eternal earnestness were in the vision, as we gaze on the crucified One. See there how sin bruised the Christ! See there how God can love you! See there what Divine pleadings mean! If you have resisted conscience within, and the word without, oh! dare not the last blasphemy which the creature can perpetrate against the Creator by counting the blood of Christ as an unholy thing. By His atoning love and suffering, Christ speaks to you. "See that ye refuse not Him that speaketh."—*Facets of Truth*, by Rev. S. PEARSON, M.A.

The Teaching and Temper of John, Whom Jesus Loved.

I AM persuaded that one result, under God, of our entering more deeply and lovingly into the spirit of John, would be the attainment of a nobler type of Christianhood than prevails among us. Temptations certainly beset us in this age to be selfish and self-indulgent—to degenerate into sentimentalists or accusers of the brethren, who earn a name for faithfulness by bitter fault-finding—to walk according to the course of the world, getting into “good society,” and doing what is religiously fashionable—to forget our high calling and the Lord’s will concerning us—and to be at the mercy of circumstances and prevailing influences. How far such temptations have been yielded to it is not necessary to pronounce. Sorrowful complaints arise from many quarters that we fall beneath the level we ought to attain to; that there is too much bustle, and talk, and vehemence of the flesh among us—too much faith in machinery—too much faith in “doing”—too much looking to the outward—too much self-pleasing—too much religious activity that is irreligious in its spirit, and that tends to deterioration of character. Meditation does not occupy sufficient breadth of space in our lives; it is crowded out by a multitude of trifles. Many of us scarcely know what “the hidden life” means. Martha is our model—her time filled up with bodily service and carefulness about many things; while we have no real sympathy—or only the slightest—with Mary sitting silent at Jesus’ feet and hearing His words, or anointing Him silently with her precious ointment—or with John leaning on His breast. I wish there were more of us who knew how to say by heart—as well as “serve” like Martha—

“Speak low to me, my Saviour, low and sweet,
From out the hallelujahs, sweet and low.”

I say nothing whatever against “the practical,” truly so-called; nothing against work, and labour, and patience, and cross-bearing, and the enduring of hardness, as good soldiers of Jesus Christ; nothing that would give comfort to indolence. There is room and need for the most earnest efforts that we can put forth. But, for sustained and earnest Christian effort, do we not pressing need men and women who lead the inner life—who have renounced self—who live away from the sounds of human applause or blame—who never think whether “the world is laughing at us” or not—who dispose of all questions about “will” by proving what is that good and acceptable and perfect will of God—who love and use earthly things for heavenly ends—who, when they come forth among men, are as if they came forth from the presence-chamber of the Holiest—and whose hearts are fixed, trusting in the Lord? These are our saints and our mighty ones, though the religious world (none the less “world” that it is “religious”) knows them not, or surveys them with scorn, fine or rude. Did our fellowship consist of such men and women, how new the condition of matters would become! We should stand aloof from religious rhetoric, from outward noise and the “hoarse disputes” of the age—from the merely intellectual and æsthetic, from that dread religious sensuousness which lays the soul open to the worst influences of hell, just as she imagines herself rapt into the borders

of Paradise; and our lives would be a reproducing of the life of Christ. We should learn to have patience with God in His working out of His mighty purposes, and to accept His law of growth. Every one of our churches would be a meet home for the new life; a place of freedom, brotherly confidence, joy, finest and truest concords both of heart and intellect; an earthly type of the Father's house. People would not talk hesitatingly about *the duty* of joining the Church, but would regard it as a high privilege to be admitted. We should gather in young converts among us, in the ardour of their first love, and not chill it. We should have place for all the stages of growth—far the winningness of Christian childhood, the enthusiasm of youth, the strength of manhood, the rich experiences of age. We should reconcile all classes, thinker and worker, reasoner and seer, impulsive and cautious, and whatever other classes may be named, melting them into one brotherhood. We should have room for all varieties of Christian character and life, according to the diverse yet harmonious operation of the Spirit of God, with space and sunlight and air for each to grow. We should provide defence for our members, not only against the grosser forms of evil, but against those also which are more subtle, such as lukewarmness or covetousness. We should find ourselves in sympathy with all goodness that exists around us, and with all good men in whom Christ, the Truth, dwells. Our spiritual power would be multiplied an hundredfold. Into the great, varied life of men around us, with its scheming and toiling, its philosophy, science, and art, its folly, vice, misery, unshaped fears, we should be enabled to enter, with the word of life as a word which is proven in our own deepest experience, and which is fashioning our own being—putting forth the very power of Christ. We should be guided in our investigations into Divine truth, and preserved from misleading things,—as the spirit of sophistry, pride of heart, pride of intellect, pride of church, the blinding influence of cherished sin, and other similar causes of error; and we should be enabled to extend true aid to those who are unhappily involved in religious doubts and perplexities. For the attaining of a life that secures such ends, let us joyfully remember that we are dependent on the Lord. He is the Vine, we are the branches. In our vital union to Him—as we abide in Him and He in us—lies our hope. Part of the means He employs for unfolding this life in us—and one of the richest parts—is the truth which He has disclosed to the Church through the disciple whom He loved. Therefore would I earnestly plead for the devout and loving study of these inspired writings, as well as of the character of the man to whom such grace was given.—“*John whom Jesus loved.*” By Dr. CULROSS.

Reviews.

JOHN, WHOM JESUS LOVED. By JAMES CULROSS, M.A., D.D. London: Elliot Stock, 62, Paternoster Row.

Our readers are no strangers to the lucid style and loving tone in which our brother, Dr. Culross, writes, and they will be prepared for much enjoyment in the perusal of this valuable treatise. The highest expectations they indulge will be more than gratified, because we find in this volume the amiable qualities of the author blended with an extensive erudition, and covering a con-

siderable scope of sanctified scholarship. The beloved disciple considered as The Man—The Companion of Jesus—After the Ascension—The Writer—The Theologian—His Influence, and the legends and traditions associated with his name, constitute the author's programme. In the analysis of the character of the beloved disciple, Dr. Culross shows how he possessed special qualifications for being a witness of the Lord's life, and how, in the companionship of the Saviour, special opportunities of obtaining intimate knowledge were afforded him. All these personal characteristics are discussed in a pleasant, albeit careful and deliberate style. The portion of this interesting volume, however, to which we attach chief importance, is that in which the writings and theology of John, and the influence they have exercised, and are intended still to exercise, upon the Christian Church, are discussed. Dr. Culross in this department of his work has given us the result of prolonged study. He deals fairly and consecutively with the diverse opinions which have been promulgated concerning the authorship, date, occasion, meaning, and value of the Gospel, the three Epistles, and the Revelation. The following, on the various views which have been expressed concerning the fourth of the Gospels, will serve as a specimen of the careful and comprehensive manner in which the critical part of our friend's labour has been performed.

"No part of the New Testament is a more intolerable offence to some, and none is more dearly loved by others. 'It is of little use,' says one, 'to the Christians of our day.' Another speaks of it as 'chilling' and calculated to repel rather than attract the mind. The Straussian school finds it a forgery of the second century, and regards it very contemptuously as do their successors. Renan, acknowledging it to come from the Apostle John, though perhaps changed by other hands, speaks of it as 'a singular production,' a 'strange Gospel,' in which the character of Jesus is falsified in many points, the apparent aim of the Evangelist being to gratify his personal dislike by running down Judas, and his personal jealousy against Peter; while 'perfect good faith was not always his rule.' On the other hand, the affection and admiration expressed towards it by others are almost unbounded. One has called it 'the heart of Christ;' another, 'the Gospel of the Spirit;' another says, 'It is written by the hand of an angel;' another, 'It is the chief of the Gospels, and one can understand it only by reclining on the bosom of Jesus;' another, 'It is sweeter and more charming, and endowed with more power to attract, than all the harmonies of music;' another, 'It speaks a language to which no parallel whatever is to be found in the whole compass of literature;' another, 'It is a deep and tranquil lake in which are reflected the pleasant shores around, and the pure, clear sky, with sun, moon, and stars above;' another, 'The simplicity is that of a seraph, and the love such as blossoms around the eternal throne of the blessed Son of God;' another, 'It breathes the loftiest spiritual tone;' and another, 'It stands out from the other three as the Sabbath among the days of the week, as the office of the priesthood among the functions of the sons of Levi, or like the gleanings of the grapes of Ephraim, which was better than the vintage of Abiezer.' Very striking are the words of Matthias Claudius: 'I love best of all to read in St. John. There is in him something so perfectly wonderful—dusk and night and the quick lightning throbbing through them; the soft clouds of evening, and behind the mass the big full moon bodily; something so sad, so high, so full of presage, that one can never weary of it! In reading John, it always seems to me that I see him before me, reclining at the Last Supper on the bosom of the Lord, as if his angel held the light for me, and at certain parts would place his arm around me, and whisper something in my ear. I am far from understanding all I read, yet often John's idea seems to hover before me in the distance; and even when I look into a place that is entirely dark, I have a presension of a great, glorious meaning which I shall some day understand, and hence I catch so eagerly at every new exposition of the Gospel of John.'"

All who know Dr. Culross will be prepared to find that his valuable work is true to the core in its richly evangelical sentiment. He could not have more judiciously selected his subject. He has so much in affinity with the beloved

disciple, that great as doubtless will be the joy and profit of his readers. The author has, without doubt, had the richer treat in the preparation of their entertainment. The chapter on the legends and traditions connected with the Apostle John is a literary curiosity on account of the number of remarkable waifs and strays which it contains from the patristic ages. We hope it may be our good fortune to see more of such works as this from the fertile mind and facile pen of our gifted friend.

FACETS OF TRUTH; EIGHT DISCOURSES ON RELIGION. By SAMUEL PEARSON, M.A., Liverpool. London: Hodder & Stoughton, 27, Paternoster Row.

We are truly glad that the successor of Spencer and Raffles is so able, accurate, and devout an exponent of Gospel truth as the author of this work. We hope to give a specimen in the present or next number of the MAGAZINE.

GEOFFREY THE LOLLARD. By FRANCES EASTWOOD. London: J. F. Shaw & Co., 48, Paternoster Row.

WANDERING MAY; OR, COME UNTO ME. London: J. F. Shaw & Co., 48, Paternoster Row.

TWICE FOUND; OR, THE HEAVENLY AND THE EARTHLY FATHER. By MARIANNE SMITH. London: J. F. Shaw & Co., 48, Paternoster Row.

THESE are admirable stories for the bookshelves of the young. We are sorry that they did not reach us in time to be included in our Christmas or New Year's list of gift books, but our testimony to their worth, though late, is sincere.

THE BIBLICAL MUSEUM: A COLLECTION OF NOTES, EXPLANATORY, HOMILETIC, AND ILLUSTRATIVE, ON THE HOLY SCRIPTURES. By JAMES COMPER GRAY. Vol. III. containing the Acts of the Apostles; Vol. IV. containing 1 Corinthians to Philemon. London: Elliot Stock, 62, Paternoster Row.

We cannot speak too highly of the indefatigable labours of the editor of the Biblical Museum. The vast amount of illustrative material which he has collected and brought to bear on those portions of the sacred Scriptures which have been the special subjects of his study, convince us that Mr. Gray is a man of most extensive erudition. The care and diligence which he has shown in the collection of his almost innumerable excerpts are a prodigy of industry. His work is a mosaic of high literary art, and no minister or Bible student should be without it.

MEMOIRS OF THE LIFE AND WRITINGS OF REV. A. M. TOPLADY, B.A. By W. WINTERS. London: F. Davis, 1, Chapter House Court.

The author of "Rock of Ages" will always and deservedly be held in esteem in the Church of Christ, and many readers will be gratified by this abridged and well-written memoir. We must, however, take exception to Mr. Winter's unqualified commendation of Toplady as "a polite scholar, and a complete gentleman, and his feelings were fine and delicate."

"The Bathing-Tub Baptism." "An old fox tarred and feathered," occasioned by what is called "Mr. John Wesley's calm address to our American colonies," will hardly vindicate such epithets.

We have, happily, lost the bitterness of the polemical theology of the last century, but we shall do well to strive after the strength of religious conviction, of which it was the out-growth. Toplady and Wesley have long ago seen both sides of the shield, and, in the perfect light of glory, see eye to eye.

THOUGHTS ON LIFE, PRESENT AND FUTURE, FOUNDED ON SELECTED PASSAGES OF SCRIPTURE. By D. S. London: Nisbet & Co.; Edinburgh: Andrew Elliot.

THE author of this small but valuable volume apologises in the preface that his life has been spent behind a counter, and that he is more familiar with day-book and ledger than with works on theology. We are not surprised, however, to read that his voice is often heard in the chapel to which he belongs, in the absence of the minister, for there is a sweetness and freshness about the few homilies herein published which may truly be called "apples of gold in pictures of silver," and the fruit, moreover, has the bloom on it which no colouring can portray.

FAREWELL SERVICES IN CONNECTION WITH THE RETIREMENT OF REV. W. BROCK, D.D., SEPTEMBER, 1872. London: J. Nisbet & Co., 21, Berners Street.

THIS most interesting collection of the reported services connected with the retirement of the first honoured pastor of Bloomsbury Chapel will be highly valued by his numerous friends at home and abroad, and in ages to come will enrich our denominational history.

THE CHURCH OF GOD AND THE APOSTACY. By the Rev. DONALD FRASER, D.D. London: J. F. Shaw & Co., 48, Paternoster Row.

THE HIGHWAY OF HOLINESS; OR, THE HIGHER CHRISTIAN LIFE. By the Rev. CHARLES GRAHAM. London: J. F. Shaw & Co., 48, Paternoster Row.

THESE are replications of two series of papers which appeared in a contemporary magazine during the past year. They are greatly calculated for usefulness, and have our hearty commendation.

THE SYSTEMATIC BIBLE TEACHER; A MONTHLY MAGAZINE FOR HOME AND SCHOOL. London: S. W. Partridge & Co., 9, Paternoster Row.

THIS is a most commendable effort to promote systematic Scriptural teaching in connection with our Sabbath-schools. If it included only the Gospel lessons for four Sabbaths, on the Mimpriss system, it would be a great boon to teachers; but there is, in addition, a quantity of valuable letterpress all tributary to the great and good work of the Sunday-school teacher. The object of the editor, who is a gentleman well known for his zeal in promoting the Scriptural education of the young, is to saturate the minds of the children with Bible truth. The methods employed are characterised by great ingenuity, and have been followed by large success. The catechetical and the narrative system of teaching have both of them copious illustration and materials for use, and we are convinced that the minister, the teacher, the child, and the parent would derive eminent advantage from the diligent employment of the schemes herein suggested and explained.

THE TINY LIBRARY. London: S. W. Partridge & Co. Price Sixpence each.

THIS is a most bewitching series of books for children; lovely stories in large type and elegant binding. It may be worth while to record our protest against the prevalent use of the smaller founts of type in children's books; to this cause we have to trace much radical injury to the sight—indeed, it would be a benefit to society if the smaller species of type could be altogether abolished.

THE APOCALYPSE TRANSLATED AND EXPOUNDED. By JAMES GLASGOW, D.D., Irish General Assembly's Professor of Oriental Languages; late Fellow of the University of Bombay, and late Member of the Royal Asiatic Society, Bombay. Edinburgh: T. & T. Clark.

PLAIN THOUGHTS ON THE SEALED BOOKS. By JAMES SMITH. London: Houlston & Sons.

THE student of the Apocalypse will find much that is suggestive in these volumes, more especially in the former. The most interesting and valuable part of Dr. Glasgow's work is, in our opinion, the prolegomena. The writer, the date, the symbols, and the principle on which they should be interpreted, the Millennium, the first resurrection, and the New Jerusalem, are discussed at length. We do not care to enter upon the points considered, neither are we prepared fully to indorse the author's opinions, although, in this case, the new may turn out to be true; but we will simply state that the author fixes the date of the Apocalypse about A.D. 51, and supposes it to have been written earlier than the Epistles, and supports his view by testimony from the Fathers as well as internal evidence; that he supposes the coming of the Lord was at the fall of the Jewish kingdom; that he thinks the Millennium to be a period of 365,000 years, commencing from the day of Pentecost; and the New Jerusalem, the Church of Christ on earth, or the Gospel age. His arguments deserve consideration.

The second book is very different to the preceding, and written from a directly opposite standpoint. It is "the outcome of nearly half-a-century's careful inquiry." It defends the premillennial Advent of Christ and His personal reign on the earth.

HEAVENWARD HO; OR, STORY COXEN'S LOG. By SAMUEL COWDY, F.R. Hist. Soc. Minister of Arthur-street Chapel, Camberwell Gate, London. London: Charles Griffin & Co.

THIS is an Allegory by the esteemed minister of Arthur-street Chapel. Mr. Cowdy has, indeed, the pen of a ready writer, and a most versatile genius. Theology, history, poetry, and allegory are all the same to him; and his numerous publications, in addition to his pastoral work, attest his untiring industry. The experiences of the Christian's life, from its commencement to its close, with its difficulties, temptations, deliverances, sorrows, and joys, are sketched out from the log-book of Story Coxen; a passenger in the *Good Hope*, which started from the Harbour of *Grace*, and sailed down the River of *Decision*, into the Great Sea of *Life*. After rounding Cape *Treacherous*, and doubling Cape *Bright*, and passing the Straits of *Danger* and of the *Shadow of Death*, she entered into the Ocean of *Promise*; and then, having cruised near Cape *Babel*, and visited many places before entering the Strait of *Full-assurance*, passed into the channel of *Anticipation* and *Border-glory*.

We are not inclined to be severely critical, or we might take exception to very much in this volume. The design of the writer is evidently good; the book is carefully written, and displays much ingenuity; and the temptations to which the Christian is exposed, and the sources of strength and consolation found in the Word of God are faithfully and helpfully presented. By many, we doubt not, this Allegory will be read with sympathy, pleasure and profit.

ON THE FATHERHOOD OF GOD. A Sermon preached in St. Andrew's-street, Cambridge, October 20, 1872. By WILLIAM ROBINSON. Published by request. London: Yates & Alexander.

THE fashionable creed of the present day, that all men are the children of God, and by the realisation of the fact are to be brought to walk worthy of so high a calling, is combatted in this sermon.

In his usual forcible and trenchant style, Mr. Robinson proves, that whilst

God is the Creator and Preserver of all men, and invites all men to become His sons, they who are the children of the flesh cannot be the children of God; and that none are the sons, or children of God, in the New Testament use of the phrase, until they believe in the Lord Jesus Christ.

News of the Churches.

NEW CHAPEL OPENED.

Lordship Lane, Dulwich, January 1st.

INVITATIONS ACCEPTED.

Blackmore, Rev. J. P. (of Lowestoft), Cannon Street, Birmingham.
 Botterell, Rev. E. M. (of Bugbrooke), Bolton.
 Bowden, Rev. A. (of Hartlepool), Bacup.
 Harrison, Rev. J. (of Birmingham), Ryde, Isle of Wight.
 Jenkins, Rev. J. (of Pontypool College), Welshpool.
 Lummis, Rev. J. H. (of Swadlincote), Boston.
 Macmaster, Rev. R. P. (of Bristol), Hallfield, Bradford, Yorkshire.
 Swaine, Rev. A. (Bristol College), Wantage.
 Thomas, Rev. E. (of Cardigan), Carmarthen.
 Tydeman, Rev. E. A. (Metropolitan College), Devonport.
 Wilkins, Rev. H. (of Leighton Buzzard), Cheltenham.
 Williamson, Rev. R. (Metropolitan College), Waltham Abbey.
 Wilson, Rev. P. (Metropolitan College), Downham Market.

RECOGNITION SERVICES.

Ellis, Rev. R., Ruthin, December 3rd.
 Scorey, Rev. P. G., Pembroke Chapel, Liverpool, December 18th.
 Tucker, Rev. J., Glascoed, Monmouthshire, November 20th.

RESIGNATIONS.

Birrell, Rev. C. M., Pembroke Chapel, Liverpool.
 Bugby, Rev. F., Stretford, Manchester.
 Burn, Rev. J. C., Marsh, Huddersfield.
 Cracknell, Rev. J. E., Newbury.
 Pigott, Rev. W., Histon, near Cambridge.
 Prichard, Rev. W. E., West Row Street Soham.

DEATH.

Noel, Hon. and Rev. B. W., M.A., January 19th, aged 74.

BAPTIST UNION ARBITRATION COMMITTEE.—We understand that this Committee is now prepared to exercise its judicial functions. Dr. Angus is Chairman for the year, and applications for its services are to be made to the Secretary of the Union, Rev. J. H. Millard, B.A., Huntingdon.

THE
BAPTIST MAGAZINE.

MARCH, 1873.

In Memoriam.

OUR readers will share the deep regret with which we announce the somewhat unexpected decease of our friend and occasional contributor, the Rev. N. Haycroft, D.D., of Leicester. For some time past he suffered from the disease which only three weeks ago assumed a threatening, and in less than ten days a fatal form. It was on Friday, the 7th ult., that alarming symptoms of congestion of the liver became apparent, and, in spite of the best medical attention, proceeded without alleviation to the destined end, on Lord's-day, the 16th, between four and five o'clock in the afternoon. To the last he retained consciousness, falling asleep in Jesus in the assured hope of a glorious resurrection at His coming.

Dr. Haycroft was born in Devonshire, and at an early age became a member of the Church in his native village, near Exeter. He was quite a youth when he entered Stepney College, and studied for the ministry under the eye of the late Dr. Murch. As a student his preaching was marked by the vigour and eloquent incisiveness of later years, and with experience it became full of intelligence, breadth of illustration, and cogency of appeal. At all times the subjects of his ministry were the great themes of salvation; there was no faltering in his enunciations of Divine truth. Before the close of his studies he was solicited to become the pastor of Stoke Green, Ipswich; but he preferred, at the end of his term at Stepney, to proceed to Glasgow, leaving this Northern University with the well-earned degree of M.A. His first pastorate was at Saffron Walden, where he

became the colleague of the venerable Mr. Wilkinson, to whose daughter he was afterwards united. We think it was in 1852 that he accepted the cordial invitation of the Church in Broadmead, Bristol, to take the pastorate, and he remained there till, in 1866, he was solicited to occupy the pulpit of an elegant new church erected in Leicester, by the liberality of Mr. Richard Harris and other friends. Both in Bristol and Leicester, his ministry was highly popular and successful, and not a few deemed him to be a worthy successor of the great men who have made Bristol and Leicester names of renown in the history of our denomination. Subsequently to his arrival in Leicester, the University of Glasgow conferred upon him the honorary degree of D.D., in the most flattering terms. Two years ago, he was chosen a member of the Leicester School Board, where he was called upon to maintain, in the midst of much opposition, the principles of the Nonconformity he loved. In the year 1853 he became a member of the Committee of the Baptist Missionary Society, in the counsels of which he continued to share to the last.

It is not the moment to enter on a full account of Dr. Haycroft's labours, either as a minister of Christ or as an author. His last production was a powerful and admirable lecture on "The Limits of Scientific Inquiry," delivered to the members of the Philosophical Society of Leicester, and published at their request. Those who were permitted to enjoy his friendship will long remember his acuteness of remark, his earnest conscientiousness, his devotion to His Lord's service, his courtesy, and amiability of character. To his wife and daughter, his loss is irreparable, and it will be long ere anyone be found to replace him in the position of influence, and usefulness he adorned.

All things work together for Good.

ALL things work TOGETHER. The addition of this one word alters everything. It introduces design where there appeared to be no aim; order where all seemed chaos; and a matured plan where there seemed no purpose; so that now "nothing walks with aimless feet;" everything has its appointed way, occupies a given place, and exercises a prepared and regulated influence. Nothing exists merely for itself, or stands apart. Everything is associated with all things, is a part of the whole, a link in the great chain, and not to be regarded as isolated or standing alone. This co-operation of all things requires

us to look at everything in the light of its governing law and final purpose; and thus viewed, its character is altered. For instance, winter is seen to have a necessary work and place in relation to summer; night stands in essential relation to day; the desert places have their uses with respect to our fruitful fields; the high mountains stand in charge of the valleys. In short, the earth is one, and made up of contradictory elements, opposite climates, and all latitudes and longitudes. The year is one, and requires all the seasons. The day is one, and composed of morning, noon, and evening. In like manner the course of history is made up of all the forms of human life, and every variety of experience, so that conflicting events, and the most incongruous elements, are made to work together in subordination to the one purpose. Scarcity and abundance; war and peace; ignorance and knowledge; every form of government and disorder; all manner of religions and irreligions—all have had their influence in the opening to man's feet of that way in which, from the beginning to the end, may be traced the footsteps of God. And so, within the little circle of our personal experience, what a strange mixture of circumstances, in ever-varying combinations, has entered into the composition of our individual lives! And these three—nature, history, and individual experience—to which we have given a passing glance, are not three, but one. The Divine purpose embraces all. They are but spheres of co-operative agencies, carrying out the one purpose which runs through all ages. "Of Him, through Him, and to Him, are all things." "Who worketh all things after the counsel of His own will."

If all things do "work together," then good *must* be the result; for evil has no power of co-operation. Evil elements cannot be combined—they are antagonistic to each other. One could sooner make a rope of sand than weave together the threads of concerted evil. Many are the devices of ignorance and wickedness, but only the Lord's counsels stand. Within even the temporary plots for which wicked men combine, it is found necessary to set up the principles of goodness and righteousness. There must be "honesty among thieves," truth among liars, honour among reprobates, or their devices can have no chance of even a temporary success. The means employed and the principles recognised among wicked men, as necessary for their co-operation, are antagonistic to the ends for which they combine. The light by which they go astray is light from heaven. And it is the power of this admitted but opposed light which explodes every plot and makes it simply impossible for a course of combined wickedness to perpetuate itself. Evil, like a parasitic plant, brings about its own destruction in proportion to the vigour of its life.

But the working together of all things implies nothing less than the presence of infinite goodness, wisdom, and power. *Goodness*, in the very elements of things, as well as in their embodied intention, aim, and purpose; *wisdom*, which, as the eye and practical intelligence of goodness, sees the end from the beginning, and knows how to reach

it; and *power*, the moral energy of both goodness and wisdom, which, as their right hand, subordinates everything to the one purpose, and makes all things work together for its accomplishment. This preordained purpose will only be fully revealed in the *end*; in the *way* to the end there will be much of human arbitrariness, which will tend to hide it, much that is wilful as well as wise, much to reveal man as well as God. The way, however, of goodness carries its security for the attainment of its end in its own moral power. The purpose of goodness cannot fail of accomplishment; for the *true* nature of everything is in accordance with the will, the way, and the work of God. But evil is "vanity," and the way of evil "a vain show," and the end "less than nothing and vanity."

In the midst of the nations God has His people in, and by whom He fulfils and carries out the purpose of His goodness. "Of Zion," the Lord hath said, "Thou art my people;" but "all nations before Him are as nothing, and are counted to Him less than nothing and vanity." In view of the end for which all things are working together, they are of no account. To God, Jerusalem "set in the midst of the nations and countries round about her," is the determining centre of the earth, and there is nothing which has an abiding place and exercises any real influence which is not within its circumference. It is His city, and stands for Him, in whom "it pleased the Father that all fulness should dwell," and to whom He has "given all power" to "subdue all things unto Himself," and in whose hands He has placed the government, until all things shall be brought into a rich, full, and harmonious oneness of Being.

It is this co-operation of all things for His purpose that has often led men to liken the Providence of God to a Divine chemistry. For, as in a mixture of chemical elements, while the process of combination is going on, you may be utterly at a loss to know what the result will be, until, the last element being added, it is made manifest; so is it with the Providence of God. Joseph in the pit, or in the prison, is a great mystery; but Joseph at the head of the government of Egypt, in the midst of famine, filling his father's sacks with corn, makes it all plain. Rather, however, let us habituate ourselves to regard the Providence of God as carried on by the personal power of His presence, a power, therefore, of quickening as well as of moderating their action; a power of new beginnings as well as of terminating forces and agencies long in exercise. It is the moral power of His wisdom over and throughout the whole sphere, for the accomplishment of the purpose of His goodness. It is what, and more than what, the will of man is to his whole body as well as to every separate part. The Providence of God exercises a power of arresting or of intensifying action at pleasure; of obviating the natural consequences of the operation of elements and forces which would interfere with His plan by bringing about new combinations; and thus of securing results other than those which would issue from the united action of the

constituted forces of nature and powers of men. God is not an exhausted Deity, neither is He under bondage to the forces and powers which He has conferred upon His creatures. Evermore He abides Creator, holding His creation in His hand, and adds to it or takes from it at pleasure. With Him there ever remains an infinite reserve of ways and means by which to "do according to His will in the army of heaven and among the inhabitants of the earth." The king's heart is in the hands of the Lord as the rivers of water: He turneth it whithersoever He will! The power of His presence runs through all spheres, is hidden in all elements, and underlies all intelligence. Through these hidden channels He exercises His will, and sways the creation as it pleases Him. "All wait on Him, He sends forth His spirit, they are created. He takes away their breath, they die and return to their dust." There is no mountain height which He does not surmount, no depth which He does not fathom, no chasm which His presence does not bridge, and no gulf fixed, but that which the sovereign power, which He has conferred upon the individual will, fixes for itself. But our wilfulness cannot carry itself beyond the limits of our own nature. By His gift, our wills are ours to determine our own destiny: indeed, the nature of that destiny requires our own determination; but beyond ourselves He makes our might impotent, and our "devices of none effect."

* * * * *

But, it may be asked, if God foresees, foretells, provides for, and fulfils all "according to the good pleasure of His will," what is this but fate and necessity, so far as man is concerned? Let me, first of all, in replying to this question, call to mind the fact that the Word of God, which teaches us His foreknowledge and predetermined purpose, also most strikingly reveals to us the place which human freedom has in His government, as that of a real power, which He not only bestows but respects, in the midst of all the appointed and constituted forces of nature; so that, so far, at least, as the teaching of the Bible is concerned, necessity and fate are clearly excluded. For instance, does not Solomon say that for everything there is an opportunity, for every purpose a time, though, as temporal, it has its appointed limits. Then, let me remind you of the choice given to David by the prophet Gad, of his own punishment for numbering the people, one of three things—"Shall seven years of famine come unto thee in thy land? or wilt thou flee three months before thine enemies, while they pursue thee? or that there be three days' pestilence in thy land? Now, advise, and see what answer I shall return to Him that sent me. And David said unto Gad, Let me fall into the hand of the Lord; for His mercies are great: and let me not fall into the hand of man." How different must the course of history have been, had he chosen otherwise than he did, as he was free to do! So likewise when Hazael, king of Syria, was "cutting Israel short," and ravaging the country far and near, the aged prophet Elisha, wishing to give the king of

Israel a token of the measure of his future triumphs over Syria, bade him smite the ground with his arrows, and he did so; but he only smote three times. "Whereas," says Elisha, "thou shouldest have smitten five or six times, then hadst thou smitten Syria till thou hadst consumed it: whereas now thou shalt smite Syria but thrice."

Here, again, we are clearly and strikingly taught that there is abundant room not only for the exercise of man's will, but for its capricious exercise. And there may be this room for his wilfulness without lessening the certainty of the predicted issues of the Divine government; for if there is room for human caprice, is there not much more room for the Divine freedom,—room everywhere,—always, and in everything? The government of God is carried on no less by His free Presence, with all His reserve of infinite resources, than by His imminent power in all the laws and life of the universe. Sometimes He carries it on by the help of His creatures, sometimes without their aid, and sometimes in the face of their most determined opposition. "Surely the wrath of man shall praise Thee; and the remainder shalt Thou restrain." By His universal Presence within and without His creation as a whole, and in all its parts, He is able to influence all action so as either to arrest, restrain, and modify, or to quicken, augment, and intensify it; to combine or bring into collision the various forces of nature, among themselves, or with the powers of human nature; as well as to increase and lessen them at pleasure by creation and destruction. The appointed course, or constituted nature of things within themselves, need not be directly interfered with, and yet may be so acted upon as to bring forth results altogether new and impossible, apart from such supernatural action. Thus, to call to mind a familiar illustration, the Russian invasion by the great Napoleon is seen to have been made, whilst an inevitable fatality is being prepared to frustrate its purpose, in the extraordinary severity of the winter. So likewise the so-called "Invincible Armada" is sent forth only to meet its doom in the storms which arose to scatter and destroy it. "God does not burst through the appointed course of things, and yet so arranges their relative movements as that a specific and peculiar moral occasion shall be served by their collision. Canaan's wickedness came to a ripeness, and a nation was supernaturally commissioned to tread this bloody vintage. The wickedness of Pompeii is ripening also, and there is also a Divine commission to avenge it; given, however, to no intelligent agent, nor by any preternatural intervention. The chemistry of the Creator works on in the bowels of the earth, mustering fire and explosive force; and, on the surface of the earth, the wickedness of the city works on. Neither knows the other: God knows both. Now the abomination is full: now, also, the subterranean fermentation is complete, and the mine is sprung, and unclean Pompeii is overwhelmed by its discharge." Thus are we taught His presence and power, who, whilst respecting the forces He has called into existence, and the powers He has conferred

upon His children, "doeth according to His will in the army of Heaven, and among the inhabitants of earth;" thus "He scattereth the proud in the imagination of their hearts," and "bringeth forth His righteousness as the light, and His judgment as the noon-day," to "the terror of evil doers," and the establishment of the just; and thus, too, He is causing "all things to work together for the good of them that love Him."

As the key for the interpretation of the entire history of the Presence of God in the world, we have the Advent of Christ at the very darkest hour, and amid the deepest depth of human degradation, turning the hour of doom into the hour of deliverance, and making "man's necessity God's opportunity."

What a view is here opened up of the riches and grandeur of that final unity which is the constant aim and certain end of the working together of all things! What a breadth of nature it pre-supposes in man that he should be capable of receiving and embodying the wondrous results of this universal co-operation! What a quality is given to man's chief good; what an exalted character to "man's chief end;" by the fact that everything is made to contribute to it! And what a consummation for those who love God to find as their inheritance, the best that any creature can receive, and that God can bestow!—*From Sermons by Dr. W. Pulsford.*

Spectrum Analysis.

III.

ONE of the most interesting applications of the spectroscope, is that whereby the *rate of motion* of a star is determined. And this, strange as it may appear, has actually been effected in the case of several of the stars; and it has been found that some stars are approaching the earth, whilst others are receding. It would also appear, from late observations, that certain stars appear to form groups, which move in certain directions.

The manner in which the motion of the stars is determined is as follows:—In the first part of this article the undulatory theory of light was explained to be a propagation by waves of an impulse upon an imponderable ether, these waves flowing with a quicker or slower movement—the red rays being the slowest and the violet waves the quickest of the prismatic colours. Now, if we have a ray of light impinging on a prism, we shall, after the light has passed through the prism, have the prismatic band displayed in one definite position. And we may liken this band to the keys of a piano, which range from bass to treble—the bass notes representing the red rays and the treble notes the violet rays. It must be remembered that

these rays, are all undulating with different velocities, just as the wires of the piano do when the keys are struck. If now we should change the rate of vibration of these waves of light we shall cause a corresponding *shift* or change of position of each particular ray to the *right* or *left*, according as we *decrease* or *increase* the vibrations in a given time. The *whole* band of colour will, therefore, move to right or left. At first sight we are apt to think that the *endmost* rays should disappear, and leave only the intermediate colours visible, and thus change the *colour* of the light; but although, individually, each ray is shifted to a higher or lower position, thus losing its own identity, so to speak, its neighbouring ray falls into the place which it formerly occupied, and we still have the complete band of prismatic colours displayed. If, for instance, the rate of propagation of the light waves be *decreased*, then the ray which was *visible* as a *red* one before this alteration, will now have shifted *outwards*, and become one of the *invisible* rays mentioned in the first part of this article as lying beyond the coloured band of light or spectrum. The ray, again, which was *visible* to us as a *violet* one, will now have taken the place of the indigo ray, and a ray, which formerly was *invisible*, will now have shifted into the place formerly occupied by the violet ray.

The same results will be obtained if an *increase* in the rate of propagation of the light waves takes place, the only difference being that the shift or change of place of each ray will be in the opposite direction.

The *colour* of the light is not, therefore, affected by a change in the rate of its propagation.

Now, it was argued by those studying these questions that, if a particular star should have a motion whereby it approached or receded from the earth, and, if that motion was sufficiently swift to bear a certain proportion to the velocity of light, then we might, by suitable appliances, be able to determine that particular rate of motion.

The change of tone in a sounding body, when *swiftly* moved *backwards* or *forwards*, relatively to the listener, is an illustration of what is referred to above; the tone, to the listener, appearing *lower* if the body be receding, whilst it will appear *higher* if the body be advancing.

By means of carefully-conducted experiments made by some of our most distinguished spectroscopists, in which the spectrum of *bright* lines, obtained by burning certain substances, was viewed at the same time as the spectrum of the star also under the observer's view, and these two spectra so placed that the *bright* lines in the spectrum of the light from the star, could be compared with the corresponding bright lines in the comparison spectrum, it was found that the lines in the spectrum of the star, in some cases, indicated a sensible displacement, and this displacement was found to be due either to an approaching or a receding motion of the star.

The principal stars which have been experimented upon are Sirius,

Procyon, Rigel, Betelgeux, Arcturus, and Vega. Of these the first-named four appear to be moving *from* the earth, whilst the two latter are moving towards the earth. The approximate velocity of the bright Southern star, Sirius, has been stated at about twenty miles per second, whilst that of the Northern star, Arcturus, is about fifty miles per second.

It is probable that by means of the spectroscope our knowledge of the subject of meteorology will be increased, partly from that instrument, enabling us to become better acquainted with the phenomena constantly appearing in and around the sun. Some of these phenomena, such as the solar spots, appearing to have an immediate connection with the magnetic condition of the earth.

By means of the spectroscope, then, we are enabled to add to our knowledge of the universe, and to answer questions which had been considered most unlikely of solution.

And as improvements are effected in this instrument, and upon our telescopes, we may expect, ere long, through the keen observers who are constantly on the watch, to receive still wider insight into much that has hitherto baffled all attempts to penetrate.

The far-off regions of space, which before appeared but dim and shadowy, will now appear to us as forming part of one complete system, formed out of similar materials, governed by well-known laws, and all forming one harmonious whole in Creation.

W. J. M.

Why are the Padris such friends of the People?

Translated from the (Bengali) "Education Gazette," 3rd January, 1873.

THE Christian Padris are at present holding an Assembly for the consideration of various matters. From Bengal, the North-West Provinces, the Punjab, Madras, Bombay—in short, from all India—the chief Padris have come together at this Assembly. It is sitting at Allahabad. The question, Should the higher branches of education in English be given to the people of this country or not? has been fully argued in the Assembly; and being argued, it was affirmed by a large majority of those present. When the Padris, who are so constantly with us, and know so well our thoughts and abilities, have thrown in their influence in favour of our education in the higher branches, those among the English who take the opposite view should at once be silent.

While speaking of this resolution of the Padris, a question has occurred to our minds:—Why do the Padris desire our welfare so much more than other classes of Englishmen? It is unnecessary to say that, without exception,

the Padris seek our welfare. In this country there are two descriptions of Padris. The wages of the one description are high. They are sent out by those at the head of affairs in England to teach the soldiers and others connected with the Government. The wages of the other description of Padris are small; they are sent to this country by Societies constituted for the welfare of others, only to preach Christianity. These last-mentioned Padris, the preachers of righteousness, are our worthy benefactors. What shall we say of the good done to our country by them? Of this party was the chief preacher, Duff Saheb. It was chiefly through this class of Englishmen that the violence of the indigo planters was brought to light. Long Saheb, one of this class, for having translated the Nil Darpan,* submitted even to be sent to prison. Through the Sahebs of this class alone were the outrages (in the levying) of the income tax brought before the public. Wherever unprincipled Sahebs do violence to the people of this country, there these are present as the instrument of God † for their discomfiture. Everyone knows that these men have been successful in discomfitting the Zemindars and other wrong-doers. It is, therefore, not in itself a matter of surprise that we should wish to consider the reason why these Padris, preachers of righteousness, are so desirous of our welfare beyond other classes of Englishmen.

If we apportion the English who come to our country, we shall find that they consist of three classes. One class consists of those who come for the security and protection of the Empire; another class comes to make gain; and another comes with a view to the permanent wellbeing of the people of the country. The first are Government officers; the second, merchants; the third, the Padris, preachers of righteousness. The first class of Englishmen consider themselves the preservers, ‡ of the people of this country. They are a different class of beings altogether from the people! Among them there are one or two, indeed, who, albeit they are separate from the people, nevertheless are constrained by their natural generosity, and are able to view many things with the eye of the people. Still the great majority of Government officers stand by on the shore, and think of their Government employ. For this reason they never can fully sympathise with the people. The second class of Englishmen, merchants, cannot possibly think of the welfare of the people of the country, considering the object of their coming here, and the mode of accomplishing it into which they are initiated. The third, the Padri class, give themselves, life and soul, to the accomplishment of the good of the people. From the time they arrive in the country they attend particularly to the ways and wishes of the inhabitants. In order to understand the manners and desires of the people, it is necessary to mix with them largely. It is the nature of man to contract sympathy for those with whom he comes much in contact; he sorrows at their sorrow, he rejoices at their joy. Thus, though these Padri Sahebs are only devoted to the spiritual wellbeing of the people of this country, yet, in the end, they become devoted to their material prosperity as well. They know especially, by the condition of their own minds and by the conduct of their own countrymen, that those who, in worldly matters, are distressed by the injustice and oppression of others, are all but unable to gain any religious knowledge. Wherever in the creation we see unrighteousness

* A Bengali drama, professing to set forth the doings of the indigo planters.

† "Brahmastra," an instrument dealing infallible destruction.—CAREY.

‡ "Bhidhata," an epithet of Brahma.

victorious, there, in the same measure, do we see love to the Creator decrease. This is the way of all men; and, for this very reason, those who only preach religion, and are devoted to the future wellbeing of their votaries, speedily become devoted to their present wellbeing also. For this reason, the preachers of Christianity in this country are engaged in a special manner in the promotion of the welfare of the people of India in every way; and, more than the other classes of Englishmen, they are successful also in earning their devout gratitude.

The Relation of Children to the Church.

III.

IT is, perhaps, unnecessary to occupy at greater length the attention of our readers, with the position of Mr. Horton and Mr. Mander, that "it was at first understood that the Church should, in the main, consist of believing families; and when the head of a house believed, all those depending on him were baptized too." There is, however, one argument of Mr. Mander's to which we must briefly allude. He says that "children *did* receive baptism, and *were* recognised as belonging to the Holy Society of Believers, the children of God, and heirs of all covenanted blessings." And here is his proof. "The Apostle Paul recognised them as such in his Epistle to the Ephesian and Colossian Churches; he addressed them as saints equally with their believing parents; while the beloved Apostle, in his General Epistle, explaining to young men and fathers why he wrote to them, forgot not to tell the children, even the little ones, that he wrote to *them*, because their sins were forgiven for His name's sake, echoing thus the words of his beloved Lord." Now we have simply to remark on this, that if the Apostle addressed children as saints, it was because they were saints. The question at issue is not one that concerns age at all, but character. We allow, most cordially, that there were children in the Ephesian and Colossian Churches; but at the same time contend that they occupied this position, not in virtue of any relation to their parents, or because of the organic oneness of the family, but because "equally with their believing parents" they themselves believed in Christ. Surely Mr. Mander cannot prove that they had not faith; neither is there anything to show that *all* the children of the members of the Church had been introduced into its fellowship; and hence his argument falls to the ground. With regard to the use of the term "little children," by the Apostle John, Mr. Mander will see, on more thorough reflection, that it not only does not confirm, but actually refutes his argument. He could not have given us a more unfortunate reference, or have shown in a more conclusive manner the insufficiency of the grounds on which he bases his theory. In every case in which the Apostle employs the words, he appeals to an intelligence largely developed, and to a sincere and decisive faith in Jesus Christ. For instance: in chapter iii. 1, he writes, "My little children (*τεκνία μου*), these things write I unto you, *that ye*

sin not ;" in verse 13, "I write unto you, little children (*παιδιά*), because ye have known the Father ;" in verse 28, "And now, little children (*τεκνία*), abide in Him ;" in iii. 7, "Little children (*παιδιά*), let no man deceive you ;" in iii. 18, "My little children (*τεκνία*), let us not love in word, neither in tongue ; but in deed and in truth. And hereby we know that we are of the truth, and shall assure our hearts before Him." Perhaps a still stronger instance is in ii. 18, "Little children (*παιδιά*), it is the last time," &c. . . . and then in verse 20, "But ye have an unction from the Holy One, and ye know all things." How very evident it is that the Apostle uses these words as terms of peculiar endearment, to express the sincerity and tenderness of his affection towards his readers, and his deep interest in their welfare ! The little children are elsewhere addressed as "beloved" and as "brethren ;" we are told that they have "overcome the spirit of antichrist, which is in the world" (iv. 4), "and this is the victory which overcometh the world, even our faith" (v. 4). The phrase says nothing whatsoever of the age of the Apostle's readers, nor even of their comparative Christian attainments. The late Dean Alford asserts, again and again, that it is addressed not to any one class, but to all the readers ; and in reference to the verse to which Mr. Mander specifically alludes (ii. fig. 2), he says, "The first question arising is, what do these three classes import, and how are they to be distributed among the readers ?" It is obvious that the chief difficulty here, is with *τεκνία* and *παιδιά*. The former word is used by the Apostle once with *μου*, verse 1 ; and five times without *μου* ; verse 28, chapter iii. 18, iv. 4, v. 21 ; but always as importing the whole of his readers ; and once it is reported by him, as used by our Lord, also, in a general address to all His disciples, John xiii. 33, *παιδιά* is used by him similarly in one verse (18), and reported by him as used by our Lord in a general address, John xxi. 5. These facts make it very probable that both the words are here used as general designations of all the readers, and not as a designation of any particular class among them. And this is made more probable by the fact that if *τεκνία* and *παιδιά* did point out the children among them, properly or spiritually so-called, the rank of classes would be different from that which would occur to any writer, viz., neither according to ascending age, nor to descending, but children, fathers, young men." (Greek Testament, *in loco*.)

Dr. Candlish, in his expository Lectures on the Epistle, speaks to the same effect :—"They are the words usually employed by John, and employed by him indiscriminately, when he is tenderly and affectionately addressing believers. They are, both of them, his common and customary words of love—'little children,' or babes—'children,' or boys. Children, little children, they all are ; all alike to whom, as he says, he writes or has written. As such, as little children, he first addresses them all, and appeals to them collectively. But then, secondly, he separates them into two classes—'fathers' and 'young men ;' old and spiritually-exercised Christians on the one hand, and on the other hand, those who are in the fresh and vigorous prime, of recent, but yet manly Christian experience. All alike are 'little children ;' but some are 'fathers,' ripe for glory ; others are 'young men,' strong for work. Such, as I apprehend, is the real primary meaning of this threefold appeal of John."—(Lectures, vol. i. p. 151.) See also Dr. Browne, *in loco*, in Lange's Commentary on the New Testament. Webster and Wilkinson, in their valuable edition of the Greek Testament, seem inclined to follow Augustine's opinion, that the Apostle refers

throughout (*i.e.*, in the use of the terms, "little children," "fathers," and "young men") to the *same* persons, and that he merely designates them by these various names because he views them from different stand-points. But whatever may be the precise import of the different terms, we know no commentator of note who interprets the words "little children" in any other way than as an expression of endearment addressed to all the readers of the Epistle, as believers in Jesus Christ; and we imagine that no other interpretation would have been thought of, had it not been for the pressure of a weak and untenable theory.

Mr. Mander may, perhaps, consider our objections invalidated by the different positions which he would assign in the Church to children and adults respectively. In one place he distinctly suggests that there may be "separate rolls," and that the names of the children should remain on one until they have made a personal avowal of their faith in Christ, and so are ready to be transferred to the other. They are to be "acknowledged members," "as young disciples, the joy and hope of the Church, receiving instruction in the things and ways of God" (p. 6). Mr. Horton makes a still clearer distinction. "There is," he remarks, "an inner circle, as well as an outer one, belonging to Church fellowship" (p. 9). We shall be obliged, however, if Mr. Horton will inform us on what authority he makes this distinction. We have searched the New Testament through, and can find not the slightest warrant for it—not the slightest hint of it there. Some time ago, we Nonconformists were condescendingly told by a Church of England vicar that our existence, as separate communities, is perfectly legitimate; and Episcopalians were exhorted to sanction our separate existence, on the ground that we are, to the State Establishment, what the synagogues were to the Temple! and we are bound to say that this generous patron of Dissenters had just as much reason for his ingenious distinction as Mr. Horton has for his with respect to the inner and outer circle;—*i.e.*, he has none at all. When members were admitted to the Church in Apostolic times, they were admitted to *all* its privileges, and not merely to the privilege of receiving instruction. Diversities of character and experience undoubtedly existed then as now, different degrees of Christian purity and peace were attained, different kinds of service rendered; but in no such sense as Mr. Horton intends, was there, so far as we can see, "an inner circle as well as an outer one." And we must very strongly protest against the following paragraph:—"If the outer circle, initiating generally into the position and privileges of Christian discipleship, be represented by the rite of baptism, the inner circle stands connected with the higher and yet more solemn ordinance of the Lord's Supper. This ordinance should not be observed except by a person's own consent and with a full knowledge of what it means and implies. The profession which it involves is one which demands that he who makes it should be called upon to avow himself a believer and a Christian. This confession should be his own act, and not imposed on him from without. And there ought to be nothing in his life and character, observable, which is manifestly inconsistent with a professed desire to walk with Jesus and obey His commandments."

Similarly, Mr. Mander:—"They (*i.e.*, children) should take the Supper of the Lord as soon as they show they have profited by the instruction given, and have made a personal avowal of their faith in Christ, and devotion to His service" (p. 6).

Now, here again, we ask for the authority on which these things are said.

For ourselves, we have been unable to discover it. The New Testament does not appear to sanction the idea of different qualifications for participation in the Lord's Supper, and for due submission to the rite of baptism. We nowhere read of baptized people who were not in the fullest sense "communicants." In Acts ii. 41, 42, we are told that "they who gladly received his" (the Apostle Peter's) "word were baptized . . . and they continued stedfastly in the Apostles' doctrine and fellowship, and in the breaking of bread, and in prayers." We quite agree with Mr. Horton that the Lord's Supper should not be observed except by a person's own consent, &c.; but is not this equally true in regard to baptism? Where is the warrant for making it an impersonal act, "imposed from without"? Is there a single passage in the New Testament which commands one person to assume in regard to it the responsibility belonging to another, or to see to its observance for another? There is, of course, a difference in the design of the two ordinances; and we do not know that anyone can reasonably object to the position that baptism is the symbolical representation of our new birth, and the Lord's Supper of our feeding upon Christ,—after we have experienced the new birth, as the bread of life. The one is the sacrament of regeneration; the other of nutrition. But if this be so, then, on the one hand, it is certainly inconsistent to withhold the sign of spiritual nourishment and support from those who have received the sign of spiritual birth; and on the other, it is equally inconsistent to admit to the symbolic rite of the new life those who do not in reality possess that life. Certainly, all who observe the Lord's Supper ought to be believers and Christians, but so ought those who are baptized. The confession in the one case, as in the other, should be a man's own act. "*Repent, and be baptized every one of you in the name of Jesus Christ.*" "*They that gladly received His word were baptized.*" "*As many of you as have been baptized into Christ have put on Christ.*" "*Buried with Him in baptism, wherein also ye are risen with Him through the faith of the operation of God, who hath raised Him from the dead.*" And does not baptism equally with the Lord's Supper, demand that there shall be in the life and character of a man nothing inconsistent with a professed desire to walk with Jesus and obey His commandments? In view of Paul's exposition of the significance of baptism, the one ordinance seems to us as "solemn" as the other, and to demand precisely the same qualifications. "Know ye not," he asks, "that so many of us as were baptized into Jesus Christ, *were baptized into His death?* Therefore we are buried with Him by baptism into death: *that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life*" (Romans vi. 3, 4). Is it possible to conceive anything more solemn and impressive than the attitude of the baptismal candidate, according to this representation of the rite? The Apostle plainly regarded it as decisive of the question under discussion. The aim of the entire chapter from which the words are taken is to dissuade from sin; to show its absolute contradiction of the spirit and genius of the Gospel, and the impossibility of those who are influenced by the Gospel living any longer therein. And to confirm his position, to place the matter so clearly before the minds of his readers, that all doubt should be dispelled, and their assent be fully and unconditionally gained, he appeals, in the verses we have quoted, to the well-known and acknowledged design of baptism. We say the well-known and acknowledged design, because unless it had been so, there would have been no force in the appeal. Unless

he and his readers had been agreed on this matter, no decisive inference could have been drawn from it. *He* would have made one deduction, and they would have made another. They must occupy common standing ground, if they are to advance together. Considerations, which are themselves open to dispute, can never effect an agreement in those who differ. It would have been absurd for Paul to summon to his aid a truth that was either half-believed or that was weakened by controversy, especially as he hoped thereby to incite his readers to resist subtle and powerful temptations to gratification, which might not be unwelcome, and to stimulate them to duties which would certainly require the sternest self-sacrifice and the most uncompromising fidelity. He required a motive, whose validity they could not challenge, and whose moral power they would at once allow. And he found it in the rite of baptism. "Know ye not?" he says; plainly indicating that this was a question on which he and his readers were at one, in regard to which no doubts had been expressed, and no controversy known. He appeals to it as to "a light shining in a dark place," which, attentively observed, would lead them whither he desired them to go. Does not this tell us that "this ordinance should not be observed except by a person's own consent, and with a full knowledge of what it means and implies?" Suppose it had been observed otherwise, how easy it would have been for the Roman Christians to have replied, "The act to which you allude was not our own, it was 'imposed on us from without,' and therefore we are not bound by it. It may have the force you suggest to those who submitted to it intelligently, and in the full view of its meaning; but how can you make us responsible for an act which was in no sense our own, and of the performance of which we were even unconscious? Your appeal is, so far as we are concerned, entirely beside the mark."

We would, therefore, very earnestly ask Mr. Horton whether there can be such an observance of baptism as the Apostle here speaks of, and speaks of, too, as the "one baptism," concerning which there was no diversity of opinion apart from "a person's own consent"? The baptized are those "who have died to sin," and can they be baptized into Christ, and baptized into His death, apart from their own consent and their own faith? We do not wish to give a bias of any sort to the import of these phrases, and will therefore let Pædobaptist interpreters speak for us. Webster and Wilkinson (Greek Testament, *in loco*) say, "Know ye not that we were baptized into a *profession of conformity with His death*. . . . Baptism assures us that we have participation in the death of Christ. It testifies that we are changed,—have a new life,—lose our old life when in Christ."

Dean Alford, paraphrases thus: "Or (supposing you do not assent to the argument in the last verse), are ye ignorant (the foregoing argument is brought out into recognition by the further statement of a truth universally acknowledged) that all we who were (*i.e.*, all of us having been) baptized into Christ Jesus (into participation of, into union with Christ, in His capacity of Spiritual Mastership, Headship and Pattern of Conformity), were baptized into (introduced by our baptism into a state of conformity with and participation of) His death? The Apostle refers (1), to an acknowledged fact in the signification, and perhaps also in the manner of baptism; that it put upon us a state of conformity with, and participation in, Christ; and (2) that this state involves a death *τῇ ἀμαρτίᾳ*. Even as He died *τῇ ἀμαρτίᾳ* (to sin), verse 10; the meaning being kept in the background, but all the while not lost sight of, that the benefits of His death, were likewise

made over by our introduction into the covenant." (Greek Testament, *in loco*).

Dr. C. J. Vaughan writes:—"In other words, our baptism was a sort of funeral; a solemn act consigning us to that death of Christ, in which we are made one with Him. And with this object, not that we might remain dead, but that we might rise with Him from death, experience even in this world, the power of His resurrection, and live the life which we now live in the flesh as men who have already died and risen again." (St. Paul's Epistle to the Romans, 3rd Edition, p. 118.)

In this interpretation the great divines of all schools agree, and we have a right to ask whether a person without his own consent, can be thus united to Christ, and submit to a rite which pledges him to walk, and which actually typifies his walking in newness of life? Ought not the confession implied therein to be a man's own, and ought he not to be free from everything "inconsistent with a professed desire to walk with Jesus, and obey His commandments"? The Lord's Supper is, indeed, a solemn and impressive ceremony; but it cannot require other or higher qualifications than those required for baptism.

It would be easy to show that infant baptism and infant communion at the Lord's Supper are logically connected so that they stand or fall together; and the Church of the third century, which established the one could not consistently refrain from introducing the other. But on this point we cannot further dwell.

For the distinction between "the inner and the outer circle of the Church" there is then no Scriptural warrant; and to create such a distinction, and make baptism the sign of the one, and the Lord's Supper the sign of the other, is in every way false and misleading. We may, indeed, not unprofitably, have something corresponding in some respects to Mr. Horton's "outer circle," in the form of inquirers' classes; classes for instruction, &c.; but we must not make baptism the initiatory rite of such classes, nor consider their members as in any Scriptural sense members of the Church.

Mr. Horton speaks of baptized children as having "been publicly dedicated and presented before the Lord." We have said sufficient to show that the New Testament does not regard baptism as the dedication of one person by another, and may, therefore, dismiss this point without further remark. Mr. Mander takes a somewhat different view. "Having been all my life a Dissenter, I never knew it regarded as a *sign and seal of covenant blessing*. The child has been baptized, but none the less is he regarded as in and of the world,—as unconverted." He also quotes from the teaching of the Church of Scotland, as embodied in the Westminster Confession (Chapter xxviii. Sect. 1). "Baptism is a sacrament of the New Testament, ordained by Jesus Christ, not only for the solemn admission of the party baptized into the visible Church, but also to be unto him a sign and seal of the covenant of grace, of his ingrafting into Christ, of regeneration, of remission of sins, and of his giving himself unto Christ, to walk in newness of life." Mr. Mander afterwards adds: "And I must own that my judgment goes with this latter teaching, rather than with our own cold and barren doctrine or practice. And if my judgment goes with it, as in harmony with the Word of God, much more does my heart go with it. It tells me that if my child dies in infancy he is saved, because all the blessings of salvation are his by a covenant which he cannot have broken, as he cannot have disbelieved—cannot have despised his birthright. It tells me, too, that

I have a right to regard my living child as a child of God, and an inheritor of the kingdom of heaven. . . It tells me that all grace is His, by right of gift," &c., &c. (page 6).

Mr. Mander says that his judgment goes with this teaching; but, if so, we fear it is because his "judgment" has been biassed by his "heart." In his natural and laudable anxiety to be assured of the salvability of children, and in his connecting that salvability with the rite of baptism, he has utterly misconceived the teaching of Holy Scripture in relation to it. Does Mr. Mander really think that we have no ground for believing—*e.g.*, that children who die in infancy are saved, apart from the "sealing import" of baptism? And are we, who, in obedience to the requirements of our Lord (as, at least, we understand them), restrict baptism to believers, deprived of that blessed assurance? And with respect to the children who live, does our friend imagine that he can cherish any assurance which we do not equally share? Little as he may think it, his doctrine contains the germ of that dangerous sacramentarianism which has, in many ways, wrought incalculable mischief in the Church of Christ. We are absolutely astonished to hear it said that such teaching is "in harmony with the Word of God." We are unacquainted with a single passage in the whole compass of the New Testament which, in any way, warrants it. Not one of the "proof passages" referred to in the Westminster Confession speaks of baptism as in any sense, or under any circumstances, a "seal," and we cannot allow that it is so, unless adequate reasons be adduced. The idea of the sealing import of baptism is taken from an expression employed by Paul in Romans iv. 11, in reference to the circumcision of Abraham. But a moment's candid reflection will show us that the transfer is unwarranted. The Apostle's design is to establish the doctrine of justification by faith, apart from works and ceremonies of every kind. The blessing of justification is offered to, and may be enjoyed by, the circumcised and uncircumcised alike. Even Abraham had it in uncircumcision, because of his faith. "And," adds the Apostle, "he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised; that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also." Now to whom is circumcision here said to be a sign and a seal? To Abraham himself, and no other. "A seal of the righteousness of the faith which he had yet being uncircumcised." It testified of Abraham's faith alone. It did not bear the same clear witness in respect to Ishmael, and the numerous servants in Abraham's house and the children who afterwards unconsciously underwent the rite. It was invested with this significance to Abraham, because of his personal faith and his voluntary obedience to God, "that he might be *the father of all them that believe.*" But does this authorise us to describe baptism as a seal, and that, too, in relation to such as do not and cannot believe? Very rightly does Dr. Halley say, "Astonishing are the piles of argumentation which have been raised on this passage, and by which, I venture to say, my Pædobaptist brethren have encumbered, rather than sustained their cause."

Not less pertinently does he remark:—"A sacrament in itself is no seal of pardon or salvation, because it may be unworthily received. To call the worthy reception of it the seal of pardon or of salvation is to exalt a good work to the high place of the witness of Christ's fidelity, or of His sufficiency in saving believers, and so to reverence it not only as the arbiter of

our own salvation, but as the authentic verifier of the truth of Christ. . . . A sacrament offers no assurance, no word of encouragement to me in my unbelief; and in my belief the verbal and express assurance of God is the object of my faith; and that assurance is that in Christ Jesus, my only Saviour, I have everlasting life. "This is the record that God hath given to us eternal life, and this life is in His Son." That record, believed, is its own demonstration, and no symbolic service can be either an attestation of its general truth, or a seal of its specific application to individuals. "He that believeth hath the witness in himself!" "Besides, this doctrine of sealing God's grace to individuals by a sacrament can amount to no more than a hypothetical sealing—a sealing of God's grace upon the supposition that the person is already possessed of that grace; a seal which, to be of any worth, must be itself accredited or attested by the grace which yet it is said to seal or ratify. But what seals are these? The sacraments worthily received are said to be the seals of an inward and spiritual grace, or of spiritual blessings consequent upon it; but that inward and spiritual grace is to us the only assurance of the worthy reception of the sacraments." ("Congregational Lectures," vol. x., pp. 82, 86, 87.)

Mr. Mander has, however, appealed to the teaching of the Church of Scotland. To the Church of Scotland, therefore, we will go, that we may see in what sense and to what extent her wisest and ablest theologians believe in the sealing import of the sacraments. How do *they* interpret the deliverances of the Confession and the Catechism to which they have subscribed?

Our first witness shall be Dr. Crawford, Professor of Divinity in the University of Edinburgh, and one of the ablest, most acute, and scholarly writers that the Church of Scotland has yet produced. In his lectures on "The Fatherhood of God" (2nd edition; 1867), he refutes the doctrine of baptismal regeneration. After dwelling on the symbolical character of the sacraments, he adds:—"In the second place, it ought also to be remembered that the cases of baptism which are referred to in the above passages (Rom. vi. 3, 4; Gal. iii. 26, 27; Col. ii. 11, 12; 1 Peter iii. 21), were cases, not of baptism administered in infancy, like those with which alone *we* are ordinarily conversant, but of baptism administered to persons of mature age, who had been converted to Judaism from heathenism, and who, on making an intelligent and deliberate profession of their faith in Jesus Christ, had been solemnly received into the communion of the Christian Church. . . . Such persons, when reminded of their baptism, were very much in the same position with communicants among ourselves who have recently observed the Lord's Supper. . . . *Whether these and similar representations were actually realised in each individual case*, depended on the sincerity with which the baptismal profession was made, and the faith with which the baptismal symbol was received by them."

Again, he says:—"But it may be here asked, Is not baptism allowed to be, not a mere sign, but also a *seal* of the covenant of grace? And how can it be so, if it does not convey a sure pledge of the covenant blessings to those to whom it is administered? I answer that the sacraments, when viewed as seals of the covenant of grace, convey no assurance of spiritual blessings to their recipients, *except on the terms of that covenant which is sealed by them.*" (The italics are, in all cases, Dr. Crawford's). "They confirm to us the promises of God, *such as these promises are*, with all the

requirements which are necessary for the attainment of them. When a seal is affixed to any human document, it confirms what the document contains, neither more nor less; if the document conveys certain benefits or possessions *absolutely*, then the seal confirms them absolutely. But if the document conveys certain benefits or possessions *conditionally*, the seal, in like manner, only confirms them conditionally. Now, it is scarcely necessary to remind you that the privileges and blessings of the covenant of grace, though *offered* to all men, are not *actually conferred* on all men, without distinction, but only on believers. Faith is required in order to the obtaining them. And if so, it is obvious that the sealing import of the sacraments, as applied to the case of particular individuals, must be subject to the same limitation. The seals of the covenant cannot certify to an *unbeliever* that he is pardoned, regenerated, and adopted, when the covenant sealed by them may be seen by any one who will look at the plain terms of it to be *certifying the very reverse*. If they did so, they would be nullifying, or, rather, contradicting the covenant instead of ratifying it." (Pp. 307, 309, 313.)

In 1860, at the Tricentenary of the Reformation in Scotland, Dr. William Anderson, of Glasgow, charged the Westminster divines with teaching baptismal regeneration. An elaborate refutation of this charge was attempted by Dr. Cunningham—unquestionably the greatest Scotch theologian of the present century—the Hercules, as he has been not inaptly termed. His article which first appeared in the *British and Foreign Evangelical Review*, under the "Zwingle and the Sacraments," has since been reprinted in Vol. II. of his "Historical Theology." We quote the following:—

"Now the only ground for alleging that this (the deliverance of the Catechism) teaches baptismal regeneration, must be the notion that it applies, in point of fact, to all who have been baptized, and that all who have received the outward ordinance of baptism, are warranted to adopt this language, and to apply it to themselves. But the true principle of interpretation is this:—that this description of baptism applies fully, and in all its extent, only to those who OUGHT to be baptized, those who are possessed of the necessary qualifications for baptism, and who are ABLE to ascertain this, and the question as to who these are, must be determined by a careful consideration of all that is taught on this subject. . . . One leading element in this description is, that the sacraments are for the use and benefit of believers. . . . This consideration, and the whole scope of the statement clearly implies that the description given of baptism proceeds upon the assumption that the persons who partake in it, are possessed of the necessary qualifications—*i.e.*, that they are *believers*, and *do* or *may* know that they are so. . . . It has always been a fundamental principle in the theology of Protestants that the sacraments were instituted and intended for *believers*, and produce their appropriate and beneficial effects only through the faith which must have previously existed, and which is expressed and exercised in the act of partaking in them. . . . And the application of this principle of interpretation to the whole deliverances of the Westminster divines, upon the subject of the sacraments in the confession of faith, and in the larger catechism, as well as in the shorter, introduces clearness and consistency into them all, whereas the disregard of it involves them in confusion, absurdity, and inconsistency. . . .

"This mode of contemplating the ordinance of baptism is so different from what we are accustomed to, that we are apt to be startled when it is presented to us, and find it somewhat difficult to enter into it. It tends

greatly to introduce obscurity and confusion into our whole conceptions on the subject of baptism, that we see it ordinarily administered to infants and very seldom to adults. This leads us insensibly to form very defective and erroneous conceptions of its design and effects, or rather to live with our minds very much in the condition of blanks, so far as concerns any distinct and definite views on this subject. There is a great difficulty felt, *a difficulty which Scripture does not afford us adequate materials for removing*, in laying down any distinct and definite doctrine as to this bearing and efficacy of baptism in the case of infants, to whom, alone, ordinarily we see it administered Adult baptism, then, exhibits the original idea of the ordinance, as it is usually brought before us, and as it is directly and formally spoken about in the New Testament.

"We believe that the notion of sacramental justification and regeneration, more or less distinctly developed, has always been, and still is, one of the most successful delusions which Satan employs for ruining men's souls, and that there is nothing of greater practical importance than to root out this notion from men's minds, and to guard them against its ruinous influence. This can be done only by impressing on them right views of the sacramental principle, or the general doctrine of the sacraments, and applying it fully both to baptism and the Lord's Supper; and especially by bringing out the great truths that the sacraments are intended for BELIEVERS, that they can be *lawfully* and *beneficially* received, only when faith has been *already* produced; that they imply or suppose the *previous* existence of the great fundamental blessings of remission and regeneration; while at the same time they do not, simply as external or providential results, afford any proof or evidence of the existence of these blessings, or of the existence of the faith with which it is invariably connected. These views go to the root of the matter, and, if fully and faithfully applied, would prevent the fearful mischief which cannot, we fear, be reached in any other way."

It is not, of course, our duty to undertake the (impossible) task of reconciling these statements with the practice of infant baptism. We have adduced them for the purpose of showing that the doctrine of the Westminster Confession, which has so entirely gained Mr. Mander's acquiescence *cannot* be accepted unconditionally, or without restrictions which really explain away its significance as applied to infants, and make it we know not what. After reading these extracts from distinguished Scotch theologians, we do not think Mr. Mander will feel himself at liberty to proclaim (as he has done) that baptism is, as regards infants, "a sign and seal of covenant blessings."

He has, we fear, committed himself to this position without adequate investigation and reflection. His judgment has been somewhat hastily formed, and we have little doubt that on more mature consideration, he will greatly modify, if he does not entirely change it. It is not a Baptist, but a celebrated Presbyterian professor, who declares that the doctrine Mr. Mander supports, favours "one of the most successful delusions which Satan employs for ruining men's souls," and that "the fearful mischief" arising therefrom "cannot be reached in any other way" than by impressing on men, right views of the sacraments; that they are mainly intended for believers, and that they are signs and seals of the covenant only to those who, on other and higher grounds, have an interest in the covenant. *We*, certainly, are not disposed to call in question Dr. Cunningham's assertion that, "the only views which go to the root of the matter," are those which insist on the

necessity of faith, as a prerequisite to baptism, as well as to the Lord's Supper. We have all along upheld them, and believe that by all Christians they ought to be "fully and faithfully applied." Our views on baptism insensibly affect our views on the nature and composition of the Church, yea, on Christianity itself; and we are persuaded that the figments of sacramental regeneration, of priestly prerogation, and of a National Church, can never be successfully overthrown until the teaching and practice of Evangelical Christians be brought into harmony with—not the creeds, and traditions, and customs of men, but with the authoritative requirements of the Word of God. Mr. Mander distinctly professes to go direct to that Word, "eschewing creeds and traditions for his faith, church-order, and discipline." He is a man of transparent sincerity and earnestness, and would neither "recant a known truth, nor subscribe to an acknowledged error." We therefore appeal to him thoughtfully and prayerfully to reconsider the question in the light of the Divine Revelation, and in its light alone, that his views may be really in harmony therewith.

His pamphlet is, as we have before said, in many respects timely and valuable, and contains very much of which we all need to be reminded; but there is in it also, as we have endeavoured faithfully and in no unfriendly spirit to show, a considerable admixture of error.

The one or two other points which claim our attention, we hope to pass under review in our concluding article next month.

The Hebrew Words for Man.

THERE are several such words, and an examination of them will tend to throw light upon numerous passages of the Inspired Scriptures.

1. The word *אִשׁ*, *Ish*. Gesenius looks upon the word *Ish* as a primitive word; that is, one which is not derived from any other known word; but Parkhurst thinks it comes from *אִשׁ*, *Yesh*, *there is*; so that *Ish* would mean the existing one, with the idea of importance superadded—man being the most important of all earthly existences; only "a little lower than the angels." The word *Ishon* means a little man, *mannikin*, and is used in reference to the image in the eye. When we look at our eyes in a mirror we see a little image, or reflection of ourselves in the eye, and this is called by different names in different languages. Moses (Deut. xxxii. 10) says, concerning the ancient Jews, that God kept them "as the apple of his eye;" in the Book of Proverbs (vii. 2), the Divine words are, "Keep my law as the apple of thine eye." In both these passages the Hebrew word is *Ishon*, the *little man of the eye*. The Arabians have the same phrase; the Greeks speak of the *Korasion*, the *little damsel of the eye*; and our word "pupil" is, in fact, the Latin term, *pupilla*, meaning *little damsel*. In Psalm xvii. 8, "the apple of the eye" is, literally, "the little man, the daughter of the eye." The name of the betrayer of Jesus Christ, *Iscaariot*, has surrounded this word *Ish* with a cloud of infamy which will never be dispelled; for it means, in all probability, the man of *Kerioth*. He is so

called because his birth-place or place of abode was Kerioth, mentioned in Joshua xv. 25. A similar name occurs in the writings of Josephus, who speaks of Ish—Tob, a man of Tob. The passage occurs in his *Antiquities*, Book vii. chap. 6. sect. 1:—"They also hired the king of the country, called Maacah, and a fourth king, by name *Ishtob*; which last had 12,000 armed men."

2. The word *Adam*. This well-known term is not only the proper name of the first man, but is often used in the Old Testament to signify any human being. The word אָדָם (*Adam*) probably means *red earth*, and refers to the ground from which he was formed; for that is called *Adama*. (Gen. ii. 7.) The Latin word *homo*, and the English word *human* have the same meaning, being connected with the word *humus*, which means earth, or ground. The word Melancthon means *black earth*; but whatever our colour, we are all "the sons of Adam," sons of the earth. "Dust we are, and to the dust we shall return."

3. אָנוֹשׁ (*Anosh*). This word is probably derived from the verb *Awnash*, which means to be weak and sickly. The first word, *Ish*, probably refers to man's dignity, while yet in his unfallen state. The second word, *Adam*, reminds us of his mortality, through sin; and this third term, *Anosh*, tells us of the bodily weakness and sorrow which are the precursors of death and the tomb. In the 103rd Psalm a striking contrast is drawn between the weak, decaying, dying bodies of mankind, and the abiding, eternal goodness of God. "As for man, his days are as grass: as a flower of the field, so he flourisheth. For the wind passeth over it, and it is gone; and the place thereof shall know it no more. But the mercy of the Lord is from everlasting to everlasting upon them that fear Him, and his righteousness unto children's children; to such as keep His covenant, and to those that remember His commandments to do them." All who are familiar with the natural history of Palestine are aware of the swift destruction brought upon the vegetation there by the power of a hot wind. In the morning a field may be covered with verdure, and filled with beautiful flowers; a hot wind blows, and the aspect of the scene is as if the breath of a blast furnace had blown over it. To this well-known fact Isaiah strikingly refers (chap. xl. 7), "The grass withereth, the flower fadeth; because the spirit" (the hot wind) "of the Lord bloweth upon it: surely the people is grass." The contrast referred to in the 103rd Psalm is intensified by the use of the word *Anosh* in the phrase, "As for man," &c. Bearing in mind that this word, *Anosh*, means weak, sickly, dying man, we have brought before us more vividly the contrast between the weak, decaying nature of mankind, and the abundant abiding mercy of God. Recollecting this meaning of the word *Anosh*, we see the strength of a similar contrast in the well-known words of the 8th Psalm, "When I consider Thy heavens, the work of Thy fingers, the moon and the stars, which Thou hast ordained; What is man" (*Anosh*, weak man), "that Thou art mindful of him? and the son of man" (son of Adam, or dust), "that Thou visitest him?"

4. The word *Gibbor*. This Hebrew term conveys the idea of strength and dignity, answering to our word mighty man, or hero. It is used of Nimrod (Genesis x. 8): "He began to be a mighty one" (*Gibbor*) "in the earth;" it is employed in reference to Gideon when the angel termed him (Judges vi. 12) a "mighty man of valour;" Isaiah uses the word, ironi-

cally, when he calls drunkards (chap. v. 22) "Heroes to drink wine;" and it reaches its climax when applied to angels and to God. The well-known name, Gabriel, contains the word, and means God's great one, a hero of God; and the word is several times employed as one of the names of the Divine Being. We may briefly sum up the fourfold meanings of these Hebrew words for man. *Ish* reminds us of his existence, and probably of his dignity before the fall; *Awdam* (Adam) tells us of the materials of which his physical nature is composed, and of its destined dissolution in the grave; *Anosh* speaks to us of the weakness and sorrow which are the general fore-runners of death; and *Gibbor* reminds us of the blessed fact that, through the merciful intervention of "the Second Adam," "the Lord from heaven," the ruins of the fall may be repaired; man may become a Gabriel, *God's hero*; rise even much higher—to share in the bliss and shine with the glory of the Lord Jesus Christ.

"In Him the sons of Adam boast
More blessings than their father lost."

"His gentleness hath made us great."

Honey.

OUR well-known word sugar does not occur as such in the Inspired Scriptures, and, therefore, when Samson puts the question, "What is sweeter than honey?" he meant to say that it was the sweetest thing with which the Hebrews were then acquainted. If Samson had been asked, "Is it an animal or a vegetable production?" he must have replied, "Both;" for though the materials of which honey is composed are, of course, derived from the vegetable kingdom, they do not become honey till they have been swallowed, in part digested, and certainly "elaborated," by the bees. In some respects bees are the most marvellous of insects, and the cells in which their sweets are stored are constructed with such mathematical skill, that only God Himself, whom Plato finely terms, "the Divine Geometer," could have been their Designer. Honey is first mentioned in the Bible (Genesis xliii. 11) in connection with the interesting history of Joseph. When the anxious patriarch, Jacob, wished to propitiate the favour of the stern "lord of the land," he said to his sons, "Take of the best fruits of the land in your vessels, and carry down the man a present, a little balm, and a little *honey*, spices, and myrrh, nuts, and almonds." The presents seem of little value, but they were doubtless sent under Divine guidance, and "sweeter than honey" was their result. The next mention of this pleasant substance occurs in the description of the manna, which is said to have a taste like "wafers made with honey."

These honey "wafers," or cakes, have long been well-known in Palestine, under the name of *dibs* (the Hebrew word for honey), and, in all probability, it was *dibs*, and not liquid honey, which Jacob sent as a present to Joseph in Egypt. These honey-cakes are referred to by Ezekiel as an article of commerce between the Jews and the Syrians:—"Judah, and the

land of Israel, they were thy merchants: they traded in thy market wheat of Minnith, and Pannag, and honey" (chap. xxvii. 17). The poet, Virgil, probably refers to these honey-cakes as part of the food of the Roman husbandmen; they were well-known to the Greeks, and are familiar in Syria to this day. Among the many references to the fertility and pleasantness of the land of Canaan, is the well-known one, which describes it as "a land that floweth with milk and honey." Of course the phrase is not to be taken with strict literalness, but is to be understood to mean that Palestine was rich in pasturage for cattle, and abundant in the production of that varied vegetation from which crowds of bees can distil their liquid sweets. The same remark is applicable to most southern countries; and it is mentioned of Spain, that bees have been so abundant there, that the priests in country places have been known to possess more than a thousand hives at one time.

The phrase, "a land flowing with milk and honey," is not peculiar to the inspired writers, but is to be found both in Greek and Latin authors. Euripides says —

"The plain flows with milk,
It flows with wine,
And the nectar of bees."

Ovid writes:—

"Streams of milk, and streams of nectar flowed forth, and
Yellow honey distilled from the green ilex."

But though honey was so abundant in Palestine, it is remarkable that it was forbidden to be presented as an offering to the Lord. In Leviticus ii. 11, we read, "For ye shall burn no leaven, nor any honey, in any offering of the Lord made by fire." The reason, probably, is because honey may become sour in the course of time, and even turn into vinegar; thus becoming, in a sense, corrupt, and therefore unfit for the service of a holy Lord. All readers of Scripture are familiar with the mention of honey in the marvellous history of Samson. We read of it thus in the 14th chapter of the Book of Judges:—"Then went Samson down to Timnath, and came to the vineyards of Timnath: and, behold, a young lion roared against him. And the Spirit of the Lord came mightily upon him, and he rent him as he would have rent a kid, and he had nothing in his hand. And after a time he returned and he turned aside to see the carcase of the lion: and, behold, there was a swarm of bees and honey in the carcase of the lion."

The following are the interesting remarks upon the Scripture narrative, by Dr. Thompson, the well-known Palestinian traveller:—"It is said that Samson went down to Timnath, and there saw the woman whom he desired to marry. Now Timnath still exists on the plain, and to reach it from Zorah you must *descend* through wild, rocky gorges, just where one would expect to find a lion in those days, when wild beasts were far more common than at present. Nor is it more remarkable that lions should be met with in such places than that fierce leopards should now maintain their position in the thickly-wooded parts of Lebanon; and even in these very mountains, within a few hundred rods of large villages. Yet such, I know, is the fact. There were then vineyards belonging to Timnath, as there are now in all these hamlets along the base of the hills and upon the mountain sides. These vineyards are very often far out from the villages, climbing up rough wadies and wild cliffs, in one of which Samson encountered the young lion.

He threw the dead body aside, and the next time he went down to Timnath he found a swarm of bees in the carcass. This, it must be confessed, is an extraordinary occurrence. The word for bees is the Arabic for *hornets*, and these, we know, are very fond of flesh, and devour it with the greatest avidity. I have myself seen a swarm of hornets build their comb in the skull of a dead camel; and this would incline me to believe that it was really our *de vabir hornets*, that had settled in the carcass of Samson's lion, if it were known that they manufactured honey enough to meet the demands of the story. However, we find that, not long after this, bees were so abundant in a wood at no great distance from this spot, that the honey dropped down from the trees on the ground; and I have explored densely-wooded gorges in Hasmar, and in Southern Lebanon where wild bees are still found, both in trees and in the clefts of the rock. It keeps up the veri-similitude of the narrative, that these are just the places where wild beasts still abound; and though bees ordinarily avoid dead carcasses, it is possible that they on this occasion selected that of the lion for their hive." The abundance of honey in the woods of Palestine at the present day, to which Dr. Thompson here refers, will illustrate the incident recorded in 1 Samuel xiv. 25-27:—"And all they of the land came to a wood; and there was honey upon the ground. And when the people were come into the wood, behold, the honey dropped; but no man put his hand to his mouth: for the people feared the oath. But Jonathan heard not when his father charged the people with the oath: wherefore he put forth the end of the rod that was in his hand, and dipped it in a honeycomb, and put his hand to his mouth."

We are all familiar with the statement concerning John the Baptist that, during his abode in the wilderness, "his meat was locusts and wild honey." The incident just referred to in the history of Jonathan shows how easily John could obtain abundance of honey, and also, as to the locusts there need be as little surprise, after reading the following words of Dr. Kitto:—"We ourselves have witnessed the extent to which locusts are used for food in the East. The devourers are devoured, and that somewhat greedily, so that they furnish with their own bodies some compensation—though certainly a very inadequate one—for the destruction of man's food which they occasion. The pastoral tribes, as well as the poorer inhabitants of towns and villages, collect them in great quantities, not only for their own eating, but for sale in the bazaars. They may be prepared so as to keep good for a considerable time. The most common process is to cast them alive into a pot of boiling water, into which some salt has been thrown. After boiling for a few minutes they are taken out, and the heads, wings, and feet being plucked off, the trunks are dried in the sun, and then stowed away in casks. They are usually sold in this condition, and are either eaten without further preparation, or boiled, stewed, or fried in butter. They are commonly mixed with butter (which is always laid on very thickly in the East), and so spread out upon bread, and thus eaten, particularly at breakfast. Europeans in the East do not generally like the idea of eating locusts, though they can at home relish shrimps and prawns, which should be really not less revolting; and to which, indeed, after being boiled as described in salted water, the locust bears considerable resemblance as an article of food—at least more resemblance than to any thing used for food, even by ourselves."

The "honeycomb" is several times referred to in the Scriptures. The word comb means, literally, a cavity or hollow, and hence is used to mean a valley in several names of places; as *Ilfra-combe*, *Wy-combe*, &c. In the

Greek, the word for honeycomb means, a *little wax chest*, because of the materials of which it is composed; but in the Hebrew, the word generally means the honey as it drops or distils from the comb. David, in the 19th Psalm, compares the Bible for preciousness to "fine gold," and for sweetness to "honey and the honeycomb;" the latter word meaning pure honey as it directly drops from the cells of the comb. We meet with the words honey, or honeycomb, only once in connection with the history of the Lord Jesus Christ. St. Luke tells us (chap. xxiv. 42), that, after the Resurrection, the Redeemer appeared to the disciples in Jerusalem, and that, "while they yet believed not for joy, and wondered, He said unto them, Have ye here any meat? And they gave Him a piece of a broiled fish, and of an honeycomb, and He took it, and did eat before them." We are not to attach any mystical or spiritual meaning to the kind of food of which He then partook. He *eats* with them, to show at once the reality of His resurrection, and the continuance of His pastoral friendships and fraternal affection for them. The event naturally made a deep impression upon the minds of the Apostles, and, years after, Peter referred to himself as one of the favoured ones "who did eat and drink with Him after He rose from the dead." May we, dear readers, eat and drink with the Lord in the Kingdom of Heaven!

Short Notes.

MISSIONARY STATISTICS IN INDIA.—A recent number of the *Friend of India* has published an important document which cannot fail to attract the attention of all who take an interest in the progress of evangelical truth in India. It consists of an epitome of the Protestant missionary statistics which the Rev. Mr. Sherring was appointed to draw up by the Missionary Conference, and which was read at its meeting on New Year's-day, at Allahabad, and the accuracy of which may be fully depended on. It exhibits a native Christian community, in round numbers, of a quarter of a million, or an increase, from without and from within, of 61 per cent. in the last ten years. In 1861 there were 138,731, and in 1871 they had increased to 224,161. The increase is thus distributed among the several provinces of India. At the end of 1861, there were in Bengal, including Behar, 20,518, and at the close of 1871, 46,968, while the number of communicants advanced from 4,620 to 13,502. In the North-West Provinces the Christian community has nearly doubled. At the Madras Presidency, where there were 110,078 ten years ago, there were 160,955 in 1871. In Burmah, the Christian community has continued almost stationary, being 59,366 in 1861, and 62,729 at the end of the ten years. In Ceylon the increase has been about 15,000.

The proportionate increase in the several missions is deserving of particular attention. At the commencement of the last decade, the American Baptist

Mission in the Telogoo province, on the Coromandel coast, numbered only twenty-three converts. Its Christian community now numbers 6,418. In Chota Nagpore, the increase has been from 2,531 to about 20,000, of which number more than two-thirds still continue attached to the German mission, originally established by Pastor Gossner, of Berlin; the remaining third having been drawn into the fold of the Gospel Propagation Society. The Christian community of the American Episcopal Methodists has advanced from 305 to 1,835; of the American Reformed Church Mission, from 796 to 2,478; and of the American Lutheran Mission, from 367 to 2,470. In the two provinces of Tinevelly and South Travancore, at the Madras Presidency, the Christian community, connected, we believe, with the missions of the Church of England, has increased from 72,652 to 90,963. Two important missions, however, have been almost stationary, or have enjoyed but a slight increase in their numbers. The Baptist Missionary Society has only advanced from 6,472 to 6,508, and the missions of the American Board from 7,493 to 8,161. But, remarks the journalist, it is a healthy sign of progress that in the ten years the number of central missionary stations has increased from 319 to 423; of native ordained ministers, from 97 to 226, and of communicants, from 24,976 to 52,813. Of the entire number of converts added to the Protestant Churches in India during the period under review, three-fourths, at least, that is about 60,000, belong to the low caste and aboriginal tribes, which everywhere show themselves more susceptible of Christian influence than the votaries of Hindooism, Boodhism, or Mahommedanism. But, while the number of missionary stations has been greatly multiplied during this period, it is notable that the number of foreign missionaries has continued with little alteration, there being only 486 in 1871 against 478 in 1861. "From this circumstance," says the editor, "it would appear that foreign societies are either unwilling, or unable, to send out more missionaries, and that, whichever supposition we adopt, it is a sign of decreasing interest in Indian Missions." On this point, the statistics of five of the principal societies labouring in India are thus given:—

	Missionaries in 1861.	Missionaries in 1871.
Church Missionary Society	103	102
Gospel Propagation Society	43	40
London Missionary Society	46	44
Wesleyan Missionary Society	31	22
Baptist Missionary Society	39	26

Turning to the great work of education, which is second in importance only to that of evangelisation, of which it is the handmaid, the results which have followed the labours of the missionaries in India are very gratifying. In the year 1861, there were in all the missions 75,975 pupils under instruction; in 1871, 122,372, of whom 26,611 were young women and girls. In the previous decade the increase was only 12,000; in the last, 46,397. Of the pupils trained in the missionary colleges and schools during this period, 1,621 have passed the matriculation or entrance examination in the different Indian Universities; 513 First Arts Examination; 154 have taken the degree of B.A.; 18 of M.A., and 6 of Bachelor of Laws. One half the matriculated students were from the province of Bengal; and in regard to the results of the University examination, the

Institutions of the Free Church of Scotland and of the Kirk have accomplished as much as all the other societies put together.

THE GARROW MISSION.—The report thus epitomized does not, however, appear to include the very interesting mission of the American Baptists to the Garrows. The Garrow Hills lie on the eastern frontier of Bengal, enclosed on three sides by British territory, and were first brought prominently under public notice by the labours of the missionaries. The inhabitants are an aboriginal race. They have no knowledge of their Maker, and not even a name for God; no temples, no images, and no forms of religious worship. They worship nothing, and do not believe in a future state, though they do believe that those who are notoriously wicked will live again, and perhaps for ages, in the bodies of tigers, snakes, and other vile forms, as a punishment for their crimes. They have no caste, but are not without a sense of honour. Theft is unknown among them, and adultery is punished with death. They live in a constant dread of demons, and their lives are passed in attempts to be relieved from their baneful presence, which can be accomplished only by the shedding of blood. "Under every green tree," says the missionary report, "at the base of the hills, and in the streets of the villages, individuals, families, and sometimes the whole community, may be seen sacrificing fowls, pigs, goats, bullocks, and young dogs to propitiate the evil spirits; but human sacrifices are considered the most efficacious, and they frequently descend to the villages nearest their hills, and cut off a dozen heads of inoffensive, men, women, and children, and preserve their skulls as a charm. From time immemorial the villages at the foot of their hills have supplied them with victims; and our Government has, from its first establishment, been obliged to plant a cordon on its frontiers to protect its subjects from these murderous inroads. Within the last year their aggressions have been so daring, that a military expedition is now traversing their hills to inflict such chastisement on these highlanders as shall effectually deter them from the repetition of these atrocities; and there is every reason to hope that it will result in opening up the country to civilizing influences, and facilitate the labours of the missionaries who have been at work among them for eight or nine years. On the 1st of October they had three village schools, with about seventy pupils, and a native Church of forty baptized adults; in October, 1872, they had fourteen village schools, with about 220 pupils, one normal school of twenty-two students, and 286 baptized adult Garrows. The Christians live in twenty different villages along the northern frontier. There are seven preachers, of whom three have been ordained, and by them the Gospel has been preached on every side of their hills; but the unfriendly and savage attitude of several clans has rendered it unsafe to visit the interior.

THE ATHANASIAN CREED is coming to the front again with the meeting of Parliament and of Convocation. It will be remembered that during the last year a memorial, signed by three thousand peers, members of the House of Commons, and clergy, and by gentlemen of position and eminence, was presented to the Archbishops, praying for some relief from the compulsory use of the Creed in its present form. The question will come up with increased momentum during the present year, and introduce a new element of discord into the Church established by law. Those who are enthusiastic

for the unmitigated retention of the Creed are preparing for the conflict. A crowded meeting was held at St. James's Hall, on the 31st of January, when Mr. Hubbard occupied the chair, in the absence of the Duke of Marlborough, and was supported by the Marquis of Salisbury, the Earl of Devon, Mr. Beresford Hope, the Dean of York, Canon Liddon, and many other influential clergymen and laymen. The speech of the evening was that of the Marquis of Salisbury, who stands forth as the great champion of the Creed. He entered upon a most vehement defence of it, as if the very existence of Christianity in England depended upon the maintenance of it, with unflinching tenacity; and, alluding to the proposal which "had been, unhappily supported by some bishops of our Church, to omit the damnatory clauses," said that this mutilation of the Creed was the most inadmissible proposition which could possibly be made. He asserted that the objections raised to it might almost be called cavils; that, although they showed much learning and great ingenuity, they were all marked by an utter want of breadth; they were the criticisms of men not accustomed to deal with large masses of mankind, but, rather the fastidious criticisms of men accustomed to deal with literary productions; and that, though among the memorialists there were several peers, many members of Parliament, and many persons well known in London, there was "a very beggarly array of churchwardens;" as if anyone expected to find men of enlarged minds or liberal sympathies among the mass of churchwardens; or as if they were likely to oppose their own clergy, whether Evangelical or High Church, who are the chief supporters of the Creed. He said, moreover, that during the three centuries which had elapsed since the Creed was put into the Prayer-book, many generations of men, not less devout or not less holy than any now living, had been contented to receive the Creed. This is rather a dangerous weapon to use. If antiquity is to be the test and standard of truth, we cannot forget that, ever since the flood, error has always been older than truth. If, moreover, the present generation is to be implicitly bound in matters ecclesiastical by the acquiescence of past generations, on what ground can we defend the expulsion from the Prayer-book of the service for the Gunpowder Plot, or that for the "blessed martyr," or the Restoration of his illustrious son, which had been received for nearly two centuries by pious and devout persons? But the most extraordinary declaration of the Marquis was that, even if Parliament were to remove the Creed, or prohibit its use in the Church, the prohibition would be so generally disregarded, that Parliament "would be puzzled to execute its own decrees." This remark was received "with loud and continuous cheering." So much for High Church loyalty to the State which established it!

During the brief session of Convocation, which has lasted eight days, the Lower House was engaged for three days in discussing this question, and came to the resolution of recommending a solemn declaration, containing three clauses: the first, that the Creed set forth the "two fundamental doctrines of the Catholic faith; that of the Holy Trinity, and the Incarnation of our Lord Jesus Christ—in the form of an exposition;" secondly, that it did not, in its separate and several provisions, make any addition to the Christian faith, as contained in the Apostles' and Nicene Creeds; and, lastly, that the Church, in sundry clauses of this Confession, expresses the terrible consequences of a wilful rejection of the Christian faith; just as if a man is to be eternally punished for not believing in the double procession.

The Dean of Westminster very justly observed, that it would be a great injustice to the Divine law to state that the Creed was an exposition of it. The Lower House of Convocation having thus determined, by a large majority, that the Creed and the whole Creed, including the Communion, was to be retained in the Church services, adjourned for three months, which was the only wise resolution it passed. How long, forsooth, would the Church last, if Convocation was anything but a sham? But it is impossible that the controversy can rest here. The three thousand memorialists, consisting of peers, members of the House of Commons, barristers, clergy, and men of position and eminence, though, in the opinion of Lord Salisbury, they are "not accustomed, like churchwardens, to deal with large masses of mankind," are not likely to relax their efforts to be relieved from the obligation of consigning to everlasting damnation all those who do not receive a very metaphysical "exposition" of a Divine mystery, compiled in an age of fierce polemical conflict, and clothed in language which is not that of inspiration.

COAL.—The great question of the day is Coal. Owing to the great extension of manufactures during the last year, the price of the article has been steadily rising, and at the time of our going to press, is 52s. per ton. This is only partially due to the increase of wages conceded to the pitmen. It is evident that the coal-owners, and the coal merchants have taken advantage of this circumstance, to make a still greater augmentation of the charge for their own benefit, and, that to such an unconscionable degree, as to lead some of the most influential journals to designate them by the opprobrious epithet of the "coalring." The colossal fortunes made by the coal-owners during the past year have been still further swelled by the sudden increase of 8s. a ton in a single day. It is of course undeniable that the diminution of the output of coal in consequence of the strikes is one element of the enhanced cost; but there is a general impression that the proprietors of the mines themselves are by no means desirous of an increase of the produce of the collieries, which would diminish their overgrown profits; that is, as one of the weekly papers aptly puts it, "they prefer getting a penny an egg, to three-halfpence for two." At all events, the exorbitant price to which coal has arisen is inflicting the most serious calamity on the country. Many branches of manufacturing industry are paralyzed. The price of every article for the production of which coal is required is rising rapidly, and the general cost of living is advanced to a degree which most seriously affects the comfort of the community. But the wretchedness to which hundreds of thousands in this metropolis are reduced for want of fuel at the coldest season of the year, is truly heartrending. It is, indeed, questionable, whether any misery so intense and universal as that which is now experienced, has been felt during the present generation; and, what is worse, there is every reason to apprehend that it is likely to be more severe before it is mitigated, for the public is completely at the mercy of a body of men inexorable in their demands.

But the prospects of the future appear to be brightening. The very extremity of the distress is providing its own cure. The papers assure us that an enterprising firm has, at length, succeeded in bringing to sufficient perfection, for practical use, a machine for substituting machine labour for manual labour. Their coal-cutting machine has been introduced into some of the pits of the great iron-masters, the Messrs. Baird, of Gart-

sherrie, and they are reaping a large profit from its use. One year's working of the machine has been so satisfactory, that they have ordered a number of them for their other pits. Another Scotch coal and ironmaster, at Hurlford, reports most enthusiastically of the machine, and states that his firm was able, by means of it, to keep their pit going while all the mines, for scores of miles round, were on strike. The machine is driven by compressed air, runs upon rails, requires the attendance of only three unskilled men, and, in a shift of eight hours, will cut out, without waste, about eighty tons—an amount of labour equal to that of forty hewers. It also improves the ventilation of the mine, which is an important consideration. The engineering firm states that they have already supplied about a score of the machines; and there can be little doubt that, although the proprietors of mines are reported to have set their faces against them, they will force their way into general use, and coal may yet become a drug in the market.

MR. GLADSTONE'S UNIVERSITY POLICY.—All classes throughout the country have been looking forward, with a feeling of intense anxiety, for the revelation of Mr. Gladstone's policy on the Irish University question, which could not fail to affect the stability of the Ministry, and more especially in reference to the arrogant demands of the Ultramontane hierarchy. They demanded that the State should recognise and support the exclusive authority of the Roman Catholic ecclesiastics over the higher education of Ireland; and it was apprehended that Mr. Gladstone might be disposed to make some concessions with this tendency. His supporters will be happy to find that he has admitted the impossibility of conceding what they have so persistently demanded. On the other hand, Cardinal Cullen and his bishops will be disappointed to find that, whereas they complained that the State provided Roman Catholic youths with no professional teaching of which they could avail themselves, because the Professors to whom they might, in theory, resort, were attached to mixed institutions, and were appointed without the concurrence of their bishops, the new University is to be a mixed institution, and its professors are to be appointed without consulting the Roman Catholic bishops. The Archbishop further stated, as a grievance, that Roman Catholic youths could not obtain degrees without being examined by men chosen without the approbation of their bishops; and this grievance is not to be removed.

At present we have only room for a simple outline of the plan, to which we shall recur next month, when time has been afforded for studying its details, and ascertaining the opinion of the various sections of the community. Trinity College will remain intact, freed from all tests; but its theological faculty is to be set aside, and placed under the control and authority of the governing body of the Disestablished Church, and £12,000 of its revenues will pass to the University of Dublin, leaving it still in possession of funds of the value of £50,000 a year. The University is to be fully developed, and to embrace, as affiliated bodies, Trinity College, the Queen's Colleges—with the exception of one, which it is proposed to abolish—the Roman Catholic College, called the University of Dublin, Magee College, and, perhaps, several others. It is to be a teaching as well as an examining institution, and to be provided with a staff of professors, giving lectures on their several subjects, and to be endowed with a certain number of prizes, to be given to the students who may distinguish them-

selves in the matriculation examination, the intermediate examination, and that for degrees, which are to be conferred by it alone. The cost of the University is assumed at £50,000, of which £12,000 are to be provided out of the revenues of Trinity College; £10,000 from the Consolidated Fund; and £28,000 from the surplus monies of the Disestablished Church. It is to be governed by a body of twenty-eight men, who are, in the first instance, to be selected by Parliament, and named in the Bill; and, eventually, one-fourth by Government, one-fourth by co-optation, one-fourth by the professors, and the remaining quarter by the general body of the graduates. The Bill, which bears the stamp of Mr. Gladstone's genius, and will take its place in history side by side with his two other great Irish measures, appears, as a whole, to be generally accepted as the most able and impartial solution which could have been made of a most difficult political problem, although it may mortify the Ultramontanes, whom it throws overboard. Under the discussions to which it will be subjected in the third, and more especially in the fourth estate, it will doubtless undergo some material and important modifications of detail, and some of the blots, which, in the first draft, were inevitable, will be removed. But it happily differs in this essential point from the Irish Disestablishment Bill, that whereas that measure was, in itself, an object of detestation to the whole Conservative and sacerdotal party, and the objections raised against it were intended to obstruct and defeat it, the present measure is as a whole acceptable, and the remarks which may be made upon it will be directed towards its improvement.

"Feed My Lambs."

A GOOD shepherd cares as much for the lambs of his flock as for the sheep—yea, more! "The Chief Shepherd," when He was on earth, charged one of the chiefest of His Apostles, to feed His lambs, as a test of love to Himself; but how few pastors, or shepherds, remember this injunction!

Is it not the case that Sunday after Sunday the children of the congregations come and go unnoticed, with not a crumb even that they can pick up?

It is true also that the elders, especially in these days of intellectual tastes, require new views of truth, arguments, and theories of human invention and ingenuity, and the "Sweet story of old," which fed the fathers and the children in days gone by, is too seldom mentioned; but, even where it is, and the Gospel is freely preached, there is a peculiar charm to children in having an address to themselves.

It is not uncommon, amongst the clergy of the Established Church, to have an afternoon service for children once a month. Any Christian person who has been present on such occasions, can have no doubt of their beneficial influence and results. You may see a church filled with children

of all classes, each with a Bible, and full of eager interest and attention. Sometimes the clergyman asks questions, which are answered at the moment, or references are mentioned and found. One clergyman has been in the habit of announcing Scripture subjects to be searched out at home; some of these adapted for the very little ones, such as lists of the plants, the animals, and the insects mentioned in the Bible; then the miracles, the parables, instances of good and bad children, selected texts on various topics, or, in a child's words, "the fear nots," "the comes," and "the shallis," prayers, and prayer answered, doctrines and precepts, &c., &c. The children give their papers at the next service to the pew-opener; these contain their names and addresses, and the clergyman referred to corrects and returns them, and thus he knows his flock by name, and their abilities, and their needs, and a kindly feeling springs up between them. Does a man wish to have an interested audience, responsive to his appeals? Let him gather the children thus, and explain to them the Holy Bible, and show them how to search for its hidden treasures; and the fixed look of attention, and the glistening eye, will more than repay the trouble to himself.

What so beautiful as the unquestioning faith of little children! Oh, feed them with the truth, before they are exposed to the seeds of error which abound everywhere. And if, in order to do this, the pastor must himself become "a little child," he will be better able to stand the test our Lord has given when He said, "Except ye become as little children, ye shall not enter the kingdom." The line which many take in regard to secular education will make some effort for religious instruction an imperative duty. The children of the Sunday-schools could well unite in these monthly services with some of their teachers, who would themselves find great assistance in their work by being present.

All those ministers who would withdraw the Bible from the day-schools are surely bound to give some attention to the instruction of the children in its truths on the Sabbath, or they incur a fearful responsibility. The laws of God, His revealed will, the knowledge of salvation through His Son—these form the basis of all education, and few Sunday-school teachers have time or ability to teach more than the appointed lessons by rote. Parents, on whom the chief responsibility lies, too often neglect the duty altogether, or would be thankful for any help in it. Shall we, then, appeal in vain to our pastors to feed the lambs of the fold, ere they wander away into the wilderness of the world?

A. T.

Baptists in Russia.

MR. WIEHLER'S REPORT OF A MISSIONARY TOUR.

FROM Riga, Mr. Wiehler has sent the following letter to the Church at Reetz:—

“To my flock.

“Dear Brethren in the Lord.—As you are so deeply interested in my Russian travels, I must send you some particulars, although it is very difficult to find the time. Here, in a distant land, my love to you seems to burn brighter the longer I remain absent from you; and how can it be otherwise when we have shared together so many joys and sorrows? We belong to one another; that is clear to me. Were it not so, I should obey the urgent call for German labourers here, and remove to Russia to work in the Lord's vineyard here. But while our mutual relationship remains as it has been, you have nothing to fear. I shall return to Reetz, and, I trust, remain with you as long as you wish to have me.

“You have received the report of my journey to Memel. On the 16th of August we went on by the Baltic steamer to Libau, a town with ten thousand inhabitants, celebrated for having the best harbour in Russia. A strange feeling came over me when we found ourselves surrounded by a busy crowd of Russian officials, porters, soldiers, &c., all anxious to take us in hand; no doubt they would have been very happy to ship us off at once to Siberia. I felt quite alarmed at first, so energetic were they; but I soon found they meant us no harm. As soon as Mr. Baumgarten showed his passport as a ‘minister,’ we were asked by the police if we were Baptists. We soon, however, were relieved by getting our passports back with a *visa* at the back, giving us permission to travel at pleasure in Russia till February 4th, 1873. Our fear that we should not be allowed to preach in this country soon vanished, and we now preach without hesitation and without interruption.

“In Libau and the neighbourhood we remained a week, holding a church meeting every evening till all things were set in order. The Lord heard our prayers and yours, and gave us grace and wisdom, so that all the discontented members returned, and those who held doctrinal errors appeared convinced of the truth and validity of our arguments. May peace and unity and a sound faith be preserved in the Church!

“From Libau we came, *vid* Mitau, to Riga, travelling day and night without stopping. So long as we live we shall never forget the Russian conveyance! We were so martyred by it that at last we could scarcely endure ourselves for back, chest, and headache. It reminded us of Mr. Oncken's visit to Galicia. Part of our journey lay through Lithuania, where we found a motley population of Lithuanians, Letts, Russians, Poles, and Germans.

“I must now tell you something of the Lettish Churches. The number of converts exceeded all our expectations; in some villages our churches numbered two hundred members. Such a spirit of religious awakening is abroad that one more frequently meets people weeping than laughing. There is much earnestness and a spirit of prayer abroad. They have tongues that never cease running, yet they are patterns of good temper and of patience; hard words or unkind, one never hears, but I have heard them

quietly talk over their greatest mutual grievances without either side showing a sign of excitement. I wish many of our hot-headed Germans could take a lesson from those quiet Letts. To preach against vanity, too, would be quite waste of time here; all the people are attired alike in the black woollen cloth made from their own sheep, with the exception only of the head-dresses of the women, which are handkerchiefs, under which the hair is arranged like a turban. Their modesty is remarkable; they receive one another with a bend, stroke the arm, kiss the hand, and, except in cases of great personal intimacy, address each other with marked politeness. I wish I could introduce you to their homes, then you would know that in Germany you live in a comparative Paradise. Scarcely any except the nobles have any property. The peasants' huts have one room only, in which live grandfather and grandmother, father and mother, children, servants, and labourers. The babies are hung up on the rafters, but they do not seem to die from it. If, however, you feel any anxiety on our behalf, let me assure you it is unnecessary; we are most kindly cared for, every sacrifice being gladly made for our comfort. The principal food consists of 'rats' and 'mice,' but do not be alarmed: to feed a man on 'rats and mice,' in Lettish dialect means to give him all you can, and this is generally bread and potatoes. We have seen a good deal of the rye and flax harvest, which is now just over.

"The Letts inhabit the two eastern provinces of Russia—Courland, and Liefland. A few German brethren in Libau acted as our interpreters.

"In Libau we had the honour of seeing the Crown Prince and future monarch on his return from a visit to his wife's parents in Denmark. He went first to the Greek Catholic church, where a grey-headed priest, on whose head no scissors ever came, gave him the Sacrament.

"Here in Riga, where we have stayed a few days, about one hundred of our members live, amongst them about twenty Germans and some others who speak German, in fact so many that our German sermons were not translated. The town contains 125,000 inhabitants, most of whom are Germans; it is therefore most important to have a German missionary here.

"I hope soon to be again in your midst, not in person, but by this letter. Next Sunday we expect to spend in St. Petersburg."

From St. Petersburg Mr. Wiehler writes again:—

"We came here direct from Riga. In this large city we find thirteen Baptists, some removed from Memel, and some baptized here by Mr. Oncken, a few years since. We held several meetings with them, and made arrangements for mission-work, for which the brethren willingly offered their services. They begged earnestly that a regular missionary might be sent hither. There are said to be 50,000 Germans in St. Petersburg. The German Reformed Church have a large, handsome new chapel, and the Mennonites have another. But, strange to say, the clergymen of both these churches always close them in the summer, and travel about preaching in other parts. Perhaps this is partly because all the wealthy members leave St. Petersburg during the summer months. I find that Dr. Everts, of Chicago, when passing through here, made special inquiries as to the number of members, &c.; and I think it would be well to make an urgent appeal, while his interest is fresh, to get the brethren in America to send means for the support of a missionary in this important field.

"With respect to St. Petersburg itself, I cannot say so much as you may wish, because it was not the principal object of interest to us; yet I was much

struck at finding so magnificent a city in far-off Russia. The numerous gilded spires and domes are seen shining far away in the distance, and have an imposing appearance. On the celebrated church of St. Isaac there are said to be sixteen hundred pounds of gold. The interiors are in the same gorgeous style, but it is sad to see the meaningless ceremonials of the Greek Church. The whole church is often filled with worshippers continually falling down on their faces, and touching the ground with their foreheads. The priests look, for the most part, very venerable, with their white hair hanging down to their shoulders; for no scissors are permitted to touch it.

“The magnificent width of the streets in St. Petersburg throws those of Berlin into the shade. Last summer the city celebrated the two-hundredth anniversary of its foundation by Peter the Great.

“We were most surprised by the striking contrast between the brilliancy and grandeur of the capital, and the poverty and misery visible elsewhere throughout the empire. A little equalising of the two would be beneficial. Having finished our mission here, we thanked God and went joyfully on. Much against our will, we were obliged to take a long journey of 450 miles by rail to Libau. The work of God in Courland is more extensive than would be supposed; it is but a short time since it commenced, and already there are nearly 2,000 members in our churches between Windau and Libau, an area of eighty miles, including Riga, which lies on the borders of Livonia. In many villages we have from 100 to 200 converts. As far as I know, all of them (being Germans) were formerly Lutherans. As the awakening is so extensive, and there are no other Dissenters, the Baptists appear to have a glorious future before them; and if they are under good leadership, it may result in a movement as mighty as that amongst the Karens, and in Burmah under Dr. Judson. This will depend greatly on the care bestowed on the Russian and Livonian Mission by the churches at home in Germany, for the enemy will not fail to take every opportunity of sowing the seeds of discord. The most important step at present would be to send an experienced missionary to the Germans in Riga; he would then be able to give counsel and help to the young Churches in Russia. About nine such Churches might now be formed at once, and could for the present belong to the Prussian Association. It is also most essential that these churches should be visited annually by a travelling missionary, as the pastors, being natives, will often be in great perplexity and difficulty, and they all seem willing to take advice. The great evil is that the poor Letts have, except the Bible, no religious literature. They cannot read our German *Missionsblatt*, and so are quite ignorant of all that is going on around. There are some few Germans among them, and we have exhorted these to take the *Missionsblatt* regularly, and to read extracts from it at their Church-meetings.

“We also think it most desirable that the next Conference of the Prussian Association should meet at Memel, so that the Courlanders could attend, and receive instruction and encouragement. We have exhorted all the converts, for whom it would be still practicable to come to our German towns (if they can speak only a little German) to practise their trades there during their “wander-years,”* and at the same time to see the working of our churches and take part in them. It would be an immense advantage

* German artizans, when out of their apprenticeship, always travel through the country, practising their trade in different parts before they settle anywhere.

afterwards to the work in Russia. It would be well if talented young German brethren could also thus spend some time in Riga and St. Petersburg, assisting, meanwhile, in the Lord's work there. They could do so without risk in a worldly point of view, as they would command good wages there.

"On the 13th of September we went by the '*Extrapost*' to Potrosch, and so across the borders to Memel. How our hearts beat for joy when we once again entered a German postwagon and travelled on Prussian territory! We had not tasted the Russian knout, but we felt more at home in Germany, and could travel without the continual signing and supervision of our passports, which had caused us so much annoyance in Russia.

"My companion went on thence in his capacity of travelling preacher to Tilsit and Menhof, while I was detained to preach in Memel. The church gave us very warm thanks for our feeble services, but I told them to thank God for them.

"I then proceeded to Königsberg, where I held an evening service, and thence was accompanied by my faithful friend, Brother Hinrichs, to my native place, where I remained for the night, holding first a short service, and then next day hurried on to Reetz, to which hospitable place the railway could not take me fast enough for my wishes. My heart was too full for speech when I found myself once again in the midst of my family and my flock without the smallest evil having occurred during my absence. Oh, what a faithful God! who has heard and answered our prayers beyond all that we could expect. Reluctant as we were to undertake the journey, we shall never regret it, notwithstanding the fatiguing journeys and sleepless nights, which were very trying. We have gathered in our two thousand miles' journey a large store of experience, and the results of the seed sown will only be known in Heaven!

"The welcome I received on the following Sunday was the best of all, and the most unexpected. I had no sooner ascended the pulpit, than my ears were greeted with sounds of sweetest poetry sung by the church, and followed by speeches of welcome, to which I could only reply by tears of joy. I then endeavoured to set up an altar of thanksgiving to the Lord in a discourse from Gen. xxviii. 20-22. When we reach our Father's house on high, we will renew the song in sweeter, holier strains! Hallelujah!"
—*From the Quarterly Report of the German Mission.*

The Threepenny-Bit at the Missionary Meeting.

“THE smallest donation thankfully received.” Such is the modest and humble motto that either heads or tails the thousand and one appeals made on behalf of various religious and philanthropic institutions. It is a question, however, whether the challenge is ever taken so nakedly at its word as when made in the interests of the different Missionary Societies belonging to the Christian Church. Within ken of the writer’s knowledge is a certain respectable chapel, in a certain respectable village, with a certain respectable congregation. The attendance at the annual Missionary meeting would probably average from a hundred to a hundred and twenty. An analysis of the collection the year before last resulted in the discovery of seventy-eight threepenny-bits; while last year there were eighty-four of these small fry in the boxes. Ever since, I have regarded the diminutive coin very much as an old Hebrew would look on a turtle-dove or a small pigeon; my former contempt for its insignificance has been rebuked, and I have thought I saw written on it that celebrated millennial inscription, “Holiness unto the Lord.” There is no mistake that the threepenny-bit may read out a salutary lesson to many of its older and bigger brothers belonging to the coin of the realm. How seldom do we hear a hundred-pound cheque say, “I was glad when they said unto me, let us go up into the house of the Lord!” If a ten-pound note goes to a religious collection once in its lifetime it thinks it may walk in the counsel of the ungodly all the rest of its days; while a sovereign putting in an appearance with its smaller relations on the plate, excites in the mind of the deacon an unpleasant misgiving that somehow or other it has got on the wrong track. We have sometimes seen such a thing in a professing household, as an invalided daughter, who was not of much use to help in domestic duties, regularly attending the week-day services as a sort of scapegoat for the non-attendance of all the rest. On the same grounds, perhaps, the threepenny piece is made to fulfil its sublime mission by having to move in the same pious groove. It is too small to fetch a flitch of bacon; it is too weak to bring home a sack of flour; it is of no use to pay half-a-year’s rent; so it is solemnly and sacredly set apart to the help of the Lord; to the help of the Lord against the mighty. The associations of this amount, too, do not by any means add to its respectability. It reminds one strongly of the smoker’s ounce of tobacco; of the tippler’s pint of ale, and the playgoer’s back-seat in a low-class theatre. Regarding the Missionary meeting merely as an intellectual entertainment—that is, in its geographical descriptions; its details of the manners and customs of Oriental nations; its pictures of idolatries, old and new—it is certain that the audience could not get such a literary bill of fare for the same money anywhere else. But if we take this “small but select” sum as the gauge of the hearer’s estimate of the work in hand, the conclusion is inevitable, that an Englishman’s view of the worth of poor Sambo’s soul is by no means extravagant. May we hope that in the exercise of that charity which endureth all things, the donor of the aforesaid gift simply wishes to exalt the magnitude of the task by exhibiting the puniness of his own endeavours, like a little child trying to remove the Atlantic Ocean with a thimble! or that he is so full of sentiment in the matter, that his senti-

ment chokes his doing anything more practical ; like a bottle big in the bulk and narrow in the neck, he can only yield his precious contents in very small drops, or that he makes up for his shortcomings in one way by extra animation in another, and lets off the loose steam of his feelings in a louder, more spiritual, but at the same time, cheaper enthusiasm, by singing,

“ Were the whole realm of Nature mine,
That were a present far too small ;
Love so amazing, so divine,
Demands my soul, my life, my all.”

We had thought of writing more, but let the above suffice for the present. A man with a threepenny-bit in his pocket cannot travel very far, and a man with only a threepenny-bit in his mind cannot go much farther.

DELTA.

From “ Mission Work : ” A Quarterly Record issued by the Birmingham Young Men’s Missionary Society.

Christianizing the Sonthals.

AS many of the readers of the *Friend of India* take an interest in the Indian Home Mission to the Sonthals, you may like to have a short account of a visit recently paid to Ebenezer, the headquarters of the Mission, on the occasion of its Annual Conference. It should be stated that I am in no way connected with the Mission. The station is situated about fourteen miles west of Rampore Haut, on the loop-line of the East Indian Railway, and is surrounded by Sonthal villages. The Conference commenced with meetings for special praise and prayer-praise for the conversion of so many of the heathen during the year, for the preservation of the health and of the lives of the Mission agents, for the spontaneous zeal shown by the converts in making known the Gospel to their fellow-countrymen, and for the supply of the funds requisite to carry on the work. Prayer was offered for a yet larger number of converts, for their growth in intelligence and in piety, and for the wisdom needed by the missionaries to deal rightly with the converts whom God has given them. Two days were devoted to the receiving of reports as to the work of the year, and to the consideration of several points with regard to the future working of the Mission. The meetings closed on Sunday, January 12, with services in Sonthalee, and in Bengalee, and with the celebration of the Lord’s Supper.

Mr. Boerresen gave an account of the work of the boys’ school during the year. The number in attendance has varied from forty-eight to eighty. The boys all have simple elementary instruction in Bengalee and Sonthalee, and daily instruction in Christian truth, wherein the aim of the teacher is not merely to enlighten the understanding, but also to reach the heart. They have also to spend two hours a day in manual labour. The conduct of the boys has been generally satisfactory. Between fifteen

and twenty of them have been baptized during the year. The lads keep up a prayer-meeting among themselves. Many of them, of their own accord, make known the Gospel to the heathen Sonthalees, and spend part of their vacation in this manner. Two lads, for instance, went to Sultanabad, and thus preached Christ; and six households have, in consequence, expressed the desire to become Christians. Several of the boys have been the means of leading their parents to the Saviour. Mrs. Boerresen gave an equally interesting account of the girls' school. At the last Conference the number of girls was reduced to seven, and special prayer was offered that the number might be increased. This prayer has been answered. The girls have come in twos and threes, and the number now is thirty-four. Seven of the girls have been baptized during the year, and four more are candidates for baptism. In several cases the girls, when they went home, made known the truths of the Gospel to their parents, and parents and children were baptized together. On one occasion no less than eighty-five persons were baptized, including five Christian households, fathers, mothers, sons, daughters, the parents having been converted in their villages and the children in the schools. The girls, of their own accord, have evening prayers with one another, and teach one another after school-time. The eldest girl goes every evening to teach the women in the neighbouring villages who are candidates for baptism.

Mr. Skrefsrad gave his report of the general work of the Mission during the year. The number of church members—that is, communicants—was thirty-five a year ago, and their number has been increased by 220, who have been since baptized. The converts show the reality of the change that has passed over them by the joy they manifest, by the spontaneous zeal they exhibit in seeking to make known the Gospel, and by the remarkable fact that not one single case of immorality has occurred among them, although unchastity and drunkenness are the national vices of the people. Further acquaintance with the Sonthals has very much modified the somewhat favourable impression that used to be entertained of them. They are even more licentious than the Bengalees, and though naturally truthful and trustworthy, yet intercourse with the Bengalees has very much corrupted them in this matter. Besides the actual converts, there are hundreds of inquirers, and the whole district is being thoroughly stirred. One Pergunait, or chief of a district, who has thirty-six villages under him, and was formerly a very bitter opponent of Christianity, has lately been converted, and will soon be baptized. It is not impossible that the whole of the villages under his influence may, in a mass, abandon idolatry.

It is not necessary to appoint special persons as native preachers—the whole church is a preaching church. It is a pleasing fact that there is not among the Sonthalee women that reserve or shyness which we find among Bengalees; there have been as many baptisms among the women as among the men. The missionaries endeavour to make the native church as independent as possible—they have no desire to introduce among the Sonthals any mere branch of an English church. They intend to work, as far as possible, through the village system. In every village, however small, there are seven officers—the chief, and his deputy; the priest of the village, and the priest of the land surrounding the village; an officer of morals and “master of the ceremonies,” and his deputy; and the village

messenger. As already several of the head men have become Christians, it is hoped that many of the villages, in their village councils, will formally abandon idolatry, and then the piece of land which now belongs to the priests will be devoted towards the support of the pastor and school-master. The aim kept in view is, as far as possible, to retain all the innocent social customs of the people, and to let the Christianity of the people, in its outward manifestations, take a Sonthalee form. The traditions of the people state that their ancestors abandoned the worship of Thakoor, the true God, to serve the Bongas, or evil spirits. The missionaries exhort them to return to the God of their fathers, whose word is in the Bible, and who sent His Son to die for them.

There are also two other missionaries labouring in this work—Mr. Cornelius, a Swede, who has been connected three or four years with the mission, and Mr. Simmonds, an Englishman. At the present conference another was added to their number, Mr. Hagert, a German, who has given up a position in the Public Works Department, North-Western Provinces, where he had good prospects of advancement, in order to devote himself to the work of spreading the Gospel among the Sonthals. He is very highly spoken of by all who know him. The five labourers, or rather six, remembering that Mrs. Boerresen's work is so important, thus represent five different nationalities, coming as they do from Denmark, Norway, Sweden, England, Germany. They have no fixed salary, but labour on in their self-denying work, in faith that the Lord who has sent them to Sonthalia will support them in the work to which he has called them. At the Conference various matters were discussed connected with the future of the Mission—how to provide for the instruction of the converts who have no Bible in their own language, and many of whom could not read it if they had one; how to train the village pastors; whether any other station could be taken up, as the field is so promising; how to provide for the instruction of the girls in the school during the absence of Mrs. Boerresen in Europe, and so forth. It was also decided that an application should be made to Government asking that more Patshalas might be established in Sonthalistan, where the people are so ignorant, and yet now, under present influences, so desirous to learn. The thanks of the missionaries were presented to the members of the Conference present, for the sympathy which they have shown, and the substantial aid which they have rendered to the Mission in many ways; and specially to the Secretary, the Rev. T. Evans, of Allahabad, now about to visit England for the recruiting of his health, who has for many years laboured so earnestly to promote the success of the Mission.

On Sunday, January 12, services were held in Sonthalee and Bengalee, to open the new "Cathedral" which has been lately erected. The said cathedral consists simply of a space enclosed by a number of poles in the ground, connected by leafy boughs and twigs, an awning of the same material covering the end where the preacher stands, while the rest of the enclosure is not covered over. The expense of the whole was *three rupees*; but it is likely that, for some months in the year, the people, as they sit there on the grass, will feel more at home than in a Gothic edifice. Two or three hundred people, men, women, and a few children, were present. After the morning service they all defiled before us, saluting us with their salaam, or, in their own language, their *Joha*; and, in returning their salutations, we could somewhat enter into the troubles

of the American President when, at a levée, he has to shake hands with everybody. As the people passed, Mr. Boerresen stopped one and another, and told us about them: "This is the man whose remarkable dream first led him to us, and who has since then brought people from many villages to Christ." "This old woman goes from village to village, talking to the women, and has led many of them to the Saviour." "This is the Pergunait of this district, who was one of our bitterest opponents, deceived the people, was imprisoned six months, but now is a humble Christian, who is to be baptized next Sunday." So they passed before us; but we observed them asking Mr. Boerresen a question. He said: "They ask 'Are all these Sahibs God's people, or are some of them the devil's people?'" We were affected at the thought that men just converted from heathenism should ask such a question concerning Englishmen who had been brought up in Christianity; but we could not but feel that there was too much reason for the question they put.

In the afternoon we all sat down with the members of the Native Church at the Lord's Supper. About one hundred and fifty were present—the largest number of Sonthalee Christians that, in this district, have ever gathered together at this solemn ordinance. Altogether the self-denying labours of these devoted missionaries are being largely blessed of God. We could not but thank Him for what He has done, and look forward hopefully to a yet larger blessing from Him upon the work among the Sonthals.—*Friend of India*, Jan. 23, 1873. G. H. R.

Reviews.

LIFE AND MISSIONARY TRAVELS OF THE REV. J. FURNISS OGLE, M.A.
 Edited by the Rev. J. A. WYLIE, LL.D. London: Longmans, Green
 and Co., 1873.

AMONGST the numerous contributions to literature which have sprung out of the history of modern Christian Missions, we must estimate at a high rate the personal memoirs of devoted servants of Christ. Neither few in number, nor insignificant in character, are those whose names have become dear to the Church of God because of heroic self-denial, intense consecration, and indomitable perseverance. In many instances individuals of great natural genius, but in other cases those of more average capacity, have lived to teach the world, among other equally important lessons, how completely the workman is moulded by his work; and men are beginning to learn from them that the loftiest types of human character are those which are found in every age amongst the faithful Missionaries of the cross of Christ. The accumulating number of these worthies, as time advances, will far out-distance in point of multitude, as they do in respect of moral worth, the host who have been deemed illustrious on account of military prowess, and have achieved distinction by taking up the sword. The testimony of the cloud of witnesses will grow marvellously in its force, and must ultimately act upon Christian conscience with a salutary and resistless power. Apart from all the much-abused eloquence of the missionary platform, in the silent perusal of the memoirs of the messengers of the Churches to the heathen, most of us feel a contracted estimate of our own

value in the great human economy, and sigh after closer approximation to the loftiness of motive and the labouriousness of effort which their example sets before us. It is true that facility of travel and frequency of communication with the remotest distances have lessened the personal inconvenience incurred by our fathers in the field; but these were after all only material in their nature, nor are they entirely absent from the plane of modern missionary life. The spiritual perils that have still to be incurred in every degree of latitude by the vanguard of the Christian army are thick as ever, and the grace of God is wonderfully illustrated in the personal history of a great number who are working out their faith in Divine promises, and their desire for the Divine glory in the dark places of the earth. Few missionary biographies have been more charming or instructive than that which Dr. Wylie gives us of John Furniss Ogle, the son of a Lincolnshire clergyman, heir to a considerable estate, educated at Rugby and Cambridge; he became curate of Burton-on-Trent in the spring of 1850; and, in the autumn of the same year, was, at the age of 27, inducted to the living of Flamborough, where, in the ancestral manor house, and surrounded by the fishermen villagers, whose fathers before them had for ages lived on the smiles of the Ogles, he appears to have settled down for life, with surroundings of personal comfort, which must have appeared most enviable to his less-favoured clerical brethren. Mr. Ogle's parochial labours were incessant, and his ministrations intensely evangelical, though, apparently, not always eminently adapted to his rural and nautical audience: but this is not unfrequently the case with much-esteemed country clergymen who grow old in the respect of their flocks, and in the pleasant amenities of their well-kept parsonages. Four years have not passed away of life at Flamborough, when Mr. Ogle is disturbed in conscience at the spread of Tractarian teaching in the Episcopal Church. Devotedly attached to the Establishment, with that romantic love which often excites the wonder of those who contemplate from without its glaring inconsistencies and anomalous contradictions; he would nevertheless give up all rather than sanction baptismal regeneration and apostolical succession.

As we perused the description given of the conflict of mind through which he passed, we could but pity the amiable, conscientious, self-denying man who was able to make such costly sacrifices as those for which he was prepared, but who lacked the light that would have led him into paths of well-grounded peace, and well-sustained consistency of action. In the time of his mental conflict as to leaving the Church, he writes:—"How difficult it is to hold the true course in a tossing sea! I dare not, however, take B— N— as a pilot, nor B—, nor N— H—, nor S— as my leaders. Each seems to me inferior to Bickersteth, and Goode, and Champneys, and a host of others in the Establishment." Our readers will have no difficulty in supplying two of the blank surnames, and will probably think it would have been well for the writer's usefulness if he had followed either, rather than have launched on the desultory course which he pursued.

Having declined to participate in a movement to establish a Free Church of England, Mr. Ogle, in 1856, connected himself with the Patagonian Mission; and after contributing a large sum of money to the work, embarked as a volunteer, at his own charges, for the Falkland Islands, hoping to labour on the mainland, but, greatly to his disappointment, spending, with but a brief exceptional visit to the River Negro, nearly two years in the Southern Hemisphere in forced idleness, in the remote colony of Stanley, East Falkland.

His letters home during the whole of this time are full of burning zeal for the conversion of the heathen, and present indubitable evidence of exalted piety and purity of motive, with occasional intimations of that intolerance of the opinions of others, and strength of self-sustained conviction which have been frequently found associated with the highest qualities, and in the most eminent missionaries of the cross of Christ. The history of modern missions has not a more instructive chapter than that which might be written on the

discrepancies which arise between intense earnestness in the labourer abroad and rigid enactment on the part of the controlling authorities at home.

On his return to England, after a brief season of rest, Mr. Ogle proceeded to Algeria, with a view to evangelical labour amongst the Spanish colonists in the French colony of Oran. Seven years of constant effort to spread the knowledge of Christ in this region terminated his short life. While he was employing his property and time in not very successful efforts as an Algerian cultivator, no opportunity seems to have been neglected of presenting saving truth to Arab, French, and Spanish neighbours. A physical constitution which had succumbed to the east winds of Flamborough Head, and the dreary damp chills of the Falklands, found only partial immunity from illness in the torrid climate of Oran; and yet the closing scene was not as might have been expected, the result of disease and enfeebled health.

The French steamer, *Borysthène*, carrying the mails between Marseilles and Oran, was wrecked one night in December, 1865, and amongst the forty who perished was the subject of this memoir. In the few particulars which have reached his bereaved friends, we read how "The man of God stood with his Bible in his hand, calm in the midst of confusion." "What I know," writes the Protestant pasteur of Oran, M. Laune, "is that your brother was not of this world; he had neither the spirit, nor the heart, nor the tastes, nor the manners of this world. He was a man of heaven, a brother—a Christian of whom we were not worthy, and whom God has called, to give him, near to Himself, a good and a high place. He possessed the affection and esteem of all who knew him in Oran. He was a fruit ripe for heaven! Do not weep; he rests from his labours, and his works follow him."

Dr. Wylie rightly says: "We make no superfluous addition to the ready long roll of Christian biographies, when we bring this new name to swell the list. A more unselfish and heroic course of life it were hardly possible to imagine than that which passes us in the foregoing pages."

Mr. Ogle's career is one of the most affecting episodes in the history of modern missions, and the perusal of his memoir is commended by the nobility and self-denial he always manifested, by the costly sacrifices which he made without apparent effort and contemplated not only without regret but with the most modest complacency. In his high-toned spirituality there is a lesson for all who covet holiness of life and character; and in his letters there is the charm of cultivated taste, accurate discrimination, and wide scope of observance, while for all who superintend the great work of our Missionary Societies, and to the churches at large, there is solemn admonition that they give room for individuality of character in the life and labours of the servants of God, who work for Him amongst the heathen. If Mr. Ogle had been caught by a Committee, he would have spoiled all their plans, and in all probability have been unanimously voted unmanageable. This is one of the great questions which powerfully affects the action of the churches. Its difficulties press quite as much on brethren at home who conduct our societies as on the missionaries themselves. In conclusion, we wish for our readers as much pleasure and profit as we have found ourselves in the perusal of this volume.

BAPTIST W. NOEL: A SERMON. By ARTHUR MURSELL. London: Pewtress & Co., 15, Great Queen Street, Lincoln's Inn Fields.

In this eloquent oration, Mr. Mursell contrasts, with great force and beauty, the triumphs, whom death removed from us at the commencement of this year,—Louis Napoleon Bonaparte, Edward Lytton Bulwer, and Baptist W. Noel,—and successfully demonstrates the superior worth of the man of God, who, at the dictates of conscience, gave up all worldly advantages. The following is as full of discrimination as it is of vigour:—"Everyone who met Baptist Noel, met him walking with God; everyone who spoke with him felt refreshed, as though John had lifted up his head from the Redeemer's bosom to address him. Everyone

who sat beneath his pulpit felt almost as though he sat amongst the group which clustered round the boat, when Jesus preached to the people on the shore. He was a man whose heart was a temple, with the altar ever fragrant; whose study was an oratory; whose life-walk was a path of light; whose companionship was brotherhood; whose influence was the Christian life; and whose ministry was a disciple's love. He seemed ever gathering the flowers which sprang up about his Master's feet, while he meekly courted the thorns on which those feet had trod. One of the truest, purest, gentlest servants of the Saviour that the times have seen since martyrs smiled at stakes, has passed away with the good man who fell on sleep last Sabbath morning. If the Church above is the brighter for His coming thither, the shade falls thick on us at his removal; for it seems as though the Eternal had let fall a star from His right hand, and the whole hemisphere were darkened by his loss."

RIDES IN THE MISSION FIELD OF SOUTH AFRICA, IN BRITISH KAFFRARIA.
By C. H. MALAN, late Major 75th Regiment. London: Morgan & Scott, 12, Paternoster Buildings.

MAJOR MALAN has resigned his commission in the British army in the hope of devoting his life to the work of God in South Africa. This book is an account of a month spent in visiting the stations of the Protestant missionaries labouring between the Kei and Bashee rivers. Its author is evidently a devout man, with strong affection for all who love the Lord Jesus Christ. His little volume is a gratifying testimony to the devotedness, the zeal, and the success of the servants of Christ who have given themselves to labour amongst the poor Kaffirs.

We sincerely hope that Mr. Malan, who was one of the Crimean heroes, will be restored to health, and spared for long and successful service in the better battles of the Lord.

ELEVEN YEARS IN CENTRAL SOUTH AFRICA. By T. M. THOMAS, of the London Missionary Society. London: J. Snow & Co., Paternoster Row.

IF Mr. Thomas had been sent to South Africa by the Zoological Society to report on its *fauna*, or by the Ethnological Society to depict the manners and customs of the tribes amongst whom he has passed eleven years, we might be able to give much commendation to this volume. Its author, however, establishes his claim to the public attention on the ground of his being a Missionary of the Cross of Christ among the heathen, and yet there is only the very slightest allusion in the whole volume to evangelical work. Mr. Thomas may be, nay, probably is, a most excellent and consistent Christian; but as a Missionary to the heathen he has no business to tell the world in four hundred octavo pages what he thinks about Natural History, and devote far fewer than four hundred words to the great subject of the salvation of perishing souls.

MISSION WORK: a Quarterly Record, issued by the Birmingham Young Men's Missionary Society. London: Elliot Stock, 62, Paternoster Row. Price 2d.

THE young men in the Birmingham Baptist churches are working zealously and systematically in support of our Foreign Mission. They have nine committees in connection with as many chapels in their busy and crowded town. Their arrangements for Missionary lectures have great completeness, and their literary organ, now under our notice, is worthy of the work in which we are engaged. We have given a smart extract from its pages in our present number.

THE FATHERHOOD OF GOD. A Sermon preached in St. Andrew's Street, Cambridge, October 20th, 1872. By W. ROBINSON. London: Yates and Alexander, Symond's Inn, Chancery Lane.

IN this discourse, Mr. Robinson has most successfully confuted the modern theory of the Universal Fatherhood of God. He tells us "The fashionable creed of the present day is, that all men being the children of God, are to have that fact pressed on their attention, as the best means of stimulating them to walk worthy of so high a calling;" and shows how completely this is at variance with all the teaching of the New Testament. We thank our respected friend for this seasonable and faithful deliverance. "Stare super vias antiquas," must be our motto in this age of daring novelties. It would be well to circulate this sermon among all who are indoctrinated with the teaching of the late Mr. Maurice.

DEAN STANLEY AND SAINT SOCRATES; THE ETHICS OF THE PHILOSOPHER, AND THE PHILOSOPHY OF THE DIVINE. By H. HIGHTON, M.A., &c., &c. London: Elliot Stock, 62, Paternoster Row.

A TRENCHANT, timely diatribe on the theological vagaries and classical laxity of the Dean of Westminster, whose fascinating but dangerous freaks of intellect require such able and faithful exponents as Mr. Highton.

A LETTER TO MY BIBLE CLASS. By A. BRAUN. London: Elliot Stock, 62, Paternoster Row. In packets of a dozen, Sixpence.

We commend to the attention of the loving labourers in our Bible Classes, Miss Braun's excellent letter. We could wish it circulated by myriads among the young people, and feel assured that it would be blessed to them.

A HANDBOOK OF REVEALED THEOLOGY. By the Rev. JOHN STOCK, LL.D. Third Edition, Revised and much Enlarged. London: Elliot Stock, 62, Paternoster Row.

WE are glad to find that this excellent and orthodox work, which received a well-deserved commendation in our pages on its first appearance, has reached a third edition. Some of our denominational colleges would be the better for its use as a class-book, especially in relation to the momentous subject of "The Vicarious Atonement of Christ."

THE HIVE, VOL. V. London: Elliot Stock, 62, Paternoster Row.

RETAINS all the good qualities of its predecessors. The careful use of these volumes, will infallibly make the Sunday-school Teacher "a workman that needeth not to be ashamed."

THE BEST MASTER; OR, CAN COACHMEN HAVE THEIR SUNDAYS?

JOSEPH SELDEN, THE CRIPPLE; OR, AN ANGEL IN OUR HOME.

CHRISTOPHER THORPE'S VICTORY: A TALE FOR THE UPPER CLASSES. London: S. W. Partridge & Co., 9, Paternoster Row.

THESE are good useful books, and we are glad to see that their authors contemplate reaching the classes too often considered too respectable to be made the objects of effort for their spiritual welfare. Belgravia is quite as godless as Bethnal Green.

TEARS OF THE PILGRIMS IN THE SUNLIGHT OF HEAVEN; OR, WORDS OF COMFORT TO THE AFFLICTED AND BEREAVED. By W. FRITH, Minister of Trinity Chapel, New Bexley, S.E., with recommendatory preface by the Rev. HUGH ALLEN, D.D., Rector of St. George-the-Martyr, Southwark. Revised Edition. London: Elliot Stock, 62, Paternoster-row.

THIS little volume is a gem, and we most heartily welcome this new edition of an old friend. All cannot say, "My tears have been my meat day and night," but there are very few who do not find life's pilgrimage "a vale of tears." All those tears are dew-drops by which the plants of grace are refreshed and rendered fruitful, and prepared for that world where God Himself shall wipe away all tears from their eyes. To the weeper from any cause, whether he shed tears of contrition, of poverty, of bereavement, of sympathy, or of joy, this little volume will prove a precious *vade mecum*.

A QUARTER OF A CENTURY IN THE NONCONFORMIST MINISTRY. A Lecture. By H. STOWELL BROWN, Minister of Myrtle Street Chapel, Liverpool. London: Yates & Alexander, 7, Symond's Inn, Chancery Lane, W.C. Price Sixpence.

SEEING that sixpence halfpenny sent in postage stamps to our publishers will furnish the reader with a copy of Mr. Brown's lecture by return of post, we refrain from republishing in our pages, as we should otherwise have done, a large portion of its contents.

As a review of personal history it is full of the most charming self-possession, and proves that our friend is one of the few men who can talk about themselves for an hour without offending the most sensitive hearers. The lecture is full of manly utterances, and is not wanting in pathos of the most exquisite kind. Liverpool has been, and is, remarkably blessed with good and faithful ministers, and we hope that, when the nineteenth century is dying out, the church at Myrtle Street will celebrate its *golden wedding* with the loved and honoured HUGH STOWELL BROWN.

THE MISSIONARY SOCIETIES OF GREAT BRITAIN. A Concise View of What is Contributed to them, Where it is Spent, and What are the Results. By the Rev. W. A. S. ROBERTSON, M.A., Rector of Elmley, Kent. London: J. & C. Mozley, 6, Paternoster Row. Price One Shilling.

THIS is a very valuable compilation, impartial in its spirit, and prepared with a careful regard to accuracy. We cannot, however, deem it complete so long as it omits all mention of such important items as those connected with the labours of the China Inland Mission, and its eighty-four agents. The fact which Mr. Robertson wishes to press heavily on the attention of all Christians is the utter disproportion between both the prodigious wealth of Britain, and the terrible necessities of the heathen world, with the efforts to diffuse the Gospel.

The people of Great Britain annually contribute to all the missionary societies less than £900,000.

THE METHODIST FAMILY. A Monthly Magazine, Volume III. 1872. Published at 29, Farringdon Street, London, E.C.

IS full of vigour, and in addition to a good large share of its contents of special interest to Wesleyans, has also much that will be useful to readers of all denominations.

THE PUBLIC LEDGER ALMANACK. Philadelphia: G. W. Childs, Chestnut Street.

WE are thankful to the enterprising proprietor of the *Public Ledger* for this beautiful specimen of Trans-Atlantic typography, which is of great worth on account of the useful statistical information it contains concerning the Religious, Political and Commercial affairs of the Great Republic.

News of the Churches.

NEW CHAPEL OPENED.

Arbroath, N.B., — January.

INVITATIONS ACCEPTED.

Angus, Rev. H. (Shrewsbury), Church, Lancashire.
 Field, Rev. H. C. (Metropolitan College), Burslem.
 Gray, Rev. S. (Bathmines), Birmingham.
 Page, Rev. E. C. (Bristol College), Pershore.
 Shindler, Rev. R. (Eythorne), Shrewsbury.
 Smalley, Rev. J. (Bristol College), Ross.
 Thomas, Rev. W. M. (Pontypool College), Willenhall.
 Whitaker, Rev. J. (Lancaster), Richmond, Surrey.
 Whorlow, Rev. G. G. (Chelmondiston), Harwich.

RECOGNITION SERVICES.

Babington, Rev. A., Eastbourne, January 28th.
 Bowden, Rev. A., Bacup, February 11th.
 Macmaster, Rev. R. P., Bradford, Yorkshire, January 22nd.

RESIGNATIONS.

Chappell, Rev. J., Abbott, near Taunton.
 Howell, Rev. J. W., Ipswich.
 Spurgeon, Rev. S., Havant, Hants.
 Weatherley, Rev. G. H., Forton, near Gosport.

DEATHS.

Haycroft, Rev. N., D.D., Leicester, February 16th, aged 52.
 Jones, Rev. J. Emlyn, D.D., Ebbw Vale, January.
 Jones, Rev. T., Chepstow, January 26th, aged 74.
 Walcot, Rev. J. B., Ryde, Isle of Wight, January 22nd, aged 78.

THE
BAPTIST MAGAZINE.

APRIL, 1873.

Our own Denomination in the United States.

BY REV. R. A. GRIFFIN, ZANESVILLE, OHIO.

THE REVIVAL PHENOMENON.

SINCE my last letter I have witnessed the commencement of a remarkable revival season in our own Church. The phenomenon is so unlike anything I have experienced before—indeed, I think, unlike anything experienced at home—that some account of it may interest your readers.

It is evidently the work of God; I cannot doubt this. No special effort has been put forth, no professional “revival maker” has been employed, nothing of physical excitement has prevailed. For some months the Word had been preached without any apparent effect, except in a larger audience on the Lord’s-day. Gradually the week-day meetings were more universally attended. The prayers of the brethren grew less wordy, and more to the point. Then the week of prayer came. It was a series of precious seasons, still no special manifestation of the presence of the Holy Spirit was felt. The week after, we held three meetings. Each meeting was more interesting than the former; we have held them ever since. Last Friday the house was crowded. On each of these occasions, a sermon was preached at the commencement of the services; afterward, prayers and addresses were made. Then all persons under spiritual concern were invited to come forward to the front seat; each of these cases was remembered in prayer. Persons came forward we never dreamt of; men of culture and good position in society sat weeping like chil-

dren. One, an editor of a paper—a tall, intelligent man—rose in the meeting, saying, “Some of you will ask why I am here and not in a saloon. My answer is, Because of the mercy of God.” Then he related the way the Lord had led him. Another was a young man who said he had not entered a church for two years. Two months before, he and his wife came; they continued to come, and are now baptized. Another was a lady of singular sweetness of disposition and purity of life; she was convinced of sin, as she told us, much to her husband’s surprise; who exclaimed, on hearing her tell the blessed sense of pardon she felt, “Why, my dear, I don’t know what you have to be pardoned for; I never saw anything wrong in you.”

Yet another was a lady who had moved in fashionable society. At first she strove to quench the Spirit, resolved never to enter the house of God again; in the dead of night she sprang from her bed, after hours of mental agony, and humbled herself before God, and in the morning rejoiced in a sense of salvation.

Then we have received some whose lives had been more or less shameful. But at such times the Church is like the Lord, regarding those words, designed to humiliate, as an eulogy, “*They receive sinners.*”

At the last communion, I gave the right hand of fellowship to nineteen persons; some of them were backsliders who had neglected Church duties for four or five years. It was an affecting scene: the young converts were radiant with joy; the returned prodigals were bathed in tears. Among the spectators we noticed one man especially, a man of iron will, aforesaid unapproachable, bowed down with sorrow and convulsed with weeping, who has been a backslider for many years. This revival, like all true revivals, began with the Church. Members who had not attended a prayer meeting for years, are present now, so that the place is filled.

Yesterday, the Church (all meeting-houses are churches here) was crowded to the doors, many being unable to gain admittance. We baptize every Sunday now. Five were immersed on this occasion; there will be as many, or more, next Sabbath. A remarkable fact is, that a wave of blessing seems to be sweeping over the northern and central parts of Ohio. I am told, at Norwalk, 400 persons have been converted since the week of prayer.

You must not imagine the candidates for baptism are admitted without examination or inquiry. Each one presents himself or herself before what we call “the Examining Committee,” which consists of the pastor, deacons, superintendent of the Sunday-school, and the church clerk. All

are expected to relate their experience before the Church; and if they cannot speak freely, they are asked a series of questions. It was a rare privilege to hear some of the candidates relate such a spiritual history as would have made John Bunyan clap his hands for joy.

It seems like a dream to me, as I reflect, in how few days, as I may say, this state of earnest religious feeling has been awakened.

I confess I was prejudiced against "the revival season," as I heard it spoken of. I regarded it with suspicion—indeed, with aversion. My heart yearned toward my native land, all enamoured of the steady spiritual process by which the Church is built up there. But there are divers operations of the one Spirit. I behold the majestic presence of the Eternal Spirit as truly in this wonderful phenomenon as ever I have seen it in England.

I intended to write on a different topic; but I feel this hurried recital of the Lord's work will be as welcome to your readers as anything I could send you.

In conclusion, let me say, hundreds of Churches in these United States could furnish a record of a similar kind. Our Church is representative in this respect. Oh, that God may bless all the Churches in Britain with as great an outpouring of spiritual blessings!

THE COMMUNION QUESTION.

ATTITUDE OF THE CHURCHES GENERALLY.

They adhere to the doctrine and practice of close communion universally. The term "Regular Baptist" means "Close Communion Baptist:" both names designating the same class of churches as those connected with the Baptist Union of Great Britain. The most Catholic, scholarly, gifted, and revered leaders of the denomination not only maintain, but are ready to do battle for, this doctrine. The whole of the newspapers, with but one exception, if I am rightly informed, are emphatically or tacitly on their side.

In the more obscure, as in the most prominent, churches, men feel strongly, and express themselves intelligently, on the subject. It is not a matter so much of prejudice and custom as of education and conviction.

They feel the doctrine is scriptural. To surrender it would involve, in their estimation, the most serious consequences.

1. It would render their position illogical and anomalous. *Illogical*: While they would still maintain Baptism was a divinely appointed ordinance, they would countenance brethren in disregarding it. *Anomalous*: With the exception of the Society of Friends, they would be almost the only sect

in this country who admit that Baptism is not a prerequisite to Church privileges.

2. It is thought it would imperil their prosperity. At the present time they stand second to no other ecclesiastical body in the States. They are never insulted with overtures from others to abandon separate existence; nor do their churches subside into mixed communion nor nondescript societies.

They ask significantly: "Is it so where open communion sentiments obtain? In such regions are not Baptists ridiculed as the denomination of a whim? Are they not told they are an ecclesiastical mistake? Did not one of your English leaders of thought, on his election to be chairman of the Union, feel it incumbent upon him to vindicate the right of the Baptists to separate existence? Do not many of your churches give up *housekeeping*, and go to *board* in Union Church Hotel?

"How is this? In England you have a world-renowned ministry. You are Baptists dyed to the bone, in love of religious liberty, simplicity of doctrine and ritual, frankness of statement, and earnestness of spirit. We feel you have been too yielding, too generous, too anxious for the endearments of Christian intercourse. Close communion is to us what banks are to a river; you were impatient of restraint, you washed your banks away in the laudable hope of effecting union with other rivers. You have replenished them; they have not augmented your volume. We are waiting for the natural confluence. If we are the main river, as we think we are, they will flow to us; if we are tributary, the day will come when we can flow to them without surmounting our banks, or, in other words, surrendering our principles."

This is the substance of their reasoning; as to its force or febleness, I say nothing here.

Whatever the value of their arguments may be in the estimation of others, they are potent in determining their actions and influencing their feelings. The challenge thrown out to every stranger seeking admission to the ministry here is, "Are you close or open in your views?" If he frankly affirms the former, he is welcomed and trusted; if he parries the question, he is an object of suspicion; if he avows the latter, he speedily finds himself alone. There are cases where an open communion brother comes strongly recommended, and is highly gifted. He awakens personal sympathy and admiration. His preaching is acceptable. He seeks recognition, and it is granted on the condition he does not broach his opinions on this question. We cannot wonder at the jealousy of the brethren to guard their churches from disruption—a state of things which would certainly follow in perhaps

999 out of every thousand, if ministers were chosen who would agitate the subject of unrestricted communion. It will seem strange to your readers; but I have not even heard of a single Regular Baptist Church avowedly Open Communion.

THE LIBERAL MOVEMENT.

There are individuals who, more or less strongly, favour the open communion movement. As to their numbers, I have no means of accurately judging. But I conclude, from observation of a few churches, and information from many, that they do not exceed the number of strict communicants among regular Baptists at home. Their organ is "The Baptist Union," edited by our friend, Dr. Ball.

The movement is beset with difficulties, of which you have no conception; at least, no experience. Its object is not separation from the main body, yet this is its practical tendency.

The liberal brethren sincerely disavow any intention of dividing the denomination, nor have they effected such a result, but they imperil their own intimate relations. Every step they take is a step *from* the Regular to the Free-will Baptists. The Free-will Baptists were constituted some years ago for the purpose of fostering the missionary spirit. At that time the old body and the whole body were asleep. The great temperance reformation had not commenced, and Evangelical piety was at a low ebb. Since then the churches have awakened, and, with the exception of their communion views, there is really no reason for the Free-will Baptists to remain a separate organisation.

The feeling is, if the Liberal Baptists desire open communion fellowship, let them affiliate with the open communion branch of our denomination.

Another difficulty arises out of the questionable practice of fellowship with "the Campbellites." No doubt many of the leaders of the movement regret and discourage this intercourse. But I am reviewing the actual difficulties of this situation, and the hindrances to their progress.

Right or wrong, "the Campbellites, or Disciples," are regarded as maintaining most unscriptural doctrines. From their own confessions of faith, it is evident they raise the ordinance of immersion to the rank of a sacramental institution. In their declaration of faith, addressed in the year 1871 to the Ohio Baptist Convention, they call it "*the birth of water, in which he who has been already made alive to God is introduced into new relations to Father, Son, and Holy Spirit,*" that is to say, baptism is to spiritual life what birth is to animal life. Observe, they affirm we are hereby "introduced into new relation to Father, Son, and Holy Spirit,"

not that we are introduced into new relations with the Church. Now, *to be unborn is to die*. The doctrine may be, therefore, crudely stated in these terms, "without baptism there cannot be permanent spiritual life."

Their practice accords with their creed. The moment a man assents to the formula, "I believe that Jesus Christ is the Son of God," he is hurried to the river and baptized, even if it be at midnight.

There are other subtle, and in our judgment, dangerous doctrines held by them. Indeed, they resemble, in the variety and novelty of their phases of belief, the Plymouth Brethren of England, as also in their variety of sections. I believe, however, they are one as regards this doctrine of "birth of water."

Many persons shrink from identifying themselves with the liberal movement, on account of its relations to this sect, who would gladly join our Churches at home.

Another hindrance, I may call the *commercial*. Americans are a matter-of-fact people. The question ever on their lips is, "Will it pay?" "It will certainly," say they, "involve controversy, strife, disruptions. It will alienate many of our best men; it will disturb the peace of churches for years, and it may weaken our denominational strength seriously. What will the movement secure us by way of compensation? Nothing but the pleasure of sitting occasionally by the side of an unbaptized Christian brother at the Lord's Supper, who, in nine cases out of ten, could have as real enjoyment and fuller fellowship among his own people." I have thus endeavoured, faithfully and impartially, to state the case as it appears here on the spot. I am convinced our Churches here will as surely remain exclusive in their communion, as that the English Baptists will remain liberal. As well might the strict brethren in England hope to convert the rest of your body to their opinions, as for the liberal brethren of America to turn the Regular Baptists to their views. You have reached your present condition slowly, carefully, and intelligently; they have, by the same process, arrived at a diametrical condition. To many readers this will be a painful communication. They may be led to imagine their brethren here are bigoted, narrow, obtuse, and antiquated. It is not so, however. Their leaders bear favourable comparison with your own. Their social, intellectual, and religious standing is as high. The rank and file are as genial, catholic, and generous, as any body of men in the world. They stand not as bigots influenced by a blind sectarian spirit, but as men who feel they must deny themselves the caresses of brotherly love, in order that they may be faithful to the Master.

A Father and a Guide.

A SERMON FOR YOUNG FOLKS.

BY THE AUTHOR OF "A SAVIOUR FOR CHILDREN."

"Wilt thou not from this time cry unto me, my father, thou art the guide of my youth."—JEREMIAH iii. 4.

GOD speaks to the young. I should like you to feel that He does so in these beautiful words which we have just read. It is not of childhood He is now speaking, nor of manhood, nor of womanhood, but of *youth*. A great many young people are not men and women, and yet they are not *little* children, but they have entered upon that bright and hopeful season of life which is called "youth." They know more than they once did. They are beginning to think and act for themselves. If they do wrong, they are more blameable than they used to be when they were younger. Their parents blame them more, their teachers blame them more: God himself holds them responsible.

When we think of the dangers which beset the young, we are afraid; for many have gone astray in the days of their youth; they have wasted this precious part of life, and have made themselves very miserable. How much better it would have been had they hearkened to wise counsel and had not been carried away by their own folly! There was a friend who would have helped them, but they did not care about His help; there was a father who would have protected them, but they did not seek His protection; there was a gracious God who would have been their guide, but they did not ask for His guidance. Let me say that that friend and father, the good and great God, is speaking to each of you to-day; and we want you not only to listen to what He says, but to think about it: "Wilt thou not from this time cry unto me, my father, thou art the guide of my youth?"

The word "cry" is not used here in the sense in which, perhaps, a *little child* would understand it. It doesn't mean to shed tears, but to speak as one who is in need; to call out as one who wants help—to *pray*. God says, "Wilt thou not from this time *cry* unto me?" for He is the hearer of prayer. Besides, He teaches you what to say to Him when you pray. Listen: "My father, thou art the guide of my youth."

Then God speaks to you just as if He mentioned your name. I should like each young person to feel: God is speaking to me, and he is saying again and again, "Wilt *thou* not from this time cry unto me?"

He speaks to you, too, as having a will of your own: *Wilt* thou not cry unto me? You know that you have a *will*. You often say, "I will do this," or "I will not do that." Well, God gave you that *will*, and he wants you to use it, and to use it wisely. But you cannot do this unless He helps you. Hence, he wishes to influence your will by His holy word.

Again, God speaks to you about the present time in such a manner as to show its great importance: "Wilt thou not from *this time* cry unto me?" Do not delay, but call upon Him *now*, while you are young, and while He is thus speaking to you in His Word. The Bible says, "Call ye upon Him while He is near." And again, "Behold, *now* is the day of salvation."

There is another thing which is very plain to be seen. God speaks to the young as to those whom He loves, and desires to love still more, as His children. He asks whether they will not call Him "Father." He wishes them to do so as His true and loving sons and daughters. And since He has such love for them, should they not love Him? Will you not, must you not, from this time cry unto him, "My Father?"

Then, too, God speaks to you as to those who are in danger of going astray, and who, therefore, need a guide. And isn't this quite true? Young as you are, you have already wandered from Him; you have neglected prayer; you have done wrong; you have sinned, and need forgiveness. And yet he says to you, "Wilt thou not from this time cry unto me, my father, thou art the guide of my youth?"

This shows that God loves the young before they love Him, and that He is ready to hear their cry for mercy before they ask Him. They have forgotten Him, but He has never forgotten them. They have gone astray, but He wishes them to return, and He is ready to forgive all their sins at once for Jesus' sake. Besides, He is able and willing to be their guide in days to come, and, if they ask Him, He is sure to help them to be good, useful, and happy. All this, and a great deal more, may be learnt from the text. I should like you to read it again: "Wilt thou not from this time cry unto me, my father, thou art the guide of my youth?"

How kind of God to speak to you thus! And young as you are, foolish and sinful though you may have been, He wants you to speak to Him. And let me say:—

I. God wishes you to speak to Him *now*.

When you say, "From this time I will do this or that"; you mean that you will begin at once. And that is just what God means when He asks, "Wilt thou not from this time cry unto me?" He wants you to begin to speak to Him now. But that is like saying that you have neglected to do so before. Have you? Some young people have. Their parents pray to God for them, their teachers ask Him to bless them, but they seldom speak to Him themselves. When they were *little* children they "said their prayers;" but they do not pray to God now, when temptations are so strong and dangers are so many. How strange! for they have more need than ever of His help. Do you ask God to bless you in the days of your youth? Does conscience say, "No"? Then God asks, "Wilt thou not from this time cry unto me?" And He is waiting for an answer. He knows what you think, but what will you say to Him? You are not too young to speak to

the great God. Samuel was but a child, David was but a youth; but they began while they were so young to call upon the Lord; and in answer to their prayers He made them wise, and strong, and good, and great. And you, whether a child or a youth, may speak to the Lord of heaven and earth in prayer. Will you begin to do so at once? God wants to know. He asks, "Wilt thou not from this time cry unto me?"

II. God wishes you to *continue* to speak to Him.

When you say, "From this time I will do this or that"; you don't mean that you will do so once or twice, and then give over. No, but that you will make a practice of it. And that is what is meant in the Bible when it says, "Wilt thou not from this time cry unto me?" God asks whether you will not henceforth call upon Him in prayer. He wants you to get into the habit of doing so. It would be wise of you to listen to what the Bible says. It would be safe for you to do as God wishes. You will want help every day; then, should you not ask God to help you? He is the helper of all who call upon Him. You will need wisdom every day; then, should you not every day ask "the only wise God, our Saviour," to make you wise? Sometimes you will be in danger, and *in great trouble*; but if you make a practice of speaking to God in prayer, you will always have a friend near you who says, "Call upon me in the day of trouble, I will deliver thee" (Ps. l. 15). And He it is who now asks you this question, "Wilt thou not from this time cry unto me?"

III. God wishes you to speak to Him *earnestly*.

That is the meaning of the little word "cry." "Wilt thou not from this time *cry* unto me?" To cry is "to call out" as one who is in danger and wants somebody to help him. You have read the charming story in the Bible about Peter trying to walk on the water to go to Jesus, haven't you? And you remember how afraid he was, "and beginning to sink, he cried, saying, Lord, save me." You have read, too, about the poor blind men, who, when they heard that Jesus was passing by, cried out, saying, "Have mercy on us, O Lord, thou son of David." And God wishes you to speak to Him thus earnestly. Young people will be sure to do so as soon as they know their need, feel their sin, and see their danger. When you were younger you didn't know, nor feel, nor need as much as you do now. Do you feel that you have sinned? Do you know that you are guilty? Do you see that you are in danger? Well, if you speak to God at all, it must be from this time *earnestly*. You must pray as one who is guilty, and needs pardon; as one who is in danger, and needs a mighty Saviour's forgiving love and helping hand. And the great God is looking down upon you all the while. He knows how you feel. He can tell if you are ashamed of the past, or troubled about the future. Besides, He is not only willing to hear what you say, but, in such wondrous condescension and pity as no one else could show, he says, "Wilt thou not from this time cry unto me?"

IV. God wishes you to speak to Him *as to a father*.

Listen again to what he says: "Wilt thou not from this time cry unto me, my father?" Jesus calls the great God "your Heavenly Father." And so He is. But do you love Him? Do you think of Him? When you speak of Him, do you call Him your father? Do you say "No"? But God wishes you to do so. He doesn't ask you to cry "my God," "my Creator," "my King," "my Judge." No; He wishes your cry to be the cry of a child, "my father!" How kind of God. He is a Father, and because He is a Father He loves you. He doesn't love your ignorance, your folly, your sin. No; He hates all that, but He loves you. Do you say, "That's strange; I hardly understand it." Then stay: let me try to make it a little plainer. Your father and mother love you, of course. When you do wrong, do they hate you and turn you out of doors? No.—Why? Because, while they hate what is wrong, and are deeply grieved that you should have done wrong, they love you. And it is just so with God; He hates your sins, but He loves you deeply, tenderly, freely.

Let me tell you a story. One day, a poor girl left her father's house, and, forgetting him, she went astray. What did he feel? What did he say? What did he do? You would like to hear. Well, he hated her sin, but he loved her. He tried to find her, but alas! she was gone too far away. "But," said he, "I will never have my door bolted; no, not even when I go to bed; for it may be that my poor wandering child will come back to her father's house in the stillness of some dark night, and she shall never find my door bolted against her."

You are quite sure that that father loved his daughter, but let me say that of God's love you may even be more sure. Many young people have wandered from Him, they have left His house, they have forgotten His love, they have ceased to mention His name; but He thinks of them. He is expecting their return; and whenever they do come, His door will neither be locked, bolted, nor barred against them, for He is waiting for them to come back to Him, and He is wishing to hear that cry of shame, and sorrow, and true repentance from their lips, "Father! *my Father!*"

Perhaps you are beginning to say, although it may be but in a whisper, "I will arise and go to my Father, and will say unto Him, Father, *I have sinned.*" If so, He hears what you are saying, and, no matter how much ashamed you may be of yourself, He says, "Wilt thou not from this time cry unto me, my father?" Do you say "Yes"? Then from this time God begins His good work in your heart. The impenitent or the despairing may cry, "My God," or "My Judge," but it is only those to whom God's Spirit is given who can call Him "FATHER." The cry "my father" is not a cry of despair, but of hope, and love, and holy trust. If such words are as music in the ears of an earthly father, they are far sweeter to "Almighty God, our Heavenly Father." O, that He may hear such a cry to-day from

many youthful hearts ; for He is now saying to each of you, " Wilt thou not from this time cry unto me, *my father* ? "

V. God wishes you to speak to Him, feeling that He is your *guide*.

He wants you to say, " My father, thou art the *guide* of my youth." You are young, but I daresay you know more than some who are older. Then, do you need a guide? Yes ; as much, if not more, than others. The more we know the more we shall want to know from somebody else ; and who is able to answer our questions? God ; He knows all about us, the world in which we are living, and the great world to which we are going. And He will be our guide if we ask Him.

One day, it was said to the children of Israel, " Ye have not passed this way heretofore." (Joshua iii. 4.) And that is what the Bible says to you. Old people may remember the way they have come, and they may fancy that they can see all its turnings and windings, but you do not know where you will have to go. There may be a great many turnings in your future path, but you cannot see them yet. You don't know the road. You are a stranger in the earth, and a stranger doesn't know which way to turn. He wants somebody to tell him. He needs a guide. If you have lived but a little while without one, you have made so many mistakes, you have seen so much of your folly, you have fallen into so many sins, that you now feel how needful it is to be guided by one who knows the right way so much better than you do ; and you are beginning to understand that beautiful hymn—

" Guide me, O Thou great Jehovah !
Pilgrim through this barren land ;
I am weak, but Thou art mighty,
Hold me with Thy powerful hand ;
Bread of heaven,
Feed me, till I want no more."

Well, God knows how you feel, and He wants to hear you cry, " My father, thou art the guide of my youth." He is a guide to all who trust in Him. Let me say—

He is a living guide.

Sometimes we call a book " a guide," and we have to look at it again and again if we would know the right way and keep in it. God has given us such a book—the Bible. Jesus says, " Search the Scriptures." (John v. 37.) But He *Himself* is a living guide. We may lose " the Book," but we can never lose Him. He says to all who love Him, " Lo, I am with you alway." (Matthew xxviii. 20.) We may become old and blind, and then we cannot read the Bible ; but the Saviour is a living guide. We may ever hear His voice, feel His love, and obey His word.

He is a wise guide.

You have read of people and their guides being lost on the mountains and in the snow, but He will never miss the way. Speaking of those who know

and love Him, He says, "I have lost none." No; if He is our guide we cannot be lost, however dark the night, however dangerous the way, however long the journey.

He is a powerful guide.

A guide must not only know the way, but be strong, that he may help people in steep and slippery places. God is such a guide. Hence, a good man says, "My feet were almost gone, my steps had well nigh slipped. . . . Nevertheless . . . thou hast holden me by my right hand. Thou shalt guide me." (Psalm lxxiii. 2, 23, 24.) Another says, "Hold Thou me up, and I shall be safe." (Psalm cxix. 117.) And Moses, speaking of the people whom God had redeemed, says, "Thou hast guided them in Thy strength." (Exodus xv. 13.) Yes; the only wise God, our Saviour, is a powerful guide. He is "able to keep you from falling." Once more—

He is a faithful guide.

"For He hath said, I will never leave thee nor forsake thee." (Hebrews xiii. 5.) If we obey Him, and walk in His ways, "He will be our guide, even unto death." (Psalm xlvi. 14.)

Is not this living, wise, powerful, and faithful guide, just the guide you need? There is no other like Him. Well, God wishes you to "cry"—that is, to pray unto Him. He tells you what He wants you to say—"My father." He tells you, too, what He wishes you to feel and acknowledge: *that He is "the guide of your youth."*

One day, many years ago, an address was given on this subject to a number of young people in a Sunday-school. There was one youth present who, though a teacher in the school, felt that he had wandered far from God, and that he needed a forgiving Father and a constant guide. He felt, indeed, as he had never felt before. He could not join in the singing at the close of the service. His heart was full. On going home he wept bitterly and prayed earnestly, more earnestly than he had ever prayed before. He turned the text into prayer, and cried fervently to God, "My Father, wilt thou from this time be the guide of *my youth*?" God heard and answered his prayer. He made him a true, wise, and holy man. That man became a distinguished missionary of the Cross of Christ, who, by the divine blessing, did as much, or more, than any other man for the poor degraded slave. You would like to know his name. I will tell you: *William Knibb*.* "The memory of the just is blessed."

And now I should like every young person to pray this short prayer "My Father, wilt thou from this time be the guide of *my youth*?"

May He be your guide now, your strength in]old age, and your joy for ever!

* "Memoir of W. Knibb:" by J. H. Hinton, M.A.

Ephesus.

AFTER Athens and Rome, Ephesus occupies a very prominent place among the secondary cities of the ancient world; and it is certainly not inferior to either of the two in the interest which gathers around it, derived from the history of the first triumphs of the Christian religion in connection with it. The city is very ancient—indeed, of an unknown antiquity. The people of the district in which Ephesus was situated were partly of Eastern extraction, and are spoken of by Homer as using a “barbarous tongue;” so that, probably, in his time, they bore several marks of their Eastern origin. In the time of Herodotus, one of the most ancient of authentic uninspired writers, who lived about 400 years before the birth of Christ, the city was large and wealthy; and in the first century of the Christian era it was the metropolis of the Roman Province of “Asia;” and, as such, is termed by an ancient writer, “the most famous city of Ionia.” As our chief object in this paper is to refer to the city in its relation to Apostolic times, we will proceed to do so by glancing at several groups of subjects referred to in the Acts of the Apostles, and other portions of the New Testament Scriptures.

St. Paul at Ephesus.

The Apostle came to the city in the year 54, and remained till the spring of 57—thus making about a three years’ sojourn; having previously paid a very short visit to the place, and, therefore, without much opportunity for evangelistic effort; though, doubtless, he sowed, in passing, a few handfuls of the “seed of the kingdom.” Between these two visits of the Apostle, Providence had directed thither the renowned Apollos, to be to him in some sense what John the Baptist had been to the Lord Jesus. An Alexandrian Jew by birth, Apollos possessed naturally the gift of eloquence, which had probably been well cultured in the rhetorical schools on the banks of the Nile; and afterwards he piously employed the eloquence of a Greek orator in the explanation and enforcement of the Bible of his forefathers, soon becoming “mighty in the Scriptures.” After a time he became, like many of the Jews, a disciple of John the Baptist, and thus a new element of spiritual power was possessed by him. But “knowing only the baptism of John,” of course his teaching was very defective from a Christian point of view. But, through the Divine kindness, the pious Aquila and Priscilla were then at Ephesus, who privately gave to him that spiritual instruction which he certainly needed, and which he was modest and wise enough to receive; thus he learned “the way of the Lord” perfectly, and became one of the most useful and “beloved” of the personal friends and ministerial helpers of the Apostles of the Lord. The time had now come for St. Paul himself to enter the city of Ephesus, and begin his memorable abode of three years there. The first friendly persons whom the Apostle met with were the twelve disciples of John the Baptist, mentioned in Acts xix.

1—7. They were spiritual seekers, “feeling after Christ, if haply they might find Him;” but they, as yet, were so ignorant of Christian truth, that they had never heard of the existence of the Holy Ghost! St. Paul became their teacher; they received “the truth as it is in Jesus,” were baptized in the name of the Triune Jehovah, and were then honoured to receive miraculous gifts. This success was the “few drops before an abundant shower;” numerous converts were made, and several flourishing churches were founded, to the pastors of which, at a later period, the Apostle delivered, at Miletus, his ever-memorable address. For “three months” he “reasoned” with his countrymen in the synagogue of Ephesus; but when many of them rejected and calumniated both him and his teaching, he “turned to the Gentiles;” and for two years preached Christ in the “school of Tyrannus.” As this man is only mentioned once in Scripture, we cannot say with certainty who he was. He seems to have been a teacher of rhetoric, who, not needing his schoolroom in the evenings, let it to Paul for a small sum of money. The mention of “*evenings*” reminds us of the fact—a very remarkable one—that the Apostle spent the day-time in working at the trade of a tent-maker. What a sight! An inspired Apostle “labouring with his hands” to earn his daily bread, that no one might charge him with selfishness, and thus be able to throw discredit upon the man and his message! In the midst of his daily toil and nightly labour, he was inspired to pen his First Epistle to the Church at Corinth. During his stay at Ephesus he paid at least one short visit to the Christians at Corinth, and in the third year of his abode wrote the Epistle.

The following description of this important letter is well worthy of perusal:—“The letter is, in its contents, one of the most diversified of all St. Paul’s Epistles; and in proportion to the variety of its topics, is the depth of its interest for ourselves. For by it we are introduced, as it were, behind the scenes of the Apostolic Church, and its minutest features are revealed to us under the light of daily life. We see the picture of a Christian congregation, as it met for worship in some upper chamber, such as the house of Aquila or of Gaius could furnish. We see that these seasons of pure devotion were not unalloyed by human vanity and excitement; yet, on the other hand, we behold the heathen auditor pierced to the heart by the inspired eloquence of the Christian prophets, the secrets of his conscience laid bare to him, and himself constrained to fall down on his face and worship God; we hear the fervent thanksgiving echoed by the unanimous ‘Amen;’ we see the administration of the Holy Communion terminating the *Agapē*, or feast of love. Again, we become familiar with the perplexities of domestic life, the corrupting proximity of heathen immorality, the lingering superstition, the rash speculation, the lawless perversion of Christian liberty; we witness the strife of theological factions, the party names, the sectarian animosities. We perceive the difficulty of the task imposed upon the Apostle, who must guard from so many perils, and guide through so many difficulties, his children in the faith, whom else he had begotten in vain; and we learn to appreciate more fully the magnitude of that laborious responsibility under which he describes himself as almost ready to sink, ‘the care of all the churches.’ And whilst we rejoice that so many details of the deepest historical interest have been preserved to us by this Epistle, let us not forget to thank God who so inspired His Apostle, that, in his answers to

questions of transitory interest, he has laid down principles of eternal obligation. Let us trace with gratitude the providence of Him who 'out of darkness calls up light;' by whose mercy it was provided that the unchastity of the Corinthians should occasion the sacred laws of moral purity to be established for ever through the Christian world; that their denial of the resurrection should cause those words to be recorded where reposes, as upon a rock that cannot be shaken, our sure and certain hope of immortality."

The labours of the Apostle at Ephesus were now approaching their termination—labours which had been both constant and very successful. He not only preached almost nightly in the school-room of Tyrannus, but he had gone among his converts "from house to house," and, when need was, warning them affectionately "with tears." Nor did his tenderness prevent the exercise of that moral conscientiousness and courage, in connection with which he could truly say, "I have not shunned to declare unto you all the counsel of God." Those to whom he addressed these parting words knew well that he spake the truth unto them; they shed many tears at his departure from them; they embraced him again and again; and as he stepped into the ship which was to convey him to other scenes of suffering and success, they sorrowed "most of all for the words which he spake, that they should see his face no more."

St. John at Ephesus.

Several ancient traditions mention the city as the abode of John in his old age, and also as the place of his death and burial. The Apostle was probably of the same age as Jesus Christ; and as the Saviour was crucified at the age of thirty-three years, and the "beloved disciple" survived Him for about seventy years, his biographers have naturally occupied themselves in trying to discover how those "threescore years and ten" were spent. We all remember that pathetic scene at Calvary, which John himself has so simply yet vividly described:—"Now there stood by the cross of Jesus His mother, and His mother's sister, Mary the wife of Cleophas, and Mary Magdalene. When Jesus therefore saw his mother, and the disciple standing by whom He loved, He saith unto His mother, Woman, behold thy son! Then saith He to the disciple, Behold thy mother! And from that hour that disciple took her unto his own home." The mother of our Lord is mentioned in sacred history only once after this time (Acts i. 14), and then only by name; but as John would probably remain in Jerusalem so long as his adopted mother lived, we may naturally expect some references to that fact in the New Testament; and we find them. In the year 52—that is, nearly twenty years after the death of Christ—we find St. John still living in the Holy City. For in that year St. Paul paid his third visit to Jerusalem, and tells us (Galatians ii. 9) that he there saw "James, Cephas, and John;" and no fact concerning John, of a later date than this, is recorded in the Acts of the Apostles. From that time till his death, a period of at least fifty years, we have to think of him as the writer of the fourth Gospel; the author of the three Epistles which bear his name; and of the Book of the Revelation, the last portion of the Inspired Scriptures. Very early traditions, as we have said, mention Ephesus as the abode of John during his last years; and, if they are correct, he must have settled there about, or after, the year 58,

when St. Paul had finished his important labours there. There seems no reason to doubt the truthfulness of the traditions which mention Ephesus as the abode of John during the latter half of his long and honoured life. There he probably composed his Gospel, when he was at least eighty years of age; for Irenæus, a very early writer, who probably was born before St. John died, says, "The Apostle published his Gospel while living at Ephesus." There, also, in all probability, he composed those three brief but beautiful letters, which are eminently worthy of the affectionate heart of "the disciple whom Jesus loved;" which prove that while Paul deserves to be called the Apostle of *Faith*, Peter of *Hope*, and James of *Good Works*, St. John can claim to be called the Apostle of *Christian Love*. It was from Ephesus that the now aged saint was hurried to the dark mines of Patmos, and where he was abundantly compensated for his sufferings by the glorious manifestation of his ascended Lord; and to the same city he returned, when persecution had spent its force, to utter for a little while longer the sincere and fervent prayer, "Come, Lord Jesus, come quickly." Many traditions concerning the last days of the last of the Apostles have come down to us on the stream of Church history; some of them probably true, some of them doubtless of monkish manufacture. One tradition tells us that he was shipwrecked off the coast of Ephesus, and was thus divinely sent to the city to quell the heresies which arose in the Christian churches there, after the departure of St. Paul; another tells us that he was sent to Rome by the order of the Emperor Domitian, cast into a cauldron of boiling oil, from which he came out unhurt; and another states that such was his hatred to heretics, that he refused to remain under the same roof with Cerinthus, lest the house should fall and crush them both. A more probable anecdote records his pious efforts to restore to penitence a young man whom he had baptized, but who afterwards joined a band of brigands. "Not less beautiful is that other scene, which comes down to us as the last act of his life. When all capacity to work and teach is gone—when there is no strength even to stand—the spirit still retains its power to love, and the lips are still open to repeat, without change and variation, the command which summed up all his Master's will, 'Little children, love one another.'" To use the stately language of Robert Hall, "So deeply was he imbued with the seraphic love of the bosom on which he leaned, that it remained unimpaired, amidst the decays of nature and the eclipse of intellect." Thus the good man died; but tradition refuses to believe it, and tells us he is *yet living* upon the earth, according to the utterance of Christ: "If I will that he tarry till I come, what is that to thee?" Doubtless the oldest surviving of the Apostles breathed his last; and the Turks near Ephesus sometimes repeat the strange word *Ayasuluk*, which learned men believe is a corruption of the name by which their Christian ancestors designated St. John, ὁ ἅγιος θεόλογος—"The holy Divine."

"Great is Diana of the Ephesians!"

"The town clerk" of Ephesus might well, from his point of view, assent to the above excited utterance of the people; for the temple of Artemis or Diana, which glittered in "brilliant beauty" at the head of their harbour, was then one of the wonders of the world. Its origin was of remote antiquity; but the building which St. Paul saw was about four hundred years old, the more ancient edifice having been set on

fire by a fanatic, on the same night in which Alexander the Great was born. It was rebuilt in a most costly style, the ladies of Ephesus contributing their jewellery to the expense of the restoration; and the people were so proud of their temple, that when Alexander offered the spoils of his eastern campaign if he might inscribe his name on the building, the honour was declined. In the second century of the Christian era it was united to the city by a long colonnade; but an evil time soon after came upon it; for the Goths, who came from beyond the Danube, plundered and laid it waste, "and its remains are to be sought for in mediæval buildings, in the columns of green jasper which support the dome of St. Sophia, or even in the naves of Italian cathedrals." The ancient writers are lavish in their praises of this magnificent building. They tell us that it was of the most extensive proportions. It was 425 feet in length, and 220 in breadth, and the columns were 60 feet high. The number of columns was 127, each of them the gift of a king, and many of them were elaborately carved. The staircase was formed of the wood of one single vine from the island of Cyprus. The value of the temple was increased by the fact that it contained in its crypts a large portion of the "cash" of Western Asia. A recent writer says that it was to Asia what the Bank of England is to the modern world. Until very lately it was believed that the temple had entirely disappeared. Conybeare and Howson tell us that, "Nothing now remains on the spot to show us what or even where it was." The gifted and worthy Dean of Chester now knows, doubtless to his great joy, that the site of the temple has lately been discovered, and that before very long some of those very columns, on which the eyes of St. Paul often rested, will soon be safely housed in our own national Museum.

Our indefatigable countryman, Mr. Wood, writes to *The Times*, in January of this year, a very interesting letter, detailing some of the important discoveries he has made among the ruins of the temple. We have only space for the following paragraph:—"Portions of the western and southern walls of the 'cella' have been found, and within them some small portions of the walls of the temple which preceded that now found. These walls were strengthened by being thickened out from six feet four inches to thirteen feet for the foundation walls of the new temple; and the former temple appears not to have been raised, as the last was, on a basement of ten steps, as the wall was composed of carefully-finished stones with fine joints to a low level, the edges being chamfered to prevent accidental fracture by earthquakes or otherwise. The masonry which supported the ten steps has been found comparatively undisturbed on the north side, and the entire width of the whole, measured on the lowest step, was 238 feet 4 inches, the temple itself measuring 163 feet 9 inches by 308 feet 4 inches. The impression of the walls of the former temple was found to the height of four courses upon the mortar of the rubble masonry of the foundation walls of a church, or some other building, which was built some time after the destruction of the temple, the site having been then silted up to the height of thirteen or fourteen feet." The whole civilised world will watch with great interest the progress of Mr. Wood's valuable discoveries; and all thoughtful Christians, as they gaze upon the fragments of the once-famous temple, will feel thankful that the time has long since passed in which it could be truly said, "*Great is Diana of the Ephesians.*"

“The Angel of the Church of Ephesus.”

Bearing in mind the close and long-continued intimacy of St. John with the Christians at Ephesus, of which we have just now spoken, our readers will perceive with what intense interest the Apostle, in his exile at Patmos, received the Redeemer's command, “To the Angel of the Church of Ephesus write.” We need not quote here the well-known address which Christ dictated, and John was privileged to pen; but a few explanatory remarks will not be out of place. Our readers will remember that the address to the Church of Ephesus stands first among the famous “seven;” and this may be accounted for in two ways. Ephesus was first in geographical and political importance—being the metropolis of that portion of the Roman world. If, now-a-days, seven addresses were sent to the chief cities of Britain, London would, of course, stand first; so, for the same reason, Ephesus occupies the place of honour among the addresses to the cities of “Asia.” Moreover, it in some sense deserved to be so placed, out of respect to the venerable Apostle, who was the amanuensis on the occasion; for in Ephesus he had been destined to spend nearly half of his long-continued life; and out of Palestine there was no place so dear to him. The question then arises, What is meant by “the *Angel*” of the Church? Some have taken the word literally, and think it means the *guardian* angel of the society; but probably we are right in taking the word to mean the minister, or pastor, of the Church. The word “angel” signifies, literally, a messenger; and in this sense every true minister is God's messenger to mankind; for, like John the Baptist, he is “a man sent from God,” and can truly say to each fellow-man, “I have a message from God to thee.” St. Paul tells the Galatians that they “received him as an angel,” that is, as a divine messenger; from which we conclude that the “Angel of the Church of Ephesus” means the chief minister, pastor, elder, or bishop there. Who was this chief minister? He is not mentioned by name, and, therefore, the question cannot be positively answered; but probabilities point to Timothy, the beloved friend of the Apostle Paul. According to the old traditions, Timothy was “bishop” at Ephesus for many years, and at last died a martyr there—being beaten to death by clubs, during such a tumult as that in connection with which St. Paul says, “I fought with beasts at Ephesus.” The following are the words of “Smith's Biblical Dictionary” :—“It may be urged as in some degree confirming this view, that both the praise and the blame of the ‘address’ are such as harmonise with the impressions as to the character of Timothy, derived from the Acts and the Epistles. The refusal to acknowledge the self-styled Apostles; the abhorrence of the deeds of the Nicolaitans; the unwearied labour—all this belongs to ‘the man of God’ of the Pastoral Epistles. And the fault is no less characteristic. The strong language of St. Paul's entreaty would lead us to expect that the temptation of such a man would be to fall away from the glow of his “first love,” the zeal of his first faith. The promise of the Lord of the Churches is, in substance, the same as that implied in the language of the Apostle (2 Timothy ii. 4-6);—“No man that warreth entangleth himself with the affairs of this life; that he may please him who hath called him to be a soldier. And if a man strive for masteries, yet is he not crowned, except he strive lawfully. The husbandman that laboureth must first be partaker of

the fruits." How honoured was the Church of Ephesus to have as their pastors two Apostles, Paul and John, and, as successor to them, the Evangelist Timothy, one of the most honoured of apostolic men! Yet, in spite of their multiplied privileges, they fell into spiritual declension, and then into spiritual darkness, heedless of the solemn warning—"Repent, and do the first works; or else I will come quickly, and will remove thy candlestick out of its place." They were raised to the gate of heaven by privilege, they fell to the gate of hell by neglect of it. The light is gone, the lamp is crushed; for there are no Christian men at Ephesus now, and the once-renowned city is a heap of ruins.

The Relation of Children to the Church.

IV.

MR. MANDER considers that his view of the significance of baptism has a marked advantage over that which is sanctioned by the Episcopal Establishment. "Make the change (implied in baptism) one *ex opere operato*; assume that the operation is national, and therefore invariable, and independent of the parent or sponsor's faith; and you shroud the whole in darkness, and change the Christian ordinance into a mystery, a mockery, a delusion, and a snare. Yet this has been the case in England for many an age, and the injury has been stupendous, and almost as great to those who have left her pale as to those who have remained in it" (p. 15). With the testimony here borne against the baptismal views and practices of "The National Church" we fully agree, although we do not see how Mr. Mander's own position can, on grounds of logical consistency, escape the same censure. For the Church of England says nothing of baptism *in itself*, which is not also said of it in the New Testament; (*e.g.*, in Rom. vi. 3, 4; Col. ii. 11, 12; 1 Pet. iii. 21, &c.); and, for our own part, if we administered baptism to infants, we should feel ourselves unable either to refute the Anglican position or to bring against it the terrible indictment which Mr. Mander, in the above paragraph, has so forcibly expressed. As we take it, the Church of England errs in not specifying and insisting on *the conditions of baptism* as they are laid down in Scripture—*viz.*, repentance towards God, and faith in our Lord Jesus Christ. This is the source of the danger with which its doctrine and its practice are fraught. But Mr. Mander, as a Pædobaptist, commits the same error, and his doctrine is on that ground equally open to objection. We are at a loss to see how *he* can consistently apply the language in which the New Testament speaks of the rite to unconscious infants, and certainly, if he does so, he neutralises the New Testament doctrine of the functions and the necessity of faith. Not, of course, designedly—we are sure he would not do that; but such, at any rate, is the tendency of his views.

How the parent's or the sponsor's faith can influence a child's baptism and prevent it from becoming a mystery, &c., Mr. Mander does not tell us. To our minds, it renders the complication more hopeless, and introduces an

element in regard to which the New Testament says nothing, and which is, in fact, opposed to its deliverances on the subject. The introduction of baptismal sponsors to answer in the infant's stead is, as Dr. Jacob has characterised it, "an institution of very questionable propriety at the best, and one which, at a later time, was productive of superstitions" which have not yet disappeared, and which Mr. Mander, indeed, has pointedly condemned. Nor does it make any material difference whether the sponsors are the child's own parents or not. The baptism of one person is not rendered valid, and does not become a medium of blessing, by means of the faith of another person. A parent's faith may, and in due time probably will, beget faith in the child, but not until this result has been insured can the child be appropriately baptized. The qualification on which the Scriptures insist is not vicarious, but individual faith.

It is only fair, however, to remark that neither Mr. Mander nor Mr. Horton seems prepared to carry out his theory to its legitimate issues. The theory is that "the baptized children of church members are themselves also members—that by virtue of their parents' faith and by their early baptism they belong to the Church and not unto the world," that "the faith of the parent carries the child with it." Mr. Horton clearly perceives that there are insuperable difficulties in the practical working of this theory, and these he endeavours to escape by inventing a distinction, which we have before shown to be untenable, between "the inner and outer circle of the Christian Church." For entrance into the inner circle he requires more than, in view of the first part of his sermon, he has a right to require. What, he asks, is to hinder our children "confessing their love to Jesus and desire to please Him? We should take it for granted that they—*i.e.*, manifestations of early piety—must come, as God is true, and His covenant extends to our children, if we are only faithful and doing our duty. And then what remains but that our children should be asked, *as soon as they are old enough*, to avow their love to Jesus and their desire to lead a Christian life?" This, of course, according to our principles, may be done, and ought to be done. We should assuredly look for the manifestations of love to Christ in answer to our prayers, and as the result of God's blessing on our instructions and our example, when our children are very young; and, when we clearly and unmistakably see them, our children should be introduced into the Church. But if the theory of these writers be correct, such action is surely superfluous. If children enter the Church in virtue of their baptism, they do not need to be—nay, they cannot be—brought into it. As Mr. Mander says, "They have not to enter, but to remain by faith." Besides which, to make any confession or avowal of theirs necessary, is altogether to change the ground of membership. It sets aside that "organic oneness of the family," for which both writers so strenuously contend, or at least makes it of avail only for a very limited period of a child's life, during which, it seems, *the child is really not in the Church at all, and cannot be allowed to participate in what are commonly understood to be Church privileges.* What are the precise advantages of "the outer circle," in which children must remain until they make a personal confession of love to Christ? And is this outer circle really restricted to the children of believers, or rather to the baptized children of believers? If no advantage pertains to it, we do not see why these pamphlets, or, at least, Mr. Horton's sermon, should have been written, nor what force there can be in the principle he deduces from the words, "Now are your children holy." If, on the other hand,

entrance into this outer circle does confer advantages which cannot be enjoyed by those who do not enter, there is then shown that respect of persons which is absolutely alien to the spirit of the Gospel, and which Mr. Horton has himself repudiated. Let it be remembered that the children in the outer circle are not "old enough" to confess their love to Jesus and to pass into the inner circle, while yet they are, on the supposition last stated, to be placed in a more favourable position (of preparatory instruction, &c., we suppose) than others who, like themselves, are not old enough to make the requisite confession, and who have, therefore, no present responsibility in relation to it. Even the children of believers are not to enter the inner circle until they have voluntarily, and as the result of inward spiritual principle, declared their faith. But, surely, the others are not to be suffered to grow up in ignorance and indifference towards Christ. It cannot be that no attempts are to be made by the Church to create in them those feelings which will, when fully developed, lead them to confess Christ for themselves? Our friends would indignantly repel the idea. Nevertheless, in doing so, they show the falsity of their conception of the outer circle of the Church, and offer the same advantages, so it seems to us, to the children of believers and unbelievers alike. That which is here called the outer circle is *not the Church at all*. We may have, and ought to have, it in all our communions; and entrance into it is not an hereditary privilege, it is in no sense restricted, neither is it symbolised by any Christian or Church rite.

The theory of these pamphlets is further invalidated by "the possibility of exceptions to the general law of parental influence over children." Mr. Horton allows that "all the careful culture of home and all the early buddings of infant piety may be neutralised and quelled by the force of temptation, or the peculiar difficulties of a religious walk in after life. . . . And next, it may be that in some instances *the child's natural perversity* may be so great as to bear him through the whole education and discipline of his early home life, still callous, hardened and unsubdued by it. The wise parent, it is added, "will be in no danger of bringing forward such a child to join the more intimate circle of the Christian Church" (pp. 12, 13). That exceptions of this class occur, and occur frequently, is a fact that we can none of us ignore, and which it is impossible to contemplate without the profoundest sorrow. We do not think with Mr. Horton, that "the inveterate depravity and indomitable self-will" of such children can be, in most instances, attributed to some grievous defect in their home-training. In some cases it no doubt is so; but we have met with very many in which the home discipline has been loving and judicious in the highest degree. Moreover, we sometimes find the most striking differences of temper, character, and principle, in children of the same family, who have been under the same treatment. And we must also remember that there are other influences at work besides those of home—*e.g.*, in the school and in society—which have great power over a child's character. But, from whatever cause, the exceptions exist, and their very existence proves indisputably that *bonâ fide* membership in the Christian Church—the only membership which the New Testament recognises—rests not on family privilege but on personal piety and on it alone.

In view, then, of these and other concessions, we can see nothing in the theory worth contending for. The statements of the writers are suicidal, and in the end they are compelled to allow that Church membership rests

entirely on personal godliness, and not on hereditary right or domestic relationship. All that is needed to bring their position, as thus defined, into accordance with Scripture, is a consistent application of their qualifying restriction to the rite of Baptism, which, as we have before shown, is quite as "solemn" as the Lord's Supper, and is never regarded as an impersonal act, or as gaining its force from vicarious faith.

Mr. Horton suggests that children, "after being admitted on the testimony of those who can witness to their fitness, should be *received* into the fellowship of the faithful by a solemn and formal act of recognition, tantamount to the Episcopalian ceremony of confirmation." But this, after all, is a merely human expedient, and implies a defective and erroneous view of a rite which is not human but divine in its authority. The true meaning of confirmation, as now practised in the Episcopal Church, is pointedly explained by a writer from whom we have before quoted. Dr. Jacob, in his "Ecclesiastical Polity of the New Testament," says (p. 277): "It is a very good and wholesome rite for those who have been baptized in their infancy, in order that they may solemnly make a personal and public profession of their Christian faith. And as infant baptism must necessarily be to a certain extent incomplete, such confirmation may well be called, with Hooker, 'A sacramental compliment.'" Now, if we followed the practice of infant baptism at all, we should certainly feel the need of some such supplementary ceremony, because infant baptism is and must be incomplete. It is simply impossible for it to correspond with the New Testament idea of the ordinance; and that which distinguishes it from that idea, and strips it of all real significance, is the absence of "a personal and public profession of the Christian faith." But as we do not follow the practice of infant baptism, we do not feel the need of the rite of confirmation, and in fact object to it, not simply on its own account or because it is unscriptural, but because, as we have said, it is based on an erroneous conception of a divinely appointed ordinance, the meaning of which it in no small measure destroys. If Christ intends baptism to accomplish the very end for which confirmation has been instituted—and this is certainly one of its designs—have we any right to make it powerless to accomplish that end, and to substitute a ceremony of our own? We rather believe, with good Bishop Hall, that "it is a dangerous thing in the service of God to decline from His own institutions." The authority of Christ in His Church is supreme and absolute, and our reverence for His wisdom, our confidence in His love, and our loyalty to His will, alike prevent us from setting aside or enfeebling the force of any of His appointments, and afterwards endeavouring to make up the deficiency by some method of our own invention.

Our strictures on the opinions advocated by Mr. Horton and Mr. Mander, and on the reasonings by which they are supported, have been made with the utmost freedom. But they are not, we trust, discourteous. If, in any instance, we have transgressed the rules of honourable controversy, or violated the spirit of Christian charity, it has certainly been through inadvertence, and unconsciously to ourselves. We shall most deeply regret any expression, if such there be, to which exception can on this ground be taken. The character and abilities of both writers we hold in the highest respect; and if we had known nothing of them save what we have gathered from the pages now criticised, we could not have failed to recognise in them earnest, generous, and noble-hearted Christian men. Their love to Christ and their devotion to His cause are conspicuous throughout, and even when we differ

from their opinions we feel the force of their piety. We are, however, greatly mistaken if they would wish us, in any instance, to suppress our honest and carefully formed convictions. They have spoken firmly and decisively themselves, and doubtless desire that others should follow their example. Our first duty is to God and our own conscience. We must not accept what we sincerely believe to be contrary to His Word, however high the authority by which it is sanctioned; neither must we allow our conceptions of His truth to be counteracted and endangered. *Amicus Plato, amicus Socrates, sed magis amica veritas.*

We have dwelt at such length on the baptismal aspect of the question for the simple reason that the peculiar theory which Mr. Horton and Mr. Mander advocate cannot be discussed apart from it. It has been said—by Dr. Angus, if we are not mistaken—that, “as men think of baptism, so they come to think of Christianity and the Church.” This witness we believe to be true, and we are increasingly convinced that correct views on the subject are important, not only for their own sake, but because of their influence in our struggles with Romanism on the one hand and Rationalism on the other. If the arguments by which we have supported our position are valid, the theory of the Church membership of the children of believers *as such* gives way at once. But if our position is false—if baptism can be scripturally administered to infants, and if we are to abide by the New Testament interpretation of the rite—then we must allow the Church membership of children, not only in some “outer circle,” but in the fullest sense of the term. Whether *that* is the true conception of the Church, and whether it can possibly be realised, we must, of course, leave our readers to decide for themselves.

Although the theory we have endeavoured to refute cannot be adequately discussed apart from the doctrine of baptism, there is very much in these productions which has no connection with that theory, and with which we most heartily agree. Indeed, the things of highest worth do not in any sense arise out of it, and we are convinced that they need to be enforced on Baptist and Pædobaptist alike, and that if there be a prayerful consideration of them, they will be accepted cordially and gratefully by both. Not only should parents be aroused to a deeper sense of their responsibility to their children, but the Churches of our land, of all sections, must have a profounder realisation of their duty; and hence these pamphlets are in many respects timely. Mr. Mander has written at far greater length than Mr. Horton—the one having furnished a series of letters, and the other a single sermon. The letters display much keen and earnest thought, and are the result of a very extensive investigation into the actual condition and working of the Congregational Churches of England and Wales. We did intend to enter somewhat minutely into the question of the Church’s duty towards children, and the various ways in which that duty may be discharged—the kind of service needed for them, and other related points—but the pressure of other occupations renders it quite out of our power to undertake so important a task at present, and we are compelled reluctantly to defer it, in the hope, however, of being able to address ourselves to it before very long.

We cannot conclude without calling attention to some of the more striking facts which have come into Mr. Mander’s possession by means of the correspondence in which he has engaged. Thus, *e.g.*, he states on the authority of an unpublished essay by Mr. Robert Mimpriess, that, “as far as statistics could be obtained a very few years ago, the additions to Church membership

from Sunday-schools in England and Scotland did not exceed one per cent. per annum."

Again we read: "The result of all these agencies—the Sunday-school, the pulpit, the press, and the family—is, that where one child is gained for Christ, ten seem to be secured by the world. Their united energies fail permanently to affect for good the mass of the children. It may be unfitness of teachers, want of special regard for the young in pulpit ministrations, too much stimulation in juvenile literature, or, worst of all, impiety, inconsistency, or neglect at home, but the result is alike patent and pitiful; the children pass away from us, and if not soon found in the paths of open sin—which is the case to an appalling extent—they swell as they grow up, if, indeed, they do not constitute the mass of the irreligious and indifferent outside all our institutions."

Mr. Mander addressed a circular to a large number of Congregational ministers, asking for information upon the following points:—

1. The total number of Church members under the pastoral care of the minister addressed.

2. The number of members of fourteen years of age and under eighteen.

3. The number under fourteen years of age.

He received 384 replies (giving returns) from English churches, containing an aggregate of 40,374 members.

"The information thus obtained (he says) will be found even more remarkable and painful than that quoted above respecting Sunday-scholars.

. It amounts to this, that we have in the churches of our order 1 member in $38\frac{1}{2}$ between fourteen and eighteen, or about $2\frac{1}{2}$ per cent., and 1 member in 505 under fourteen years of age.

"This result, sad as it is, becomes more serious still, as we analyse the returns; for then it appears that, leaving out twelve churches in which the number of young members is much greater, the proportion in the remaining 372 churches is 1 member in 50 (or about 2 per cent.) between fourteen and eighteen, and 1 in 1,716 under fourteen.

"It should also be stated that, of the 384 churches, there are no fewer than 191 consisting of 13,242 members, without a single member under eighteen years of age, viz., 40 of the larger churches and 151 of the smaller!"

We are not in a position to say how far the Congregational and the Baptist churches are alike in this respect, but we fear that matters are not, as a rule, much, if they are any, better with ourselves.

We give our full assent to Mr. Mander's assertion, "that childhood is the fittest and most favourable time for self-consecration to God, the time when it may most confidently be looked for." "I venture," he remarks, "to go further, and to say that childhood is the divinely appointed and covenanted time for so doing, and the time from which, in fact, it most commonly takes date."

The considerations by which these assertions are substantiated (on p. 18) are peculiarly good, and we regret that our space will not permit us to quote them in full. Equally impressive are the remarks in reference to the "Terrible Interval of Delay," which comes between the children and the Church (on pp. 26—28).

Very good, also, is the suggestion as to a *parents' meeting* (p. 39).

"Then, too, there should be a *children's service*; a meeting, say once a month, of all the seriously-disposed children, with the pastor, for prayer and

or spiritual instruction and impression, that they may get true ideas of God, and their relation to Him in Christ. They should be given to understand that it is not when they become men and women, but while yet children, that they should give themselves to God and His people."

We might quote more to the same effect, but must desist. Our readers will see that the letters contain suggestions of no ordinary worth, and that they have a very special message to our own age. Notwithstanding our wide differences from Mr. Mander on some of the points he has discussed, we have derived very great benefit from his timely publication, and sincerely thank him for the pains he has bestowed upon it. While we deplore his views on Baptism, we gladly acknowledge that his work is eminently calculated "to produce a livelier conviction of the importance of *early* decision for Christ, and *early* association with His people; the reasonableness of expecting it, and the duty of enjoining it."

Mission Work in China.

WE purpose, in this and following papers, to give some account of the "China Inland Mission," which was formed in the year 1866; but to make its present position intelligible to our readers, we must briefly refer to the work antecedent to its organisation as a mission.

About twenty years ago, several missionaries went out to China in connection with the Chinese Evangelisation Society, which was organised with the hope of commencing work in the interior of China. It was, however, soon proved that the time for this was not come, it being utterly impracticable for English missionaries to reside away from the free ports. But though the Society was dissolved, several of those connected with it remained in China, among whom were the Rev. J. Hudson Taylor, and Mr. John Jones. The first few years were mainly spent in distribution of the Scriptures and itinerant work away from the ports, in districts up to this time wholly unevangelised. But it became more and more apparent that the distribution of the Scriptures was not sufficient; interest was often excited, but it could not be followed up; and where any received the Word of Truth into their hearts, they needed the continued help of experienced Christians, and this could not be given them.

With these views, Mr. J. H. Taylor and Mr. Jones settled in Ning-po, in the year 1857, their desire being to remain there till a native church was formed; to spare no pains in instructing the converts in the Word of God; to pray that evangelistic and pastoral gifts might be developed among them, and then to encourage them to locate themselves in the interior, and be themselves the messengers of eternal life to their countrymen. Their efforts were owned of God; and in the latter part of 1860, when Mr. Taylor returned for a time to England, chiefly on account of failure of health, there were more than thirty native Christians in communion. Of many of these we shall have interesting stories to relate.

Mr. and Mrs. Taylor were accompanied to England by a native Christian, Wōng Læ-djūn, who assisted in the translation and revision of the Scriptures. Their earnest hope was that God would bless their return to this country, in stirring up His people to a fresh interest in His work in China, and that four or five Christian brethren at least might be found willing to labour in Ning-po, and the province of Cheh-kiang. This prayer was answered. In 1862, Mr. and Mrs. Meadows left for China, and, in 1865, Mr. Barchet and Mr. Crombie and his wife followed. Mr. Jones continued his work in Ning-po till after Mr. Meadows reached China, and then, weak and worn out, he left for England, with Mrs. Jones and his family: but his service on earth was finished, he fell asleep in Jesus on the voyage, and was buried at St. Helena.

Mr. Stott and Mr. and Mrs. Stevenson also embarked for China in 1865.

The ratification of the Anglo-Chinese Treaty in 1860 removed many of the difficulties which had rendered it impossible in former years for missionaries to locate themselves in the interior of China; and now again Mr. Taylor's earnest desire was to gather round him a little band of devoted men and women, who, with the help of native evangelists, should carry the light of the Gospel into the dark provinces where the name of Christ was unknown. This led to continued prayer that God would raise up twenty-four European evangelists, and the same number of native helpers, to go into these neglected territories, that there might at least be two foreign and two native witnesses for Christ in each of the eleven unoccupied provinces of China proper.

Then was formed the "*China Inland Mission*;" its special object being to carry the Gospel into the interior, away from the free ports. The work was to be unsectarian, and its missionaries would labour without guaranteed support from man, being satisfied with the promise of Him who has said, "Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you."

By the beginning of February, 1866, a number of candidates were prepared to go forth, and in daily united prayer they asked the Lord for funds for the outfits and passage of as many as He would send to China. From £1,500 to £2,000 were needed. There was no public or private appeal put forward. From February 6th to March 12th, Mr. Taylor received £1,974 5s. 11d. It was the response of a faithful God to the united prayers of those whom He had called to serve Him in the Gospel of His dear Son. Truly there is a LIVING GOD, and He is the hearer and answerer of prayer.

On the 26th of May, 1866, a party of eighteen adults and four children (Mr. Taylor's own family) sailed in the "Lammermuir" for China. We will not here enter into the particulars of the voyage, but they safely landed in Shanghai early in the month of October following.

Mr. Taylor's proposal was to select one of the large towns or cities, easily approachable from Ning-po, as head-quarters for the infant mission, that here the newly arrived missionaries might study the language, and acquire a knowledge of the habits and customs of the Chinese. While so engaged, their talents and capabilities would be developed—some would doubtless prove fitted to act as pioneers, and others would be more adapted for carrying on a work already begun. The city of Hang-chau was chosen for this purpose; and the end of the year 1866 found them somewhat settled in their newly acquired premises, which

have ever since been occupied by them in peace, and with much blessing. Most of the party adopted the Chinese dress, as it afforded them greater facilities of intercourse with the people. During this year Mr. Crombie had, with Mr. Meadows' assistance, succeeded in renting a house at Fung-hwa, a city 30 miles south of Ning-po, and Mr. Stevenson also rented a house in Shao-hing, a city 100 miles west of Ning-po, so that, at the close of the year, the mission was possessed of four stations.

From this time the work has rapidly increased, so that the present staff of the mission consists of eighty labourers: eleven married missionaries and their wives, and eight single missionaries, together with forty-five male native assistants, and five native Bible-women and school-teachers. The stations and outstations number thirty, in which are resident labourers. Many other places are reached by itinerant efforts, in some of which there are converts.

It has indeed been a sowing in tears; deep and prolonged have been the trials of the little band; overwhelming difficulties have at times assailed the mission, threatening to crush it, but God has been their defence—the work is His, not man's. He has blessed and prospered it throughout, and we believe will still do so.

We hope, in subsequent papers, to give further details of the progress of the mission, and interesting accounts of the Chinese converts, many of whom are actively engaged in the Lord's work.

6, Pyrland Road, Newington Green.

C. T. M.

Marcella of Rome.

“The noble army of Martyrs, praise Thee.”

'Twas morn on Roma's seven hills,
Where the marble city shone,
The dewy grape, and golden fig,
Bedecked the Cæsar's throne—
And, in a dark and gloomy cell,
A maiden lay alone.

She had seen the last bright sun arise,
On the mountain snow at dawn,
She had looked her last upon the hills,
Where the peasant bound the corn;
She was to die, for her Saviour's sake,
That fair Italian morn!

The lions, fettered with iron chains,
Were struggling to loose their bands;
And thousands were thronging to the hill,
Where the Coliseum stands;
And Italy wore her summer garb,
The Queen of the southern lands.

So they led the death-doomed maiden forth,
 In the burning heat of day ;
 She passed the silent Forum down,
 And saw the boys at play ;
 She watched again the rainbow hues
 In the fountain's crystal spray.

It seemed as though that drear walk's end
 Would never, never, come.
 But they reach the shouting crowd at last,
 And pass the arch's dome,
 And Marcella knows her weary soul
 Will soon be safe at home !

" Let them come," the Emperor gave command,
 From his costly marble stair ;
 " Let loose the lions' chains, and bring
 The Christians to their lair."
 " Let them come," resound the Angel host ;
 " There are Palms for them to bear !"

The maiden fixed her glorious eyes
 Upon the blue, blue, sky ;
 She saw the jasper walls, and heard
 The Angel-song sweep by,
 And, in a holy fearless calm,
 Marcella stood to die !

Ah, hush ! a roar of thunder wild—
 The kings of Nubia's plain
 Rush all across the shining sand,
 With loosened band and chain.
 Martyrs, sing on, they come, they come,
 To raise a heap of slain !

Proudly the victor lions stood,
 When the cruel fight was striven—
 Proudly the Emperor walked the sand,
 Where the martyrs' blood was given ;
 And Marcella bore her olive branch
 Through the golden streets of heaven !

* * * * *

Now stand the Coliseum's walls,
 Silent, and cold, and drear ;
 The vine adorns its moss-grown stones,
 And the lowly maiden hair.
 All is so calm, that who would deem
 Thousands have suffered there ?

Still stands the grated cell, wherein
 The Nubian lions lay ;
 The seats of senators and chiefs,
 Are crumbling with decay ;
 But the music of the martyrs' song
 Shall never die away !

ETHEL.

See " Marcella of Rome," by F. Eastwood.

Short Notes.

THE IRISH UNIVERSITY BILL has upset the Ministry, and they are still in power only because the Conservatives are not prepared to take over the Government with an adverse majority in the Commons. On the first introduction of the Bill, it was received with much complacency, if not approbation. It was drawn up with great skill and ingenuity; but the more closely it was studied and its tendency weighed the more objectionable did it appear, till at length it came to be regarded with a feeling of universal disgust. At the beginning of the session, Mr. Gladstone remarked that both Mr. Disraeli and he had burnt their fingers in this matter; but he has not only burnt his fingers a second time, but consumed his Ministry, and endangered the Liberal cause in no common degree. The declared object of the Bill was to bring about a final settlement of an irritating question which was festering in the body politic; but this Bill has only served to render discord more intense and formidable, and to place tranquillity at a remoter distance. The object was to conciliate the Roman Catholic hierarchy of the sister Island, and it has resulted in rendering them more violent and rancorous than ever. Their contentment was to be effected by concession. The Queen's University and one of the Queen's Colleges were to be closed. Trinity College, Dublin, was to lose the power of conferring degrees, and £20,000 of its revenues, which were to be devoted to the expansion of the University of Dublin, and contribute, together with other funds, to make up an endowment of £50,000 a-year. The University was to be not only an examining but a teaching body, and, to satisfy the hierarchy, history and mental and moral philosophy were to be excluded from its course, and it was, moreover, provided that any lecturer or professor should be subject to censure, and even dismissal, if in his lectures he stated anything which offended any of the prejudices of any student. The government of the University and the regulation of its studies and discipline, its examinations and degrees, was to be vested in a council of twenty-eight, to be in the first instance nominated by Mr. Gladstone, and appointed in the Bill, but the number was then to be open to future augmentation by the representatives of the Colleges which were affiliated to it. From these clauses the Protestant feeling of the country revolted. The gagging clauses, which excluded the study of history and philosophy from the University, however accordant with Roman Catholic notions, were universally scouted, and it was asked whether we were to make ourselves the laughing-stock of Europe to please Cardinal Cullen and his master, the Pope. The penalties to be inflicted on professors for giving offence to the prejudices of any student were considered most preposterous, as being certain to prevent any man of honour and even respectability from taking office when he would be liable to be degraded for speaking lightly of the Syllabus promulgated by an infallible Pope, or dismissed for denouncing the massacre of St. Bartholomew, which another infallible Pope had pronounced to be an act of religious merit. Mr. C. Fortescue completed the disgust of all Liberals by distinctly avowing that the design of

the Bill was to give, in the course of four or five years, the complete control of the higher education in Ireland to the Roman Catholic episcopacy by means of the majority they would obtain in the governing body of the University of Dublin, through the representatives of the affiliated colleges, which they were at liberty to multiply at will. Nor were the suspicions of the Liberals allayed when he hinted that he was favourable to the endowment of Roman Catholic colleges. But the concessions which Mr. Gladstone was prepared to make to conciliate the Roman Catholics were neutralised by the provision that the education contemplated by the Bill was to be mixed; that while Roman Catholic students resided in the University in St. Stephen's Green, under the exclusive control and discipline of their own priests, they would be required to attend the lectures of the new university, and qualify for degrees in company with Protestants.

To this mixed system of education, the Roman Catholic bishops have always manifested a feeling of rancorous hostility. It was the system on which the Queen's Colleges and the Queen's University were established. They were largely resorted to by the Roman Catholic laity, and considered a national boon, till a voice came from Rome in 1847 and '48, and cursed what the native Irish, ecclesiastical as well as lay, had blessed. Then followed the synod of Thurles which excommunicated the colleges and the national schools. In spite, however, of this interdict, they were still attended, when, in 1865, one of the bishops, in a Lenten pastoral, informed "parents and guardians, that in accepting this education for their children and wards, they despised the warnings, entreaties, and decisions of the Head of the Church; and we at once declare that they who are guilty of it shall not be admitted to receive the Holy Sacrament of the Eucharist and of Penance. In September, 1869, moreover, Cardinal Cullen "gave notice to every Catholic parent who should still obstinately persist in keeping his children in the lions' den, in the midst of danger, that he felt bound to deprive them of the benefit of the sacraments." The Roman Catholics assembled at Maynooth on the 18th August, 1869, reiterated their condemnation of the mixed system of education—whether primary, intermediate, or university—as grievously and intrinsically dangerous to the faith and morals of Catholic youth, and they declared that to Catholics only, and under the supreme control of the Church in all things pertaining to faith and morals, could the teaching of Catholics be safely entrusted. What the faith and morals are, over which the Roman Catholics thus claim exclusive jurisdiction embraces, were clearly announced by the Bishop of Cloyne in his examination last session before the Royal Commissioners on Primary Education:—"You have told us what the bishops claim the control of. We want to know what they do not claim?—Everything outside. What is outside secular and religious education?—Very little; scarcely anything beyond the multiplication table." But the next bishop who was examined took even the multiplication table from the jurisdiction of the State, for he affirmed "that even in arithmetic there might arise points of a metaphysical kind which a teacher could explain injuriously."

Mr. Gladstone, finding that it was impossible to overcome the objections of his own Liberal supporters to the Bill, or to pass it through the House without large modifications, authorised Mr. Cardwell, on Monday night, the 10th March, to state that nothing was essential to the Bill except the separation of the University of Dublin from Trinity College, and that all the other provisions of the Bill were open to revision or rejection in Com-

mittee. The points which were thus stated not to be vital were those which had been considered the most obnoxious by the Liberal party; the gagging clauses, the penalties for wounding the prejudices of students, the extinction of the Queen's University and the College of Galway, and the constitution of the governing body of the University of Dublin. Mr. Gladstone perceived that between Ultramontanism and Liberalism there could be no reconciliation, and he abandoned the attempt. On the previous Sunday, the 9th March, a pastoral from Cardinal Cullen was read in all the Roman Catholic churches in Dublin, denouncing the Bill, and calling upon all Catholics to resist it to the utmost of their power. The whole Catholic body was thus arrayed against it. As the Bill originally stood, a considerable number of the Irish members was pledged to vote against it; but the changes which it was now left open to the Committee to make in it consisted entirely of those provisions which had been soothing to the Catholics, and it completed their alienation. It was Mr. Cardwell's concessions which decided them to oppose the second reading, and which materially affected not only the Bill but the position of the Ministry. The Liberal Irish members were obliged to render their loyalty to their political principles subordinate to their allegiance to the Church, and it was owing to their votes that the Bill was thrown out. The number in favour of it, on Wednesday morning, was found to be 284, and against it 287, giving a majority against the Ministry of three. Of this majority, 26 were Liberal Irish Roman Catholic representatives. Mr. Gladstone immediately tendered his resignation, and the Queen requested him to reconsider the question, but the Cabinet adhered to its first resolution. Her Majesty then sent for Mr. Disraeli, but he declined to accept the charge of the Government in the existing position of parties in the House, and Mr. Gladstone and his friends have resumed office.

We cannot resist the temptation of quoting the excellent remarks of the *Times* on this subject:—"The principles on which Parliament must legislate in dealing with University Education in Ireland are simple. It must know neither Catholic nor Protestant, Episcopalian or Presbyterian; but provide that the Irish Universities, as national institutions, shall be secured from denominational control, and that the public Educational Endowments of the island shall be equally accessible to all, without distinction of creed. The grievances which exist are to be found in the contravention of these principles; and the Legislature must remove the instances in which they are infringed, rather than add to them as the Ministerial Bill would."

BISHOPRIC OF MADAGASCAR.—The project of sending an English Bishop to Madagascar, though discountenanced by all Evangelical Episcopalians, does not appear to be abandoned by the Gospel Propagation Society and its High Church constituency. It seems that they applied to the Foreign Secretary for a Royal nomination, that the prelate might present himself to the prince and people of the island clothed with the prestige of the British Crown, but Lord Granville has very properly refused to sanction so intrusive an appointment. On this refusal, the Society, we are told, passed a resolution condemning him for his conduct—which he will treat with the contempt it deserves—and called upon the Archbishop of Canterbury to bring the matter before the Bishops, with a view to despatch a bishop, independently of the Head of the Church. Considering the high

character of Archbishop Tait, and his Liberal and enlightened views, it is much to be doubted whether he will give the sanction of his authority to a scheme which can be considered in no other light than an act of wanton and unchristian aggression. The duty of a high sacerdotal bishop in Madagascar will be to supersede the missionaries who have been ploughing up and cultivating the soil, and to gather the harvest into their own garner; to inform the converts that the teachers from whom they have received the truths of Christianity had no commission to teach them; that they have falsely assumed the name and character of Christian ministers, and that the ordinances they have administered are altogether invalid. And thus the demon of religious discord which torments England will be introduced among the half-instructed islanders, and shake their confidence, not only in the missionaries, but, to a great extent, even in their Divine message. Instead of endeavouring to proselytise those who have already embraced Christianity, why cannot the venerable Society make an attempt to Christianize the millions and millions of pagans who are without a single messenger of Christian truth? The little comparative success which has attended Missions in India has recently been made the subject of much discussion, and all parties are agreed that one of the main obstacles to the spread of the Gospel is the dissension among the Christian sects. Of this there can be no doubt. It is not easy for a heathen to accept the Divine authority of Christianity when he is told to judge of it by its fruits, and finds that one denomination denounces another with more bitterness than two Hindoo sects manifest towards each other. To plant a bishop in Madagascar, in the midst of a non-episcopal population of converts, will be simply to introduce dissension and heart-burnings where there is now peace and harmony. It is difficult to conceive how the right reverend prelates who direct the movements of that Society, and who claim apostolic succession, can so directly eschew the apostolic practice of "preaching the Gospel in regions beyond you, and not to boast in another man's line of things made ready to our hand." Even upon the principle of common benevolence, it might be supposed that they would be anxious to set an example of Christian charity, and abstain from adopting a measure which can do so little real good, but cannot fail to do a great deal of positive mischief.

VERNACULAR EDUCATION IN BENGAL.—Those who take an interest in the education of the native population of Bengal will be happy to hear that it is about to receive a new impulse from the exertions of Lord Northbrook. As private secretary to Sir Charles Wood, he assisted in drawing up the memorable Education Despatch of 1854, which marked a new era in the progress of knowledge in India. That despatch stated, "that while a knowledge of English would always be essential to those natives of India who aspire to a high order of education, the vernacular languages of the country must be the media of instruction of the great mass of the people." "Our attention," it remarked, "should now be directed to a consideration, if possible, still more important, and one which has been hitherto, we are bound to admit, too much neglected—how useful and practical knowledge may be best conveyed to the great mass of the people; and we desire to see the active measures of Government more especially directed in future to this object." The despatch was officially signed by the Court of Directors, and they directed

that schools should be established as models, to be superseded gradually by schools under private management supported by *grants in aid*, on principles of perfect religious equality. But in 1863, some of the officers of Government stated that "Government should, for the present, limit its measures to providing the means of education for the higher classes, and that the education of the lower classes should be left to be effected hereafter, when the classes above should have learned to appreciate the advantages of education for themselves, and have become desirous of extending its benefits to those below them." Sir Charles Wood, now become Secretary of State for India, corrected these views, and stated that "it was one great object of the despatch of 1854 to provide for the extension to the general population of those means of obtaining an education which had hitherto been confined too exclusively to the higher classes." And, in 1870, the Duke of Argyll stated that "the Government expenditure should be reduced, as far as possible, with regard to the education of those who were able to pay for it themselves, and mainly directed to the provision of an elementary education for the masses of the people."

Lord Northbrook found, on his arrival, that these principles had been ignored: that the attention of the Education Department had been directed almost exclusively to the education of the higher classes in English and in European science, and that the funds of Government had been lavished upon universities, and colleges, and English schools, to the utter neglect of the education for the masses. It was proposed, therefore, to curtail the sums devoted to the higher class of education, and appropriate them to vernacular instruction. He was immediately met by memorials from the upper ten thousand who had enjoyed this liberality, deprecating any departure from the existing system; to which he replied that "if any of the memorialists were of opinion that the extension and improvement of primary education among the masses of the people in Bengal was not urgent, and did not require the application of all the savings that could be made, His Excellency must express his dissent from this opinion, and concur with the Governor of Bengal that a larger share than hitherto should be given to the support of elementary education in the villages of Bengal." It is a subject of congratulation that the Governments of Bengal and of India should at length have entered with vigour on the promotion of vernacular education among the sixty-five millions of inhabitants in Bengal, and that they are prepared to give the most hearty and substantial encouragement to all who will engage in it. Hitherto, the natives have availed themselves, to a far greater extent than the missionaries, of the *grants in aid*; and, consequently, popular education has borne the stamp of heathen and not of Christian influence. It is to be hoped that this will now be corrected, and that the missionaries will not allow any peculiarities of doctrine to prevent their cordially co-operating with Government in its noble determination to diffuse knowledge through the villages of Bengal by native vernacular schools.

How Old is the New Testament?

FOR obvious reasons, the above is a most important question; and in reply to it we can prove, we think, that the New Testament is as ancient as it professes to be. Some sceptics say "No;" and the most notable of the negatives comes from a Frenchman named Hardouin, who wrote about 200 years ago. He held the strange notion that the greater part of the classical and early Christian writings were forgeries of the monks of the middle ages. Hardouin must have been a strange man, especially considering that he belonged to the Order of the Jesuits, who, however, compelled him to recant his nonsense in a public manner, which he did in the year 1708. We are quite prepared to believe what is said of him, that "his religious opinions were not less wild than his theories concerning prophane learning." If the ghost of Hardouin is troubling the minds of any of our readers, we request their attention, by way of antidote, to the following facts:—

1. All will admit that the New Testament existed when the art of printing was invented, about 400 years ago. One of the very first books that the new art produced was a copy of the Holy Scriptures, in Latin, about the year 1455. We have seen a copy of a somewhat later edition of this work, which is so admirably executed that it deserves the highest praise, even as a work of art, and justifies the words of the historian, Hallam, that printing was perfect at its very first, and came forth, like Minerva, full armed, from the head of Jove. The inference from this fact is obvious and indisputable, that the New Testament existed, as we now have it, at least 400 years ago.

2. We now come to the time of manuscripts, and can prove, we think, that the New Testament existed a thousand years before the Art of Printing was discovered. Among the scores of ancient manuscripts of the New Testament which are in existence now, we will mention three of the most remarkable ones. These are called "The Vatican Manuscript," "The Alexandrian Manuscript," and "The Sinaitic Manuscript." The first belongs to the Popes of Rome, the second is in the British Museum, and the third, which has lately been discovered in a monastery on Mount Sinai, belongs to the Russian Emperor. These three manuscripts have often been carefully and critically examined both by Christians and infidels, and all agree that they are very ancient books—probably as old as the middle of the *Fifth Century*—that is, they were 1,000 years old when printing was invented, 400 years ago. The inference from this second fact is equally obvious and incontrovertible as the first, that the New Testament existed, as we now have it, at least 1,400 years ago.

3. We have now to account for the interval of 350 years—that is, from the date of the oldest known manuscript, up to the end of the first century, when St. John, the last of the inspired writers, died in the city of Ephesus. This we can satisfactorily do, by quoting the very words of authors who wrote in the fourth, third, and second centuries of the Christian era. In the fourth century, the year 325, the great Council of Nice was held.

Before the discussions began, "a copy of the four Gospels" was placed in the midst of the assembly, to be at once a symbol of the Divine Presence, and a standard of spiritual truth by which all opinions expressed in the assembly would be tested and settled. No one can read the history of that famous Council without feeling certain that the bishops and priests of the fourth century were nearly as familiar with the contents of the New Testa-

ment as the theologians of this present century are. "*Therefore*," as Euclid says, "the New Testament existed in the beginning of the fourth century"—more than fourteen hundred years ago. We come now to the third century, and at that time the famous Origen flourished. He died at Tyre in the year 253, about the 70th year of his age. Those who are acquainted with his works are fully aware that he was as familiar with the contents of the New Testament as were Matthew Henry and Scott, or any other commentators of later times. We are aware that many of Origen's opinions were strange and wild; but that fact has nothing to do with the present argument. "His whole life was spent in writing, teaching, and especially in *explaining* the Scriptures." But Origen could not have explained the Scriptures, if in his time they had no *existence*. The inference is obvious. The New Testament existed in Origen's time—that is, in the third century. When we come to the second century, the evidence of its existence is equally clear. Among other witnesses who might be produced, we will mention only one—the venerable Ignatius. This "early father" was not many years younger than St. Paul, and was minister, or bishop, of one of the Churches at Antioch, about the time St. Paul was martyred; that is, before Jerusalem was destroyed, and while multitudes were yet alive who remembered Jesus Christ, and all the circumstances of His life and death. In the year 107, the Emperor Trajan visited Antioch, and was foolish enough to commence a severe persecution of the Christians there, in which Ignatius, being, of course, prominent among the disciples, was one of the first to suffer. The Roman rulers at first tried to persuade the venerable pastor to deny Christ; and, being inflexible, he was sent to Rome, where he was torn to pieces by lions in a public spectacle. A few writings of this "ancient disciple" remain—his Epistles to the Romans, the Philadelphians, the Smyrnæans, and to Polycarp. His writings prove that Ignatius was familiar with the New Testament Scriptures.

The following are some of his words: "Christ was baptized of John, that *all righteousness* might be fulfilled by Him." This quotation clearly proves that Ignatius had read the words of Matthew (iii. 15), "For thus it becometh us to fulfil all righteousness." He also says, "*Be ye wise as serpents, in all things, and harmless as a dove*;" an evident quotation from the words of Jesus, in Matthew x. 16. He also writes thus: "He (Christ) is the *door* of the Father, by which *enter in* Abraham, and Isaac, and Jacob, and the Apostles, and the Church." There also is an evident reference to the beautiful words of Jesus, recorded in the Gospel of John (x. 9), "*I am the door: by me if any man enter in, he shall be saved*." There is also in his writings a reference to the well-known words of Jesus, "The wind bloweth where it listeth," and Ignatius says: "Yet the Spirit is not deceived, being from God: for it knows *whence it comes, and whither it goes*." He also speaks of St. Paul in terms of high respect, and quotes his Epistle to the Ephesians, by name. "Yet in several other places, he borrows words and sentiments from the same Epistle without mentioning it, which shows that this was his general manner of using and applying writings then in existence, and also of high authority." We need not add a word more. We have traced up the existence of the New Testament to the time of St. Paul himself, who was the largest contributor; and if, therefore, any man feels inclined to deny the antiquity of those Scriptures, we must leave him in the company of the wrong-headed Hardouin, who foolishly said that "the classics were invented by monks of the middle ages."

Berenice.

THIS beautiful, but bad, woman is very briefly alluded to in the New Testament; but the reference to her there is so historically correct, and so in keeping with her well-known character, that a brief memoir of her will tend to confirm, if need be, our confidence in the truthfulness of the Inspired Scriptures. Her name is sometimes spelt Berenice, and learned men tell us that the original form of it is Pherenice, which literally means "the conquering one." There are several royal women of that name mentioned in ancient history, and probably it originated in the fact that a child's beauty, especially in infancy, has naturally a conquering power, that is, great influence over the feelings of its parents. The Bernice we are now speaking of was the daughter of Herod Agrippa the First, called "Herod the King," in Acts xii. 1, and who perished so miserably at Cæsarea, as recorded in the same chapter. The sacred historian briefly says, concerning the cause of his death, "he was eaten of worms, and gave up the ghost;" but probably our readers will feel interested in the more full account which Josephus gives of the same sad event. In his *Antiquities*, Book xix. chapter 8, he thus writes:—"Now, when Agrippa had reigned three years over all Judæa, he came to the city Cæsarea, what was formerly called Strato's Town, and there he exhibited shows in honour of (the) Cæsar, upon his being informed that there was a certain festival celebrated to make vows for his safety, at which festival a great multitude was gotten together of the principal persons, and such as were of dignity through his province. On the second day of which shows he put on a garment made wholly of silver, and of a contexture truly wonderful, and came into the theatre early in the morning, at which time the silver of his garment, being illuminated by the fresh reflection of the sun's rays upon it, shone out after a surprising manner, and was so resplendent as to spread a horror over those who looked intently upon him, and presently his flatterers cried out, one from one place, and another from another (though not for his good), that he was a God, and they added, 'Be thou merciful to us; for though we have hitherto revered thee as a man, yet shall we henceforth own thee as superior to mortal nature.' Upon this the king did neither rebuke them, nor reject their impious flattery. But, as he presently looked up, he saw an owl sitting on a certain rope over his head, and immediately understood that this bird was the messenger of ill-tidings, as it had once been the messenger of good tidings to him, and fell into the deepest sorrow. A severe pain also arose in his belly, and began in a most violent manner. He, therefore, looked upon his friends and said, 'I, whom you call a god, am commanded presently to depart this life; while Providence thus reproves the lying words you just now said to me.' . . . When he said this, his pain was become violent. Accordingly he was carried into the palace. . . . Now the king rested in a high chamber . . . and when he had been quite worn out by pain for five days, he departed this life, being in the 54th

year of his age, and in the 7th of his reign." The following are the words concerning the same solemn event in the Acts of the Apostles, Chap. xii. 21-5:—"And upon a set day Herod, arrayed in royal apparel, sat upon his throne, and made an oration unto them. And the people gave a shout, saying, It is the voice of a god, and not of a man. And immediately the angel of the Lord smote him, because he gave not God the glory: and he was eaten of worms, and gave up the ghost." Bernice was the eldest daughter of this ill-fated man, and received her name probably in honour of her grandmother, and was the great grand-daughter of Herod, the founder of the family, well-known as Herod the Great. The time and place of Bernice's birth are not known with certainty. Her father died in the year 44, and as she was his eldest daughter she was probably approaching womanhood at the time. Tacitus speaks of her about thirty years later as "*Florens in ætate formæque*," meaning, probably, "In middle life, yet still retaining her beauty." She had several husbands, and even during their lifetime, acted in a very immoral manner. Josephus says her first marriage was with one Marcus, who seems to have lived but a little time after; she then married her father's brother, Herod, king of Chalcis; and after his death "she lived with her brother Agrippa, not without suspicion of the most criminal intimacy." About this time she made another marriage with Polemo, king of Cilicia, whom, however, she soon left for the guilty society of her brother.

The following are the words of Josephus upon these disreputable matters (*Antiquities*, Book xx. chap. 7, sec. 3):—"But, as for Bernice, she lived a widow a long while after the death of Herod (king of Chalcis), who was both her husband and her uncle. But, when the report went that she had criminal conversation with her brother (Agrippa, junior), she persuaded Polemo, who was king of Cilicia, to be circumcised and to marry her, as supposing that, by this means, she should prove those calumnies upon her to be false; and Polemo was prevailed upon, and that chiefly on account of her riches. Yet did not this matrimony endure long; for Bernice left Polemo, and, as was said, with impure intentions." It was at this period of her profligate life that she appears for a moment or two on the page of sacred history. "After certain days King Agrippa and Bernice came unto Cæsarea to salute Festus." During this visit Festus conversed with his guests concerning "a certain man left in bonds by Felix." The curiosity of the king was excited concerning the "man." "Then Agrippa said unto Festus, I would hear the man myself. On the morrow, when Agrippa was come, and Bernice, with great pomp, and was entered into the place of hearing Paul was brought forth." What contrasts the angels witnessed that day! The licentious, incestuous pair in "great pomp," and *Paul* before them with the chain of a culprit upon his wrist! Matters are altered now, for "The memory of the wicked shall rot; but the righteous shall be held in everlasting remembrance." As we all know, St. Paul went from the royal presence to Rome, still a prisoner, to be tried at Cæsar's judgment-seat; and, in after years, Bernice lived there too, first, as the paramour of the Emperor Vespasian, and then of his son Titus. The intriguing, profligate character of the queen was well known to Roman "society;" and Juvenal, the great satirical poet, who, doubtless, had often seen her, thus hands her down to abiding infamy:—

"Adamas notissimus et Berenices," &c.

“A most brilliant diamond, and rendered still more precious by being worn on the finger of Bernice. Formerly a barbarian gave this diamond to an incestuous female; Agrippa gave this to his sister, where the kings observe their festal Sabbaths barefooted, and their ancient clemency indulges old swine.” There is no certain record of the time or manner of this bad woman’s end; but a fact is recorded to her credit in her mature years, which we willingly give as a streak of light in her otherwise dark and corrupt career. With the many faults of her lineage there seems to have been blended at least one virtue—that of patriotism; and of this Bernice certainly possessed a large share. During the time of the terrible siege of Jerusalem, we find her in the Holy City, and heroically exerting herself on behalf of the ill-fated inhabitants of her native land. Josephus (*Wars*, Book II. chap. xv. 2) thus describes the interesting incident, and with it we conclude our brief notice:—“Bernice was come to Jerusalem, and, seeing the wicked practices of the soldiers, was sorely affected at it, and frequently sent the masters of her house and her guards to Florus, and begged him to leave off these slaughters; but he would not comply with her request, nor have any regard either to the multitude of those already slain, or to the nobility of her that interceded, but only to the advantage he should make by his plundering; nay, this violence of the soldiers broke out to such a degree of madness, that it spent itself on the queen herself; for they did not only torment and destroy those whom they had caught under her very eyes, but, indeed, had killed herself also, unless she had prevented them by flying to the palace, and had staid there all night with her guard, which she had about her for fear of an insult from the soldiers. Now she dwelt there at Jerusalem, in order to perform a vow which she had made to God; for it is usual with those that had been either afflicted with a distemper, or with any other distresses, to make vows; and for thirty days before they are to offer their sacrifices, to abstain from wine, and to shave the hair of their head, which things Bernice was now performing, and stood barefoot before Florus’ tribunal, and besought him to spare the Jews. Yet could she neither have reverence paid to her, nor could she escape without some danger of being slain herself.”

Reviews.

CHRISTIAN MISSIONS IN THE EAST AND WEST, IN CONNECTION WITH THE BAPTIST MISSIONARY SOCIETY. 1792-1872. London: Yates & Alexander, Symonds Inn, Chancery Lane.

MOST opportunely has our friend, Dr. Underhill, published this valuable *precis* of the last eighty years in the history of our beloved Missionary Society. It is a compendium of facts which cannot fail to gratify all who are interested in the progress of evangelical truth, and, we believe, it will prove very helpful in advancing the important work of the Society.

In the days of the fathers and founders of modern missions, the feeling of novelty lent its impulse to all that was connected with the undertaking. The channels of information were few, and the rate at which intelligence travelled from the ends of the earth was exceeding slow. Often half-a-year elapsed without any communication from Serampore in the earlier days of the Mission; but when the tidings came they awakened universal interest, and found a reception intensified by the long intervals of anxious suspense. In these days when many run to and fro, and knowledge is increased, the demand perpetually made upon the attention is so exciting that there is the danger of even Christians losing the deep abiding interest which the work of the world's evangelisation demands. We know of no better way of counteracting this evil of preoccupied and over-occupied attention, than the free and multiplied publication of details from the various fields of mission labour. No efforts in this direction can be superfluous. It will be an immense advance on the present practice of our missionary societies, when we find each of them giving publicity to the successes of kindred institutions, and in their periodical publications presenting the reader with the details of progress in all evangelical missionary work.

We hope that the Committee of the Baptist Missionary Society will give the example, and make its valuable "Missionary Herald" not only the advocate of the Baptist Missionary Society, but of the one great enterprise that touches the hearts of all true Christians—the conversion of the world to Christ. Appropriating the words of Junius, we may say, "This is not the cause of faction, or of party, or of an individual."

Dr. Underhill's programme, in his own words, has included the following object: "simply to give to the friends of missionary enterprise a compendious view of the results of the earnest efforts, the Christian zeal, and the devout consecration of the many good and great men who, from time to time, in connection with the Society, have been called of God to undertake the noble task of 'preaching to the Gentiles the unsearchable riches of Christ.'"

Dr. Underhill has divided the eighty years of the Mission's existence into four separate periods, and in each of them has recorded the salient facts of the era. Carefully written, and prudently condensed, the result is a most valuable manual of the annals of the Society. Our beloved secretary has rendered very important and successful services to the good cause, but none, we believe, more truly valuable than those which are represented by this volume. We hope that not only in its present form, but in the cheapest possible garb, it will be very extensively circulated, and by the blessing of God will greatly quicken the zeal of the churches. The appendices and maps are exceedingly useful, and our publishers have made the book quite a model of typography.

LIFE: Conferences delivered at Toulouse, by the Rev. PÈRE LACORDAIRE.
Translated by HENRY D. LANGDON. London: Henry S. King and Co.,
65, Cornhill. 1873. Pp. 224.

LACORDAIRE is a name with which theological students, and, indeed, the great bulk of intelligent readers in England, are every year becoming more familiar and widely separated as we are from his ecclesiastical position, we gladly recognise the healthful spiritual tone of those of his works with which we are acquainted. He presents to our view the very highest side of Roman Catholicism, having been a man of intense purity and nobleness of character, a subtle and independent thinker, a profound scholar, and a brilliant orator. The writings of Fenelon and Massillon, *e.g.*, are read with eager delight and profit by many of the most sincere and sturdy Protestants who have ever lived, and have been found conducive to those great ends of our religious life, which, more than all

others, we are bound earnestly to pursue. And so, in like manner, the "Conferences" of Lacordaire will find a large and appreciative circle of readers among people who have not the remotest sympathy with his Romanism, but who feel themselves placed under the deepest obligation by his fervent devotion to Christ, his noble defence of Christianity against the scepticism of the nineteenth century, his generous philanthropy, and his eloquent appeals in behalf of that divine and supernatural life in which alone we can find full scope for our activities, and realise our aspirations after the ideal good. Lacordaire is far more of a Catholic than a Roman Catholic; and, for our own part, we can never be other than grateful for the stimulating and strengthening influence which his writings have had upon us.

The series of translations we have previously reviewed, are on subjects of a different kind from those of the present series. The conferences delivered at Notre Dame deal very largely with the Church's controversy with unbelief—with atheism, rationalism, materialism, &c. They establish the scriptural doctrine of God; the historical existence, the divine mission, and the absolute Deity of Jesus Christ; the need of a supernatural revelation and its actual bestowment in the Bible. The conferences subsequently delivered at Toulouse are of a simpler and more practical kind, dealing (in this volume) with those questions which lie on the border-line between theology and morality, and which therefore have an interest for multitudes who are altogether unmoved by the conflicting voices of theological and philosophical controversy. Still, there is no volume in which the finest qualities of the great preacher's mind are more forcibly displayed. In point of oratory he certainly never surpassed his efforts at Toulouse. While we have the same wide range of moral and spiritual vision, the same power of concentrated thought, and the same masterly reasoning, we have also an ease and gracefulness of style, an imaginative splendour and a fertility of illustration for which the conferences at Notre Dame necessarily allowed more limited scope.

Lacordaire's conception of life is thus tersely expressed:—"Life is a movement whose principle, centre, and term is God." He cannot allow, except under various restrictions, that either happiness or duty is the supreme end of our existence. Happiness is, indeed, inseparable from the accomplishment of that end, and duty is the rule by the observance of which we shall attain it; but there is that in our nature which carries us beyond all selfish considerations, and which no abstractions can satisfy. The remark made of Stoicism, whose excellence is frankly allowed, admits of application to many modern speculations by which the Gospel has been depreciated—"It did not see, because God was hidden from it, or rather because it hid God from itself, that virtue alone, in its purely human orbit, is not our true and last end. It desired to make of man a god by the efficacy of virtue, instead of making of God by virtue the good of man."

The passions, as Lacordaire shows, have been implanted in our nature for wise and beneficent purposes, but are, nevertheless, when uncontrolled, a source of incalculable danger. This faculty of being moved—this capacity of pleasure and pain, is essential to our perfection, but if abused becomes the means of our direct misery—the obstacle to our attainment of God and our participation of His blessedness. In most graphic colours, and with almost startling power, does the preacher depict the utter ruin which every devotee of passion inevitably prepares for himself, not only through the courser and more extreme vices, but through sins which are alas! too general and fashionable.

The moral life must be guided by reason, and reason itself must be inspired by love, and those who decline the struggle to which God thus summons them can never reach the great end of their being. The reason and the conscience recognise, and, indeed, proclaim the authority of the four "cardinal virtues"—prudence, justice, temperance, and fortitude or force; but even these virtues, essential as they are, and healthful as is their influence on human life, are not complete and self-sufficient. They lead us towards God, but do not bring us actually to Him, nor land us at the goal to which our faculties tend. The love

of God as an independent and ruling principle of our nature is the crowning virtue, and gives to us all that is wanting. In Him, because of the sympathy which springs from likeness, we find our true delight—incompletely, indeed, here, but in a manner which preludes “the eternal embrace in which our life will be consummated.” Lacordaire contends that the Christian alone possesses “the plenitude of the moral virtues.” The ancients—meaning thereby the Greeks and the Romans—transcendent as were their achievements in art; their powers of eloquence; their sense of the beautiful, and their skill in arms, were manifestly inferior in other and higher respects—in justice, in chastity, and above all in the love of God. Since the advent of Christ there has been a moral regeneration, and this regeneration has been effected by the vision of divine beauty beheld in Christ as Incarnate God, and by the impulsion of divine love which He imparts to the soul. This is the secret of the strength of the Gospel, and the absolutely indispensable means of the perfection and beatitude of man.

In his concluding conference, the author discusses the influence of the supernatural life upon personal and public life. The personal life has been enlarged as well as ennobled, and this not, as is often asserted, at the expense of the public life. Society is ameliorated, and the interests of nations are promoted, not retarded by the Gospel, and men are better citizens in proportion as they are good Christians. With some of Lacordaire's illustrations of this position, we might not, perhaps, fully agree; but the position itself is conclusively established.

We have thus given some idea of the main principles and purport of this book; but to understand the mature scholarship, the practical wisdom, the glowing eloquence and the profound piety with which its principles are illustrated and applied, our readers must have recourse to the book itself. We value it greatly because of its beautiful combination of philosophical genius with the most absolute loyalty to Christ; and because it unites subtlety and depth of thought with a chaste simplicity of style, and embodies the results of laborious investigation in forms of expression which both please and edify. Oratory such as this subserves the highest interests of truth, and effectually repels the charge that the mission of the Christian pulpit is at length obsolete.

THE SONG OF THE NEW CREATION, and other Pieces. By HORATIUS BONAR, D.D. London: James Nisbet & Co. 1872.

READERS of Dr. Bonar's “Hymns of Faith and Hope,” who are, happily, numbered by thousands, will welcome “The Song of the New Creation” with cordial satisfaction and delight. And, if we may judge from our own experience, the highest expectations with which its perusal can be begun will be realised and more than realised. Dr. Bonar is essentially a poet. Those who are acquainted only with his prose writings do not really know the man. Excellent as are the various volumes of practical theology which bear his name, they certainly do not show him at his best. He does not, as it seems to us, speak in them so freely, or disclose so much of his heart, as he does in the greater part of his poetry. Whether he is hampered by a desire to show the essential harmony of all his utterances with the elaborate Confession of Faith to which he has subscribed, or whether he writes in view of possible objections to his creed, we cannot say; but there certainly appears to be a greater freedom, and, therefore, a greater power, in such volumes as this, where, indeed, his doctrinal beliefs are quite as manifest, and are seen as a part of his very life. For Dr. Bonar is not only a poet, he is emphatically a Christian poet, and surely one of “the sweetest singers of Israel” our age has produced. We cannot well compare him with Keble—the structure of his mind, his theological sympathies, and ecclesiastical surroundings are so different. But he has, at

any rate, an equally keen love of nature as the handiwork of God, and powers of description in no degree inferior. And there is in Bonar what we often miss in Keble—a sense of the deep and continuous joy, which ought to result to us from our faith in Jesus Christ. Both writers have a profound conception of the mystery by which earnest students have ever been perplexed, and of the sadness which is largely the result of it; but Bonar has, we think, given greater prominence to the calm and ennobling assurances of “faith,” and the bright anticipations of “hope.” We do not know how it is with others, but for ourselves we always feel Dr. Bonar’s poems to be much more invigorating and helpful than “The Christian Year.” His mind, to use a forcible expression, is saturated with scriptural truth; his central point of observation is by the Cross of Christ—he is overpowered by the thought of our moral responsibility and by the fleeting character of our opportunities, and therefore speaks in strains which can scarcely fail to rouse us to manly and courageous effort. On the other hand, he is elated by the marvellous possibilities of perfection created for us by Christ; and the bright vision of the eternal beauty and the glorious consummation in heaven of the discipline and struggles and sorrows of the present, thrill him with delight; and as he sings, our cares are dispelled, and we are brought all unconsciously under “the powers of the world to come.”

“The Song of the New Creation” is the first and longest piece in the volume. It is a glowing anticipation of the millennial glory. We do not, however, think it the best. Those which set forth the abiding worth of the whole truth are singularly happy—e.g., “Truth’s Ancestry,” “New and Old,” and “The Coming Creed.” The world’s deep and eternal need has rarely been more finely expressed than in the piece entitled “Human Weariness and Divine Rest.” There are many which exhibit, with wonderful succinctness and beauty, the rich and inexhaustible blessings of the Gospel:—“Let us draw near,” “Bread Enough and to Spare,” “The Supper of the Advent,” “The Eye opening on the Cross.” Youthful readers will recognise the graceful tenderness and power of “The Days of thy Youth” and “Speak, for Thy Servant Hearth.” And we must all feel, young and old alike, the stimulating effect, of “Linger Not,” “The Strength of Evil,” and “Surgite.”

The translations from the Psalms, at the end of the volume, are less happy than the original pieces. There is, in many instances, a lack of ease and smoothness; their rhythm is occasionally at fault, and they rarely appeal to us with the power of sweet and harmonious music. But they occupy a very small portion of the work.

We are confident that in directing the attention of our readers to the “Song of the New Creation,” we shall render them useful help in their intellectual and spiritual life.

From “Surgite” we transcribe the following stanzas, although to know its worth, we must read it connectedly, and as a whole:—

“Do not slumber; suns are shining,—
Shall they shine o’er thee in vain?
Be no sluggard; suns are setting,
Which shall never rise again.

* * * * *

“Do not dream away thy lifetime;
’Twas not given thee for a dream:
’Tis a fragment of the eternal,
Which thou must, thou must redeem.

“Every hour is more than golden,
Every moment is a gem;
Treasure up these hours and moments,
There are princely pearls in them.

* * * * *

"Speak thou calmly ; men will listen
 To the calm of quiet souls :
 Think thou firmly ; men grow silent
 As the weighty thought unrolls.

* * * * *

"Look thou far into the future,
 Far beyond that sky and sea ;
 Seek to show thyself here daily
 What thou hopest soon to be.

"Lie not down among the roses,
 Carry high thy cross and sword ;
 What ! a Sybarite disciple
 Of a self-denying Lord ?

"Name His name, and speed thee onward,
 'Tis a spell of strength, that name ;
 'Tis a battle-cry, resistless,
 Striking foes with dread and shame."

We ought to add that although the original octavo edition of the work was published only in the autumn of last year, an edition has since been brought out uniform with the cheap series of "Hymns of Faith and Hope," so that it is attainable by all.

NONCONFORMISTS AND THEIR RIGHTS AS CITIZENS, ESPECIALLY IN RELATION TO THE ENDOWED SCHOOLS ACT. By VIGILANS. London : Elliot Stock. Price One Shilling.

A most important pamphlet, especially suitable for the large numbers of Dissenters whose dissent is merely a name. Too often is found inability to explain the reason for Nonconformity among its adherents, an inability that leads, on the one hand, to blind bigotry, on the other to a surrender of principle. In such cases the importance of this publication cannot be overrated.

There are barely ninety pages in this pamphlet, of which the first thirty are occupied with a history, most acutely compiled, of the sad two hundred years between 1688, the accession of William III., and 1828, the date of Lord Russell's repeal of the Test and Corporation Acts. Now, it is not too much to say that barely one in ten adult members of our Churches has any idea whatever of the history of our faith, and the subsequent influence exercised by such history. If this were all the work contained it would be still an invaluable gift to the world. We all know the troubles of the early Stuart times ; but who has studied the persecutions of Queen Anne's days, or the grudging compromises of the first few years of German rule ? Such information is here supplied clearly and briefly, and such, we repeat, is the kind of history most important just now for Nonconformists to read.

But the rest of the book is not mere matter of acknowledged history ; it contains sharp, stinging criticism of the operation of recent Acts. The Endowed Schools Act, and the more recent Government measures, have been capable of perversion, and have, consequently, found plenty to pervert them. Such wrongdoers are visited, in the latter half of the pamphlet, with unlimited censure and ignominy. Numerous instances are given ; names of places and persons concerned are mentioned ; and, better still, public attention is demanded for the great mass of unknown sufferers, whose patience is superior to their indignation. Cases like these do, indeed, call for publicity ; and, to our mind, one of the most forcible passages in this most forcible tract is where the author insists on the use of the public press to air the wrongs inflicted by the

sad bigotry of country parsons or the provoking thick-headedness of country squireens.

Such plain speaking as "Vigilans" offers deserves well of the country at large, and of the Nonconformists specially. Therefore we cordially wish for a large circulation of his pamphlet, and an increasing study by Dissenters of their citizen rights.

LITERATURE AND DOGMA: An Essay towards a better Apprehension of the Bible. By MATTHEW ARNOLD, D.C.L. London: Smith, Elder, & Co. 1873. Pp. 338.

MATTHEW ARNOLD's proper work is literary criticism and education. It would be a relief to his wisest admirers if he would leave religion alone. He writes capital English, if we look only at the *form* of his thought not the substance; and he is sure to find readers; but his opinions on the Bible and on Christian people are as much wanting in light and in sweetness as the opinions of the veriest Philistine amongst us.

The leading thought of this volume is just and striking—viz., that righteousness, and that of God, is the very design of the Bible, and the characteristic of the Christian Faith. So far his volume stands out in marked contrast to some modern treatises in which personal loyalty to Christ and "the enthusiasm of humanity" are represented as the substance of all truth. But details of the volume are strangely bitter and dark. Gratuitous assumptions of contradictions in the sacred record; numerous bold assertions of what Christ never could have said; assertions used to set aside what we are told He did say; traces of mere "Argan genius" and metaphysics on parts of the New Testament, notably in John's Gospel—these form the staple of the volume; while the whole is interwoven with rebukes of the Puritans, the British and Foreign School Society, with its watchword, "The Bible, the whole Bible, and nothing but the Bible," and the "poor" Bishop of Gloucester, and his belief in the Personality of God. If this is "culture," the less of it the better; we believe it to be culture out of its province, dogmatising impure English on what it does not understand, and therefore our entreaty is, keep to poetry and school inspection, and we shall all gain by the change.

REMINISCENCES AND REFLECTIONS, referring to his early Ministry, etc.

By the late J. McLEOD CAMPBELL, D.D. Edited by his Son. London: Macmillan. 1873. Pp. 270.

THIS is a beautiful and touching record. It illustrates the earnest and devout spirit of the Author, wins admiration for the man, even when we fail to accept his doctrine, and throws light on many questions suggested by the condition of the world and of the Church. The later views of Dr. Campbell on the nature of the Atonement do not appear in this volume, nor were they the ground of the decision of his own Church in relation to him. The two questions on which his opinions are here given are:—the "Assurance of Faith," and the "Universality of the Atonement;" on both he holds what are known as Arminian views, nor is there anything to which devout Arminians would object. Dr. Campbell entered the ministry of the Church of Scotland without any fixed opinions on either question, and it is difficult to blame him for the opinions he afterwards formed. Neither can we blame the procedure of the Church of Scotland. He certainly did not accept the teaching of the Westminster Confession, and his friends can hardly find fault if he was deemed out of place in a Church that held its endowment on the condition that the teaching of the Confession was to be maintained.

Later in life, Dr. Campbell's views on the Atonement took a more definite and questionable form; but with these we have in this volume no concern. The Autobiography bears proof of an unselfish, noble, and loving spirit, and in that light it has special interest for modern readers.

GONE BEFORE: A MANUAL OF CONSOLATION FOR THE BEREAVED, AND A WELL OF SYMPATHY FOR THE SORROWING, FILLED FROM MANY SOURCES. By HENRY SOUTHGATE, Author of "Many Thoughts of Many Minds," &c., &c. London: Lockwood and Co., 7, Stationers' Hall Court, Ludgate Hill.

A MOST valuable and comprehensive collection of extracts bearing upon human sorrow, and having special relation to bereavement. Mr. Southgate's exhaustive process seems to have compressed into this volume all the most beautiful things English divines, poets, and philosophers have said upon the subject.

CHRISTIAN ETHICS. By Dr. A. WUTTKE, late Professor of Theology at Halle. Translated by J. T. LACROIX. Edinburgh: T. and T. Clark.

THE first of these two volumes contains a history of various religious ethical views; the second speculates upon the generally received beliefs of modern times. It is dangerous to religion if her rival moralities ever be compared with her in an irreverent spirit; most beneficial when, as in this case, the true stand-point is assumed for the speculator's theorising. This book will be found very necessary in any public or college library, and students of the science of Christianity, if we may so speak, will do well to read it. The translation seems neat, and no awkwardness is apparent.

THE WOMEN OF METHODISM: MEMOIRS OF ITS THREE FOUNDRESSES—
SUSANNA WESLEY, The COUNTESS OF HUNTINGDON, and BARBARA HECK,
 &c. By A. STEVENS, LL.D. London: W. Tegg.

DR. STEVENS is so well known by his "History of Methodism" that he cannot fail to obtain a large circle of readers for this lesser but not less charming work. We are, however, rather doubtful of the success of Dr. Stevens in his attempt to prove the homogeneity of Arminian and Calvinistic Methodism.

THE MISSIONARY WORK OF THE CHURCH: ITS PRINCIPLES, HISTORY, CLAIMS, AND PRESENT ASPECTS. By W. H. STOWELL, D.D. Revised and enlarged by the Rev. E. STORROW. London: J. Snow & Co., 2, Ivy Lane, Paternoster Row.

THIS is one of the most eloquent and valuable treatises to be found in the literature of modern missions. No greater commendation can be given it than the publication of the extracts we have given in other portions of our pages.

Intelligence.

RECENT DEATHS.

MR. W. KNIGHT, EVESHAM.

A brother who "used the office of a deacon well."

In affectionate remembrance of

WILLIAM KNIGHT,
Of Evesham,

Who died January 19th, 1873.

Aged 89 Years.

"So He bringeth them unto their desired haven."

Thus run the lines of a "Memorial Card" recently received by the writer. All who were favoured with this intimation of Mr. Knight's death, must have regarded it as a *souvenir* of "an old disciple," who had purchased to himself "a good degree" in the School of Christ.

Mr. Knight was baptized at Evesham on the 7th of February, 1811, and was elected a deacon on the 5th of January, 1820, having thus been sixty-two years a member of the Church—during fifty-three of which he held office with honour to himself, and with profit to the brethren with whom he was associated. The writer's acquaintance with this "good soldier of the Cross" dates from the year 1856, and, during a pastorate of five years, ample opportunity was afforded for forming a just estimate of the character and conduct of Mr. Knight. We are therefore most ready to indorse the words of a friend who writes of him:—"He was one of those few Christian men who are able to lead a quiet Christian life, filling their proper place without noise or show, and leaving behind them a name untarnished, which will not soon be forgotten among us." The testimony of another correspondent is:—"Our worthy friend, Mr. Knight, left a good odour behind him, for he was a very consistent, good man. His heart was large, and, I doubt not, he lived—as I have often heard him pray he might—'with the world under his feet, with the love of God in his heart, and with glory in view.'" His daughter, an excellent Christian mother, says:—"It is very pleasant to me to find that so many really loved and appreciated my dear father. Doubtless he was 'a faithful man, and one that feared God above many'; but he was naturally so quiet, and his religion was of so unobtrusive a character, that I did not expect he would have been so well known and esteemed. Having myself lived in so near a relation to him, I can testify to his having walked in close communion with his Heavenly Father. Hence his peace, equanimity, and cheerfulness of mind; and these were granted to him to the end. Not a cloud, or doubt, or fear, was permitted to distress him. Though willing to wait the Master's time, he 'wanted much,' he told me, to go to his Saviour. His favourite portions of Scripture and hymns were often repeated by him. He was present at the Lord's Supper about a fortnight before he died, and on that occasion took his usual part in the service. He kept his bed only about a fortnight; suffered little, if any, pain, and quietly passed away."

Mr. Knight very firmly held what are called "the doctrines of grace," and these as firmly held him in loving loyalty to his Lord. He earnestly sought to promote the peace and prosperity of the Church, and was an unchanging friend of his pastor. The writer has a happy remembrance of his prayers at the social meetings, especially of his supplication for the minister, that God would "fill his earthen vessel with divine and heavenly food." We were always welcomed to his house with a smile, and an encouraging word was never wanting when the multiplied cares of the Church lay heavily on our spirit. There is not a little child in the congregation whose countenance would not brighten at the mention of "Father Knight's" name. He was one of the "old fashioned" sort of believer—not so "advanced" or restless as some of those who, in our day, are ever disturbing the peace of our churches by the introduction of schemes which they tell us "the age demands." He had faith in God, His Son, His truth, and in the Spirit of truth; and no confidence at all in compromises which will shrink as much as stretch. The faithful servant is now at rest from his unobtrusive but truly useful labours; and his shadow will long be over the place where he devoutly worshipped God, leaving an example which many who were acquainted with him would do well to copy. "Blessed are the dead who die in the Lord."

PSALM XXIV. 7.

"Lift up your heads!" ye wondrous azure doors,
 And give me one brief vision of my King;
 Just for a moment rend yon spangled veil,
 And let me hear the song the angels sing,
 And the sweet notes I heard beyond the blue
 Shall echo in me, all life's journey through.

"Lift up your heads!" ye heavy thunder clouds,
 And let the dazzling lightning have its way;
 A bit of heaven's glory shot to earth,
 To tell us we shall see it all some day.
 When this world's sun has sunk to rise no more,
 We shall behold it on a brighter shore.

"Lift up your heads!" ye glorious city gates,
 Brightly reflected on the evening sky,
 Where glow the sun hues, in the golden west
 Blended together in unearthly dye.
 Wondering I gaze upon a scene so fair,
 And my soul whispers, There is "no night there."

"Lift up your heads!" when sorrows tempest falls,
 When life is lonely, dark, and sad and drear,
 When faith's sharp battle rages, when I most
 Long e'en for one celestial harp to hear;
 Lift, lift them up, that I in truth may see
 My Jesus waiting with the crown for me!

ETHEL.

News of the Churches.

NEW CHAPEL OPENED.

Croydon, Rev. J. A. Spurgeon, February 28th.

INVITATIONS ACCEPTED.

Cave, Rev. J. (Chesham), King's Heath, Birmingham.
 Cracknell, Rev. J. E. (Newbury), South Shields.
 Davis, Rev. J. (Teignmouth), Banbury.
 Ellis, Rev. W. C. (Great Chesterford), Cutsdean, Worcestershire.
 Jennings, Rev. D. (Rayleigh), Evesham.
 McLellan, Rev. J. (Cupar), Duncan Street, Edinburgh.
 Murphy, Rev. J. M. (Swindon), Coleraine.
 Rawlings, Rev. T. E. (Conglefon), Watchet, Somersetshire.
 Spear, Rev. J. W. (Great Torrington), Modbury, Devon.

RECOGNITION SERVICES.

Botterill, Rev. E. (Bristol College), Bolton, February 25th.
 Edwards, Rev. E. J. (Metropolitan College), Redruth, February 5th.
 Field, Rev. H. C. (Metropolitan College), Newcastle, Staffordshire, February 6th.
 Fletcher, Rev. A. (Metropolitan College), Whitehaven, February 9th.
 Gray, Rev. S. (Rathmines, Dublin), Bond Street, Birmingham, February 10th.
 Lummis, Rev. J. H., Boston, March 18th.
 Owen, Rev. L. (Llangollen College), Taibach, Glamorganshire, March 3th.
 Wilson, Rev. J. (Metropolitan College), Downham Market, February 9th.

RESIGNATIONS.

Hayden, Rev. T., Newark.
 Leonard, Rev. H. C., Boxmoor.
 Stalker, Rev. A. M., Southport.

DEATHS.

Jennings, Rev. G., Devonport Street, Commercial Road, London, March 14th,
 aged 53.
 Prees, Rev. P., Cinderford, Gloucestershire, February 10th.

THE
BAPTIST MAGAZINE.

MAY, 1873.

An Anxious Look at Our Sunday Schools.

IT needs no alarmist spirit to proclaim that the present condition of our English society is far from satisfactory. It is surely clear enough to the most superficial observer that, notwithstanding our material prosperity, we are retrograding socially, morally, and religiously. The proverbial absence of the working classes from public worship is an evil which is obviously extending more and more, while, as a rule, the increase of wages seems to mean little more than increased facility for indulgence and dissipation. An eminent living writer has aptly remarked that—"The secular advancement of men is often their spiritual downfall. The *man* I have often seen retrograde in the same ratio as the *merchant* has advanced." It is matter of history that the same truth applies to communities and nations; and they are not all thoughtless croakers, but many of them careful observers and most cautious in expressing their convictions, who now feel that England's material prosperity is her trial in the present, and her most terrible danger in the near future.

Now, the question arises here, Why should material advancement be fraught with danger? That it is *in itself* an evil, or that it *necessarily* involves the violation of divine laws, few will affirm; and yet it is usually attended by moral injury. Where, then, does the evil lie? We have no hesitation in replying that, at the root of the whole

matter is a lack of the ballast of moral principle, which alone can make a man superior to the influence of external circumstances. Whereas these should be his servants in the promotion of his highest welfare, they now enslave him, and sink him deep in the slough of sensual indulgence. The fear of the Lord, and a due regard for the claims of relative duties, are as nothing before a craving for the gratification of bodily appetites. But, again, we ask, How is this the state of things in this "most Christian country" to-day, while the religious agencies of every kind are so numerous? In what way are we to account for it? Preachers of the Gospel and Christian churches abound on every hand, and connected with these are multitudinous institutions for the propagation of religious truth, for teaching Bible knowledge, and generally for the promotion of the moral and religious welfare of the masses of the people. What, then, is wrong? This is a question which it behoves us all to consider with prayerful earnestness.

Inquiry into the matter will undoubtedly result in some terrible discoveries. In the first place, we shall find that our children have been either neglected or positively injured by our teaching agencies, to a most alarming extent. Ministers have neglected them, and parents have done the same, because of an impression that their religious training was sufficiently provided for by the existence and work of the Sunday-school; while the labours of the Sunday-school teacher have been desultory, limited, and so rendered under difficulties, that their influence has been most indefinite in its nature, and limited in its extent. As a natural consequence of this, our Sunday-scholars have grown up lamentably ignorant of Bible truth, without a love for the sanctuary, and, we might almost say, alienated from public worship and religion altogether. To some this view will be startling, and to some it will seem unfair. But before they condemn us, we would ask them to try two or three experiments with the first average Sunday-scholar they may happen to meet. Try him, for example, to find out, or to tell without searching, the relative positions of some four or five of the books of the Old and New Testaments; or ask him some dozen questions or so upon the chronology of the most noted historical facts in the Bible; or, again, test him with a few of the questions in, say, "Watts' First Catechism"—questions calculated to

elicit, in the scholars own words if you like, some of the most elementary of the fundamental moral truths of the Scriptures. The result will astonish the querist, or we are much mistaken. The truth is that our Sunday-schools are not, as they should be, *teaching agencies*. The poor children are preached to and talked at by the hour until they are sick of the school, and of everything and everybody connected with it, and glad to get away as soon as they can. And until the time of liberty comes they are insubordinate and troublesome. The Bible is not made interesting to them; systematic teaching of Scripture truth is out of the question; and religion is either unreal or a bugbear. What wonder that when they grow up they should be fond of sensual pleasures, and regardless of human obligations and religious duties!

Is there any remedy? And, if so, what is it? These questions lead us to observe that an earnest effort has just been started to remedy the defects of our Sunday-schools, and to raise them into a condition of genuine efficiency which they have not yet attained. This attempt is being made through and by means of a monthly penny periodical, called *The Systematic Bible Teacher*,* a work which takes a novel position among Sunday-school magazines, inasmuch as it does not flatter our vanity by gilding and magnifying every scrap of good that the Sunday-school has done, but sets itself to point out defects and weaknesses and faults, giving practical remedies withal. This journal pleads earnestly for Sunday-school reform in several directions. In the first place, it contends for definite and systematic teaching of Bible knowledge by means of Standard Catechisms, holding, justly, that without some such method, constantly aided and tested by periodical examinations, there is no *real teaching* of a *permanent character*. And, secondly, it fixes the responsibility of the efficiency and success of the Sunday-school almost wholly (primarily) upon the ministry. While, finally, it holds that, without "home teaching of religious truth" seven days a week (which is regarded as possible), the Sunday-school can never succeed as it should. Now these points are brought out with startling clearness, and they deserve to be looked at. As for systematic teaching, this would seem to be the first work of the school. In the day-school, system and graduation rule the

* Partridge & Co., 9, Paternoster Row.

teaching in everything ; and without these, as the master will tell you readily, no progress can be hoped for. Just imagine a class having a reading in " Milton's Paradise Lost " one day, and taking an alphabet lesson the next ; or being given a sum in compound interest, before any of the scholars have touched the first four simple rules in arithmetic ! And yet something very like this is what is going on in our Sunday-schools continually. The profound doctrines of the Bible are mixed up with its elementary truths, irrespective of their relation to each other, or of the knowledge and capacities of the scholars. No two classes are even to be found upon the same lesson, except by accident, and there is no rule or order by which the teaching of one Sabbath can be connected with that of the next or the one previous. That reform is needed here is unquestionable. We cannot expect the harvest before we have sown some seed, and even the sowing is useless until after the ground has been prepared. *The Systematic Bible Teacher* seems to us well fitted to enable the teacher to do the preparing and the sowing upon true principles and in due season, and thus, with the Divine blessing, to secure a glorious harvest. That many will object to Catechisms is, perhaps, to be expected. Some will object to systematic teaching in any form, regarding the Sunday-school class as the special preserve of those who would do " everyone what seemeth right in his own eyes." The Sunday-school would be well rid of such as these. Others will, perhaps, object to certain things taught in the Catechisms and hymns ; even though nine-tenths may chime in with a particular teacher's notions of doctrine, yet he will reject the whole to gratify his crotchets concerning the other tenth. A third party will object to this teaching on the ground that it is rotework, forgetting that it depends far more upon the method of the teacher than upon the matter taught, whether the teaching shall be intelligent or mere rotework. But these objectors will, we trust, form a very small minority of our Sunday-school teachers. If, as we believe, the great majority are earnest men and women, anxious to do effectual work in their important spheres of effort, and ready to accept real help from any quarter, they will hail the advent of the *Systematic Bible Teacher* with grateful hearts.

The responsibility of the ministry for the condition of the Sunday-school is a matter which requires delicate treatment, and we have

little disposition to discuss it here. Doubtless ministers, as a rule, have their hands full enough already ; while the Sunday-school is peculiarly fitted to engage the lay agency of the Church in a great religious work. It is, nevertheless, a serious question, whether the practical supervision of the Sunday-school is not as important a work as preaching or pastoral visitation. One thing is lamentably true, namely, that the earnest pulpit labour of our ministers is very much like ploughing on the rock, and sowing in the time of harvest ; out of season, and out of place ; it is also fruitless, or nearly so. We get the children into our Sunday-schools by thousands ; but their youth passes, and we have failed to give them either a love for divine things, or an interesting familiarity with the Word of God ; hence, instead of entering the communion of our churches as members, or our congregations as regular hearers, they go out into the world as they pass from childhood to youth, or from youth to early manhood, and we lose sight of them, and lose all influence over them. Many years later a few of them are found in our sanctuaries again, and it is in the endeavour after their conversion that our ministry is spending so much fruitless labour. Suppose ministers were to reverse the order of things for a little while, and do a little more of the ploughing and sowing upon our children and young people ? Might we not expect far greater results ?

Home teaching is one of the chief aims of the *Systematic Bible Teacher*, and its promoters set themselves to secure this with earnest endeavour and enthusiastic hope. If they can but bring this about, they will do more for their age than the inventor of the steam-engine or the telegraph. Whatever may be the responsibility of the pastor and the Sunday-school teacher in the matter of religious teaching, it is not to be compared with that of the parent. It is the influence of the Home which moulds the character of the child for good or ill. The constant teaching of seven days cannot be either substituted or counteracted by the work of two or three hours on the Sabbath.

We cannot this month dwell further upon this topic, but we hope our readers will examine for themselves the valuable publication to which we have referred, and the system of instruction which it advocates.

The Apostles.

THE design of this paper is to lay before our readers a summary of the teachings of the New Testament concerning those thrice-honoured men who are especially known by the above name.

I. *The meaning of the word Apostle.*

It is a Greek term, and signifies, literally, any kind of *emissary* or *messenger*. It is so used in John xiii. 16:—"Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent" (*Apostolos*, an *Apostle*) "greater than he that sent him." So also we read in the Epistle to the Philippians ii. 25:—"Yet I supposed it necessary to send to you Epaphroditus your *messenger*;" literally, "your *Apostle*." The term then takes a more select and sacred meaning, and signifies those whom we now call *ministers* or *preachers* of the Gospel, that is, the "*Messengers* of Christ" to mankind; and in this sense Barnabas is called an Apostle (Acts xiv. 4, 14); so also in Romans xvi. 7, we read of "Andronicus and Junia who are of note among the Apostles;" that is, esteemed and useful ministers of the Gospel; and to quote only one other illustrative passage:—Rev. ii. 2, "Thou hast tried them which say they are *Apostles*" (true Christian ministers), "and are not, but do lie." The word then ascends a stage higher, and comes to mean those very honoured men who were the personal friends of Jesus, whom He often employed as evangelists during His earthly life, and to whom He uttered the ever-memorable words, just previous to His ascension to heaven:—"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen." The word Apostle finds its climax as one of the names of the Lord Jesus:—Hebrews iii. 1, "Wherefore, holy brethren, partakers of the heavenly calling, consider the *Apostle* and High Priest of our profession, Christ Jesus; who was faithful to him that appointed him, as also Moses was faithful in all his house." The following catalogue of the uses of the word Apostle, in the New Testament, is taken from Conybeare and Howson's excellent work, "The Life and Epistles of St. Paul:"—"It occurs once in St. Matthew; of the twelve. Once in St. Mark; of the twelve. Six times in St. Luke; five times of the twelve, once in its general sense as a messenger. Once in St. John; in its general sense. Thirty times in Acts (always in the plural);

twenty-eight times of the twelve, and twice of Paul and Barnabas. Three times in Romans; twice of St. Paul, once of Andronicus and Junia. Sixteen times in Corinthians; fourteen times of St. Paul or the twelve, twice in its general sense, namely, 2. Cor. viii. 23, and xi. 13. Three times in Galatians; of St. Paul and the twelve. Four times in Ephesians; of St. Paul and the twelve. Once in Philippians; in its general sense. Once in Thessalonians; of St. Paul. Four times in Timothy; of St. Paul. Once in Titus; of St. Paul. Once in Hebrews (iii. 1); of Christ Himself. Three times in Peter; of the twelve. Once in Jude; of the twelve. Three times in Revelation; either of 'false Apostles,' or of the twelve. Besides this, the word ἀποστολή is used to signify the Apostolic office, once in the Acts, and three times by St. Paul, who attributes it to himself."

II. *The meaning of the names of the Apostles.*

1. *Peter.*—His given name was Simon, or Simeon, which means a "hearer," and was probably given to him in honour of one of the Twelve Patriarchs. He was originally a fisherman on the Sea of Galilee, but probably not in very humble circumstances, as he and his brother Andrew were partners with John and James who had "hired servants." After his call to the Apostleship, Christ gave him the name of Cephas, which, in the then language of Palestine, meant "rock," and which in its Greek equivalent, Peter, has become familiar and famous through the world. He is generally supposed to have been ten or fifteen years older than Jesus Christ. Tradition represents this Apostle as being of "a somewhat large and strong frame. The quick impulses of his soul revealed themselves in the flashes of a dark eye. The complexion of his face was pale and sallow, and the short hair—which is described as entirely gray at the time of his death—curled thick and black round his temples and his chin." We read nothing of Peter in the New Testament after the year 50 or 54, so that all the accounts of his being a Bishop of Rome, and dying a martyr there, rest for their foundation upon tradition alone.

2. *Andrew.*—He was the brother of Peter, and his name is a Greek word meaning "manly." It is a noticeable fact that a Jewish child should have a Greek name; but as the district in which Andrew was born is called "Galilee of the Gentiles," because it abounded with foreigners, we may reasonably conjecture that the future Apostle was called Andrew out of respect to some Greek proselyte, who was a friend of the family. It is a curious coincidence, to say the least, that Andrew and the other Apostle with a Greek name—Philip—were those to whom "certain Greeks" came, in order to obtain that memorable interview with Jesus, of which we have the record in John xii. 20-3. We can form no idea of the mental and spiritual character of Andrew from the very scanty references to him in the four Gospels; he is only mentioned once in the Acts of the Apostles, chap. i. 13, and the

numerous traditions concerning him, are to be taken for what they are worth.

3. *James*.—The son of Zebedee. The word Zebedec means “the gift of Jehovah”; and, strange to say, the word James is the same as *Jacob*. A party of French politicians were called “Jacobins,” because they held their first meetings in a monastery which was connected in some way with a St. Jacob; and the English adherents of the last of the Stuarts were called Jacobites, from *Jacobus*, the Latin name of James the Second. The following remarks upon the word James will prove interesting to some of our readers:—“As borne by the Apostles and their contemporaries in the New Testament, it was of course Jacob, and it is somewhat remarkable that in them it reappears for the first time since the Patriarch himself. In the unchangeable East, St. James is still St. Jacob—‘*Mar Yakoob*’; but no sooner had the name left the shores of Palestine than it underwent a series of curious and interesting changes, probably unparalleled in any other case. To the Greeks it became *Ἰακωβος*, with the accent on the first syllable. To the Latins, *Jacobus*, doubtless similarly accented, since in Italian it is *Jácomo* or *Giácomo*. In Spain it assumed two forms, apparently of different origins: *Iago*—in modern Spanish, *Diego*; Portuguese, *Tiago*, and *Yayme* or *Jayme*, pronounced *Hayme*, with a strong initial guttural. In France it became *Jacques*; but another form was *Jame*, which appears in the ‘Metrical Life of St. Thomas à Becket’ by Garnier (A.D. 1170-74), quoted in Robertson’s ‘Becket,’ page 139, note. From this last the transition to our James is easy. When it first appeared in English, or through what channel, the writer has not been able to trace. Possibly it came from Scotland, where the name was a favourite one. It exists in Wycliffe’s ‘Bible’ (1381). In Russia and in Germany, and the countries more immediately related thereto, the name has retained its original form, and accordingly there alone there would seem to be no distinction between Jacob and James; which was the case even in mediæval Latin, where Jacob and *Jacobus* were always discriminated. Its modern dress, however, sits very lightly on the name; and we see in ‘Jacobite’ and ‘Jacobin’ how ready it is to throw it off, and, like a fine Oriental, reveal its original form.” The Apostle James was beheaded in the year 44, being the first of the Apostles who suffered martyrdom, and the *only* one of them of whose death we have an authentic account.

4. *John*.—This well-known name is the shortened form of *Johanan*, and so occurs 2 Kings xxv. 23. It means “Jehovah is merciful.” The illustrious Apostle who bore this name was brother to James, and probably survived him more than fifty years; he was one of the favoured three—Peter and James being the others—who were chosen to be the sole witnesses of the Master’s transfiguration on Mount Tabor, and of His agony in the garden of Gethsemane; hence, they have been termed the “electi

electorum," "The chosen of the chosen." Of these favoured three, St. John seems to have been the especial favourite; for to him was allotted the seat of honour; he "leaned upon Jesus' heart;" and three times in the evangelical history, he is spoken of under the enviable title, "The disciple whom Jesus loved." In Mark iii. 17, we read that John and his brother James received from Christ the surname of "Boanerges, which is, The sons of thunder;" which name, probably, was meant as a censure of the impetuous and cruel spirit which these two Apostles displayed, when they said, concerning some Samaritans who treated Jesus in a somewhat churlish way, "Wilt thou that we command fire to come down from heaven, and consume them, even as Elias did?" (Luke ix. 54). We all know that at the crucifixion, the widowed mother of Jesus was committed to the care of St. John, with the utterance of the ever-memorable words, "Woman, behold thy son! Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own home." But where that "home" was the Scriptures are entirely silent, and so also nearly seventy years of the Apostle's life are concealed from our view. He is briefly mentioned two or three times in the Acts of the Apostles; we know that he was banished to the island of Patmos—probably when he was an aged man—and we possess five portions of the Inspired Scriptures which he composed; but most of the many traditions which cluster around his venerable name are mere "idle tales."

5. *Philip*.—This word means "a lover of horses." "Philip was of Bethsaida, the city of Andrew and Peter" (John i. 44); and this is nearly all we know concerning him.

6. *Bartholomew*.—This name means the "Son of Talmai." We know nothing of this Talmai; but the name appears in the Book of Joshua, xv. 14. In all probability Bartholomew and Nathanael are the same persons; the proof of which is thus given:—As Bartholomew is a *patronymic*—*i.e.*, a family name—this Apostle must have had some other designation. In John i. 45, we read, "Philip findeth Nathanael;" and in the first three catalogues of the Apostles, Bartholomew and Philip appear together; and, from the place assigned to Nathanael in John xxi. 2, it is difficult to imagine that he was other than an Apostle.

7. *Thomas*.—This word signifies "a twin," and the name *Didymus*, by which Thomas is called (John xi. 16), is the Greek word for twin. The scepticism of this Apostle in reference to the resurrection of Christ is known to all; but he has not been sufficiently credited with the courage which he displayed when he said, "Let us also go, that we may die with him (John xi. 16). The pronoun "him" refers to Jesus Christ, who, as we learn from the eighth verse, had been liable to stoning by the Jews.

8. *Matthew the publican*.—He is also called Levi (Luke v. 27). The word Matthew probably means "Jehovah's gift," and thus answers to the

name *Theodore*. "The publicans, properly so called (*publicani*), were persons who farmed the Roman taxes, and they were usually, in later times, Roman knights, and persons of wealth and credit. They employed under them inferior officers, natives of the province where the taxes were collected, called properly *Portitores*; to which class Matthew, no doubt, belonged. These latter were notorious for impudent exactions everywhere; but to the Jews they were especially odious, for they were the very spot where the Roman chain galled them—the visible proof of the degraded state of their nation. As a rule, none but the lowest would accept such an unpopular office, and thus the class became more worthy of the hatred with which, in any case, the Jews would have regarded it. The readiness, however, with which Matthew obeyed the call of Jesus seems to show that his heart was still open to religious impressions. His conversion was attended by a great awakening of the outcast classes of the Jews (Matt. ix. 9, 10). Matthew, in his gospel, does not omit the title of infamy which had belonged to him (x. 3); but neither of the other Evangelists speaks of 'Matthew the *publican*.' Of the exact share which fell to him in preaching the Gospel we have nothing whatever in the New Testament, and other sources of information we cannot trust."

9. *James, the son of Alphæus*.—The "Alphæus" here mentioned is the same who is called *Cleophas* in John xix. 25; and who had married a sister of the Virgin Mary. This Apostle, therefore, was a cousin of Jesus; he is also termed "James the less" in Mark xvi. 40, either because he was *younger* than James the brother of John, or because he was of *lower stature*. Whether this James is "the Lord's brother" mentioned in Galatians i. 19, or whether he wrote the Epistle which bears his name, it is very difficult to decide.

10. "*Lebbæus, whose surname was Thaddæus*."—This Apostle is the same who is called "Jude the brother of James," in Luke vi. 16, and in Acts i. 13; he had therefore three names. The meaning of the name Jude, *i.e.* Judah, is *praise*; but the meaning of the other two words is doubtful. According to some learned men, Thaddæus means *heart*, and Lebbæus, *a young lion*; so that the name of this Apostle might be "Judah the lion-hearted." The Book of Jude was probably written by him, and little else is known concerning him.

11. *Simon the Canaanite*.—The word "Canaanite" must not be understood as a proper name, but as an adjective, meaning "*the zealous one*," having precisely the same signification as *Zelotes*, by which the Apostle is called in Acts i. 13, and elsewhere. This Apostle, before his conversion, belonged to a sect or party of the Jews called "The Zealots," who intensely hated the Romans, often assassinated them, and, in defence of Jewish institutions, committed the greatest excesses and crimes. We know nothing further of this Apostle.

12. *Judas Iscariot*.—Several derivations of Iscariot have been suggested, but the most probable one is from the two Hebrew words, *Ish Kerieth*, which mean “The man of Kerieth”; just as in the writings of Josephus we have *Ish-Tob*, “The man of Tob.” The Kerieth, of which Judas was probably a native, was in the tribe of Judah, and is mentioned in Judges xv. 25. We have not space for the consideration of the character of this sad man. Many divines, from Origen downwards, have endeavoured to lessen the load of his guilt, and expressed hopes of his ultimate salvation; but the awful words of Christ are not easily explained away:—“It would have been better for that man if he had never been born.” Concerning *Matthias*, who was chosen in the place of Judas, we know nothing subsequent to his election; and it would be unseemly to speak, at the end of this sketch, of St. Paul, the last chosen, but the most illustrious of those who bore the Apostolic name.

Miletus.

THE name of the above place is abidingly mingled with one of the most striking incidents in the wonderful career of the Apostle St. Paul, and, as such, its history deserves to be somewhat familiar to all readers of the Inspired Scriptures.

Let us, first, pen a few sentences concerning the city itself. It is, or, rather, was, situated in Asia Minor, between thirty and forty miles south of Ephesus, on the famous River Mæander, and is now called *Melas*, which is evidently a fragment of its ancient name. The numerous *windings* of the River Mæander have given to us the word with which most Western languages are familiar, and which we have, probably, in *permeate*, to *flow through*, and similar terms. Miletus was a city of some consequence in very ancient times, being the capital of Ionia and Caria. It existed even in the time of Homer, seven or eight centuries before the Christian era. Toward the end of the second book of the Iliad, the poet thus sings concerning it:—

“The Carians, people of a barb’rous speech,
Attended Nostes; from Miletus they,
From wood-crowned Phthira, from Mæander’s side,
And Mycale’s cloud-piercing summit, came.”

Or, as Pope translates the words:—

“There, from the fields where wild Mæander flows,
High Micale and Latmos’ shady brows;
And proud Miletus, came the Carian throngs,
With mingled clamours, and with barbarous tongues.”

It was also renowned as the birthplace of many great men, such as Thales, Anaximander, Democritus, and others. A grand temple of Apollo existed there, which was not only popular in the more ancient times of idolatry, but the oracle of which was consulted as late as the fourth century. It was once a flourishing seaport, and, according to Strabo, possessed four harbours,

from which went out its ships to all parts of the world. "Eighty colonies went forth from the banks of the Mæander, and some of them were spread even to the eastern shores of the Black Sea, and beyond the pillars of Hercules to the west." Miletus did not, therefore, boast itself entirely without reason, as "Mater multarum et magnarum urbium in Ponto et Ægypto et undique per orbem."—"The mother of many and great cities in Pontus, Egypt, and through the wide world." But the glory has long since departed, and Miletus is now only the shadow of a great name.

Just as once flourishing places in England have been ruined by the departure of the sea from them, so was it with Miletus, which, from being a headland in a bay, is now a "dead flat," ten miles in breadth. "How different its aspect when the mountains were boundaries of a gulf, and Miletus, Myus, and Priene maritime cities!" The desolation which Nature commenced, the Turks have, according to custom, completed. We are not, however, strictly correct in saying that the sea has receded from Miletus, although the effect is the same as if it had. The following words will explain the matter, and give a brief history of its decline and fall:—"It received its first blow in the Persian War, when its inhabitants, like the Jews, had experience of a Babylonian captivity. It suffered once more in Alexander's great campaign; and after his time it gradually began to sink towards its present condition of ruin and decay, from the influence, as it would seem, of mere natural causes; the increase of alluvial soil in the delta having the effect of gradually removing the city further and further from the sea. Even in St. Paul's time there was between the city and the shore a considerable space of level ground, through which the ancient river *meandered* in new windings, like the Forth at Stirling. Few events connect the history of Miletus with the transactions of the Roman Empire. When the Apostle was there, it was simply one of the second-rate ports on this populous coast, ranking, probably, with Adramyttium or Patara, but hardly with Ephesus or Smyrna." Let us now consider the ever-memorable connection of St. Paul with the city of Miletus, previously referring for a moment to the only mention of the place in the numerous epistles he was inspired to write. In the last of his letters, the Second Epistle to Timothy, he says (chap. iv. 20th verse): "Trophimus have I left at Miletum sick." As the Apostle was writing to his friend at Ephesus, not far from Miletus, the language seems, at first sight, strange; but Dean Alford explains the matter in the following words:—"It might be intended to clear Trophimus from the charge which appears to be laid against Erastus, that he had remained behind of his own accord in his native land. With the Apostle's delicate feeling for all who were connected with him, he might well state this respecting Trophimus, though the fact of his remaining at Miletus might be well known to Timothy, and his own profession of sickness as the reason."

So far as we know, St. Paul only visited Miletus once; but the memory of that "once" will never fade away. The Apostle had just penned his Epistle to the Romans, that is, in the year 58, in the fourth of the reign of the Emperor Nero; he had also completed his third missionary journey, and escaped the dangers of the riot at Ephesus, caused by the superstition and selfishness of Demetrius and his fellow-craftsmen. "And after the uproar was ceased, Paul called unto him the disciples, and embraced them, and departed for to go into Macedonia." After some time he again came southward to Miletus, tarried there a few days; sending for the "elders," or

Christian ministers, of Ephesus, and delivered to them the well-known address, which is certainly one of the most striking and pathetic which ever came from human lips. "The excitement and joy must have been great among the Christians at Ephesus, when they heard that their honoured friend and teacher, to whom they had listened so often in the school of Tyrannus, was in the harbour of Miletus, within the distance of a few miles. The presbyters must have gathered together in all haste to obey the summons, and came with eager steps out of the southern gate, which leads to Miletus. By those who travel on such an errand, a journey of twenty or thirty miles is not regarded long and tedious, nor is much regard paid to the difference between day and night. The presbyters of Ephesus might easily reach Miletus on the day after that on which the summons was received. And though they might be weary when they arrived, their fatigue would soon be forgotten at the sight of their friend and instructor; and God also, 'who comforts those who are cast down,' comforted him by the sight of his disciples." We can merely conjecture as to the *number* of these favoured elders. Some make them only three or four; others, with more probability, consider that they were three or four times that small number. The following are the words of the Apostle's remarkable address to them:—

"Brethren, ye know yourselves, from the first day that I came into Asia, after what manner I have been with you throughout all the time; serving the Lord Jesus with all lowliness of mind, and with many tears and trials which befell me through the plotting of the Jews. And how I kept back none of those things which are profitable for you, but declared them to you, and taught you both publicly, and from house to house; testifying both to Jews and Gentiles their need of repentance towards God, and faith in our Lord Jesus Christ. And now, as for me, behold I go to Jerusalem, in spirit foredoomed to chains; yet I know not the things which shall befall me there, save that in every city the Holy Spirit gives the same testimony, that bonds and afflictions abide me. But none of these things move me, neither count I my life dear unto myself, so that I may finish my course with joy, and the ministry, which I received from the Lord Jesus, to testify the glad tidings of the grace of God. And now, behold, I know that ye all, among whom I have gone from city to city, proclaiming the kingdom of God, shall see my face no more. Wherefore I take you to witness this day, that I am clear from the blood of all. For I have not shunned to declare unto you all the counsel of God. Take heed, therefore, unto yourselves, and to all the flock, over which the Holy Spirit has made you overseers, to feed the Church of God, which He purchased with His own blood. For this I know, that after my departure, grievous wolves shall enter in among you, who will not spare the flock. And from your own selves will men arise speaking perverted words, that they may draw away the disciples after themselves. Therefore, be watchful, and remember, that for the space of three years I ceased not to warn every one of you, night and day, with tears.

And now, brethren, I commend you to God, and to the word of His grace; even to Him who is able to build you up and to give you an inheritance among all them that are sanctified. When I was with you I coveted no man's silver, or gold, or raiment. Yea, ye know yourselves, that these hands ministered to my necessities, and to those who were with me. And all this I did for your example; to teach you that so labouring ye ought to support the helpless, and to remember the words of the Lord Jesus, how He said, **IT IS MORE BLESSED TO GIVE THAN TO RECEIVE.**"

A few remarks upon this noble address will not be out of place. The word "*Asia*," which occurs at the beginning of the speech is often misunderstood. It never means, in the New Testament, a quarter of the globe, as in modern times, nor yet what we commonly call "*Asia Minor*;" but it signifies a Roman province which included the western part of *Asia Minor*, having *Ephesus* for its capital. The Apostle, therefore, uses the word here with strict accuracy.

"*With many tears.*" The combination of tenderness and strength in the character of the Apostle is remarkable. To the *Corinthians* he could say: "I write unto you with many tears" (2 *Cor.* ii. 4); and to the *Philippians* he could declare: "For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the Cross of Christ" (*Phil.* iii. 18).

"*These hands ministered to my necessities.*" St. Paul, in his youth, according to the Jewish custom, learnt a manual trade—the trade of a tent maker; as we know from *Acts* xviii. 3—"Because he was of the same craft" (as *Aquila* and *Priscilla*), "he abode with them, and wrought: for by their occupation they were tentmakers." How truly marvellous, that while the Apostle discharged his divine duties as a preacher of the Gospel, he condescended to earn his daily bread by the sweat of his brow! How like to Him of whom we read, "Ye know the grace of our Lord *Jesus Christ*, who, though he was rich, for your sakes became poor, that ye, through his poverty, might be rich"! It should not be forgotten that the name for these *Ephesian* elders is *episcopos*, the usual word for Bishop. Now, as they must have been pastors, in the modern sense of the word, and not territorial bishops, we see that the constitution of the Apostolic Churches was certainly congregational or presbyterian, and not episcopalian, in the sense in which the *Romish*, *Greek*, and *Anglican* Churches use the term.

The words with which the address ends, "*It is more blessed to give than to receive*," are not found in any other part of the New Testament. As, of course, all the words of the Lord *Jesus* are not recorded by the Evangelists, there must have been many of them retained, for a time, in the memory of His hearers, but which in the lapse of time were entirely forgotten. Church historians speak of several of these precious fragments, but the only one rescued from oblivion and divinely authenticated is that with which the Apostle beautifully concludes his address to the *Ephesian* elders:—"It is more blessed to give than to receive."

"The close of the speech was followed by a solemn act of united supplication (*Acts* xx. 36). St. Paul knelt down on the shore with all those who had listened to him, and offered up a prayer to that God who was founding His Church in the midst of difficulties apparently insuperable; and then followed an outbreak of natural grief, which even Christian faith and resignation were not able to restrain. They fell on the Apostle's neck and clung to him, and kissed him again and again, sorrowing most because of his own foreboding announcement, that they should never behold that countenance again, on which they had often gazed with reverence and love. But no long time could be devoted to the grief of separation. The wind was fair, and the vessel must depart. They accompanied the Apostle to the edge of the water. The Christian brethren were torn away from the embrace of their friend, and the ship sailed out into the open sea, while the presbyters prepared for their weary and melancholy return to *Ephesus*." *Ephesus* and *Miletus* are now cities of desolation and death; but the words of Paul are still "spirit and life" to myriads of minds through the wide world.

Renewed Appeal to British Christians.

MORE ESPECIALLY TO THE BAPTIST DENOMINATION, ON BEHALF
OF THE GERMAN MISSION.

WHILST the undersigned renews his most grateful thanks to the friends of Christ throughout Great Britain, for the generous aid rendered to the German Baptist Mission since its origin in 1832, in the support of a considerable staff of missionaries and colporteurs, at present numbering sixty, who labour in Germany, Poland, Switzerland, Holland, Denmark, Russia, Turkey, Africa, and China, and in the circulation of the Holy Scriptures, amounting to 1,244,511, and religious tracts and books in about twelve different languages; he is once more placed under the happy necessity of appealing with greater earnestness even than before to all in Great Britain, whose standing supplication at the Throne of Grace runs thus—"Thy kingdom come." The Lord has heard your and our supplication, He has done "exceeding abundantly" above all we asked of Him, He has removed mountains of opposition by the State and the State Churches. The persecutions to which we were subjected for more than a quarter of a century in all the above-named countries, including Austria, have ceased at God's bidding, and we can now proclaim the glorious Gospel of Christ everywhere without let or hindrance. Millions have heard, or read through the labours of our mission, the great truth that "God so loved the world, as to give His only begotten Son, that whosoever believes in Him shall not perish, but have everlasting life," and that "Jesus Christ came into the world to seek and to save the lost"; but to a still greater number in the lands to which we have pointed, these gracious truths have, alas! not yet been presented, and we are anxious that this should be accomplished without delay. Our converts and our mission churches, however, are mostly made up from the more humble conditions in life and society, and the Lord has therefore reserved the enjoyment and the honour to our brethren in Great Britain, of supplying a large proportion of the means necessary to increase the staff of our missionaries, and the spread of the Gospel by means of the press. Though the demand for more labourers in the Fatherland, and in the newly-acquired provinces, Alsace and Lorraine, is very urgent, the Lord of the harvest points us at present more especially to the vast Empire of *Russia*. The work of the Lord is not only spreading in every direction among the German colonists, as may be seen from the annexed letter by a devoted brother, but the noble deed of the present Emperor of Russia—viz. : the emancipation of the millions of serfs from bondage, and the liberation of the New Testament from the grasp of the Greek Church, and its wide circulation throughout Russia—are beginning, through the Holy Spirit's agency, to produce results which much call forth a *Te Deum* from the saints on earth, and the angels in heaven, as the following letters will show.

Brethren beloved, help us with your prayers, that the Russian converts, now in prison for conscience' sake, may cheerfully endure all things for Christ and His truth's sake. In conclusion, I beg to state that we have three or four brethren who ought forthwith to be appointed as missionaries ;

one of them to labour in Odessa, the second among the Mennonites and Lutherans, in the district of Catharineslaw and the Malutscha, the third at Riga, the fourth amongst the Esthonians, and, if possible, a fifth at St. Petersburg. Subscriptions and donations will be thankfully received by M. H. Wilkin, Esq., Hampstead, London, N.W.

Hamburg, April 8th, 1873.

J. G. ONCKEN.

Extract from a letter of Mr. I. Wiehler to Mr. A. Liebig :—

ODESSA, *March 10th*, 1873.

* * * Allow me briefly still to inform you that there is an extensive and fertile field of labour among the 200,000 Germans on the Wolga. Two or three hundred have already been baptized, but much disorder exists among them as regards the organisation of churches, &c., and the most urgent appeal is therefore made to our church here to send them a brother who is capable of rendering aid in arranging their affairs. I have spent five weeks in St. Petersburg, and had opportunities of proclaiming the Gospel there also. My efforts to unite and edify the few brethren we have in that vast city, were blessed of the Lord. The ministers (with whom I had an audience) informed me that my affair had been again transmitted to the Court of Justice at Odessa, where it would be discussed. Not long ago, I was summoned to the judge who has the preliminary examination in his hand. Many special questions were put to me about the matter, and I hope the final decision will soon be made. The Russian brethren near Kiew, who number 150, and who so greatly desire to be baptized, continue to suffer severe persecutions; thirteen of them have been imprisoned for six months, and have had to endure much spiteful treatment from the priests and from the authorities. Here, in Odessa, our Russian brethren had a short time of peace and quiet, but by command of one of the head officials, Demitry, the most cruel fines are again being put upon them; and the German brethren have received the strictest orders from the Governor of Cherson to cease from making proselytes. It seems to me that a new season of persecution is beginning for our church, because now already so many Russians are leaving the Greek Church, and are forming themselves into churches according to our pattern. The extensive emigration to America, among the colonies of this district has also called forth a great sensation among the Russian authorities. Entire colonies break up and go to America, and the authorities dislike to see it; they therefore make it very difficult, yea, almost impossible, for the emigrants to obtain passports. A disturbed time has begun for Russia, and we shall need men who will be able to prove and guide with wisdom and understanding any events that may occur.

T. W.

The undersigned must add to the above letter, that from various sides the ardent wish has been expressed for a missionary at Odessa, who is said to be indispensably necessary, as, in consequence of a revival there, a considerable number of persons have been converted, and desire to be baptized, while the brethren we already have in Odessa need pastoral care and guidance.

Many dear children of God in the neighbourhood of Odessa, who have in their hearts seceded from the church, long for something better; and the large population of our German compatriots in the South of Russia—to say nothing of the fire which burns among the Russians—makes this field of labour to be one of the most hopeful in the whole extent of our mission; and the fact that on this vast field there are so few labourers—only two or three are engaged in the work of the Lord—urges us to implore with earnest petition: "Lord send labourers into Thy harvest."

A. LIEBIG.

Mission Work in China.

No. II.

IT is difficult to take a strong interest in those we have never seen, or to feel real sympathy with persons whom we neither know nor expect to know. The rich would be more ready to succour the poor, if they saw more of their wants and woes; and Christians, who are the spiritually rich, if they were *eye-witnesses* of the miseries of the heathen, who are the spiritually poor, would be more moved to pity and aid them. If we were personally acquainted with our Chinese brethren and sisters in Christ, how much more should we love and pray for them! We wish to introduce to our readers, as well as pen and ink can do so, some of the converts of the China Inland Mission, of whose formation a sketch was given in a previous article. They have—we have—never seen these dear fellow-members of the body of Christ: and, in all probability, never shall see them, till we “gather with the saints by the river”; but are we not bound to love them and pray for them, as one with ourselves, according to the prayer of the Master, “*That they all may be one*”?

Sixteen years ago, a Chinaman, named Tsiu, might have been seen day by day imparting his own strange language to some newly-arrived missionaries. His heart was full of the darkness of heathenism—theirs of prayerful desire for his salvation. The lesson-book was the Book of books; and as Tsin taught the Christians to pronounce its life-giving words in his own tongue, the Christian’s God taught Tsin to understand its meaning in his heart.

“Give me the book,” said he, “for my own; I love it; I believe it is true; I feel it is mighty; I trust in your Jesus as my Saviour, and I want my mother to hear about Him. I must teach her to read your book; give me a copy!” His request was complied with, and day by day the affectionate and patient son might have been seen toiling at the self-imposed task of teaching his mother to read of Jesus. His labour was not in vain in the Lord; his prayers for his parent were speedily answered; and ever since the old woman has lived and laboured as a Christian—herself, in her turn, helping to spread the glad tidings and hold forth the light of life amid the gloom of heathenism. One of her neighbours was a solitary, sad old woman, nearly blind, and so deaf as to be all but isolated from society. Lonely and desolate and despairing, could there arise light and joy for the perishing heathen? Yes! for faith produces works! Good Mrs. Tsin knew it was useless to attempt to teach her to read; but she could patiently shout into her ear the “old, old story,” and teach her texts which the poor hungry mind eagerly received and fed upon in its involuntary isolation from the world around. The Gospel thus conveyed to her, syllable by syllable, proved the power of God—the poor old creature’s conversion—and, O glorious thought! Christ saw in her of the travail of His soul, and was satisfied as much as if she had been the queen upon her throne. He estimates immortal beings, not as we do, by their present condition and

outward appearance, but by their capacity of being restored to the image of God. Purple and fine linen, and the beauty of the dust that must return to dust, are nought in His eyes; but the precious soul that pertains to the lowest heathen, PRICELESS. And so Tsin won his mother, and his mother her deaf and blind old neighbour, who has now been for many a year enjoying paradise with Christ. And Mrs Tsin lives and labours still for her dear Lord, and her help is valued in the native Church at Ningpo, where her home is ever open for prayer meetings, and while her son has been called to other parts of his dark, native land. When Mr. Taylor, and the party who in 1866 accompanied him in the "Lammermuir," reached China, Tsin at once joined them, and was of the greatest use in a variety of ways. When a few months later the new station of Siao-shan was opened, he was privileged not only to serve the Master, but to suffer for His sake. The mandarin of the city was resolved to expel the missionaries; Tsin was to have left on the following day, when suddenly the mandarin, drunken, and followed by attendants, appeared at his house. "Do you believe in the gods of Siao-shan?" was demanded of poor Tsin. "No," he calmly replied. "Beat him!" cried the mandarin in a rage, and it was useless to entreat for mercy. The lictors threw our brother on the ground on his face, and inflicted six! hundred blows ere he was permitted to rise. One hundred stripes on his face and mouth were then ordered, and endured; they were given with a leather thong, a penalty for having used his lips to denounce idolatry and speak of Christ crucified. But none of these things moved him; and, as soon as he was recovered from this cruel treatment, he resumed with undiminished ardour his evangelistic work. Acknowledging a kind letter of sympathy from some English Christians, he says, "Your younger brother sends many thanks; these words he will remember, as if engraven on his bones and written in his heart; for he feels that, though many hills and seas may intervene, and though personally unknown by sight, yet in very truth we are as the hands and feet of the self-same body. . . . This (punishment) truly is not real disgrace; for, though deeply painful, there is joy in it; for I remember the words spoken by Jesus, 'Blessed are they which are persecuted for righteousness' sake, for theirs is the kingdom of heaven.' Now, your younger brother is with Mr. Taylor, preaching the doctrine. . . . Many have heard the truth, and not a few believe." Did space permit, we could give a specimen of his style of preaching, which is clear and vigorous, and eminently calculated to benefit the souls of his heathen countrymen.

C. I. M.

The Pre-Millennial Theory.

IN the third volume of his Systematic Theology, just published, Dr Hodge thus summarizes the objections to the Pre-Millennial Theory:—

1. It is a Jewish doctrine. The principles adopted by its advocates in the interpretation of prophecy are the same as those adopted by the Jews at the time of Christ, and they have led substantially to the same conclusions. The Jews expected that when the Messiah came He would establish a glorious earthly kingdom at Jerusalem; that those who had died in the faith should be raised from the dead to share in the blessings of the Messiah's reign; that all nations and peoples on the face of the whole earth should be subject to them; and that any nation that did not serve them should be destroyed. All the riches and honours of the world were to be at their disposal. The event disappointed these expectations, and the principles of prophetic interpretation on which those expectations were founded were proved to be incorrect.

2. This theory is inconsistent with the Scriptures, inasmuch as it teaches that believers only are to rise from the dead when Christ comes, whereas, the Bible declares that when He appears, all who are in the graves shall hear His voice and shall come forth; they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation.

3. The Bible teaches that when Christ comes, all nations shall appear at His bar for judgment. This theory teaches that the final judgment will not occur till after the millennium. It may be said that the judgment is to commence at the Second Advent and continue during the reign of a thousand years. But the general judgment cannot occur before the general resurrection, and as the general resurrection, according to this theory, is not to take place until after the millennium, so neither can the general judgment.

4. The Scriptures teach that when Christ comes the second time, without sin unto salvation, then the Church shall enter on its everlasting state of exaltation and glory. Those in Christ, who have departed this life, shall be raised from the dead and be clothed with their spiritual bodies, and those who are alive shall be changed in a moment, and thus they shall be ever with the Lord. According to this theory, instead of heaven awaiting the risen saints, they are to be introduced into a mere worldly kingdom.

5. It is inconsistent with all the representations given of the glory and blessedness of departed saints, to assume that at the resurrection they are to be brought down to a lower state of existence—degraded from heaven to earth. The millennium may be a great advance on the present state of the Church; but exalt it as you may, it is far below heaven. This argument bears, at least, against the patristic doctrine of the millennium.

6. The view presented by pre-millenarians of the Kingdom of Christ on earth is, in many respects, inconsistent with the Scriptural account of its nature. (a) It is to be a worldly kingdom. (b) Its blessedness is to

consist largely in worldly prosperity. Although the modern advocates of the doctrine have eliminated the grosser elements included in the theory of many of the fathers on this subject, nevertheless, the essential earthly character of the kingdom remains. Men are not to be like the angels—births and deaths are to go on, not only during the millennium, but without end. Not that the glorified believers, who have been raised from the dead, are to marry and be given in marriage, but the race of men is to continue indefinitely to increase in the future as it has increased in the past. (c) The Bible teaches that the distinction between the Jews and Gentiles is abolished in the Kingdom of Christ. This theory teaches that after the Second Advent, that distinction is to continue and to be made greater than ever before. The temple at Jerusalem is to be rebuilt, the sacrifices restored; and all the details of the Mosaic ritual, as described by Ezekiel, again introduced. (d) The Bible teaches that after the end of the world, as described in 2 Peter iii. 10, and in the Apocalypse, there are to be a new heaven and a new earth. This theory teaches the "earth's eternal perpetuity." "The dissolving fires of which Peter speaks," we are told, "are for the perdition of ungodly men, and not for the utter depopulation and destruction of the whole world. . . . Men and nations will survive them and still continue to live in the flesh."

7. This theory disparages the Gospel. "The more common opinion," says Dr. McNeile, "is, that this is the final dispensation, and that, by a more copious outpouring of the Holy Spirit, it will magnify itself and swell into the universal blessedness predicted by the prophets, carrying with it Jews and Gentiles, even the whole world, in one glorious flock under one shepherd, Jesus Christ the Lord. This is reiterated from pulpit, press, and platform. It is the usual climax of missionary exhortation, or rather missionary prophecy." "The universal prevalence of religion hereafter to be enjoyed," says Mr. Brooks, "is, not to be effected by any increased impetus given by the present means of evangelizing the nations, but by a stupendous display of Divine wrath upon all the apostate and ungodly." Wrath, however, never converted a single soul and never will. "The Scriptures," according to Mr. Tysö, "do state the design of the Gospel, and what it is to effect; but they never say it is to convert the world. Its powers have been tried for eighteen hundred years, and it has never yet truly converted one nation, one city, one town, moreover a single village." In the work of Rev. David Brown, on the Second Advent, abundant evidence is advanced from the writings of Mr. Brooks, Dr. McNeile, and the Rev. Bickersteth, to show that those gentlemen teach that the Scriptures "are to be superseded" in the millennium. Other means, probably, as they, say other revelations are to be made for the salvation of men. Any theory which thus disparages the Gospel of the grace of God must be false. Christ's commission to His Church was to preach the Gospel to every creature under Heaven. Paul says, the Gospel is the power of God unto salvation; that, though a stumblingblock to the Jew and foolishness to the Greek, it is the wisdom of God, and the power of God; that it has pleased God by the foolishness of preaching to save them that believe, and he plainly teaches (Rom. x. 11—15) that there is no other means of salvation. Wrath, judgments, displays of visible glory and miracles, are not designed for the conversion of souls, nor are they adapted to that end.

8. Another objection to the pre-millennial theory is the want of con-

sistency in its advocates, and the conflicting conclusions to which they come. They profess to adopt the principle of literal interpretation. They interpret literally the prophecies relating to the return of the Jews to their own land; which promise to them, as a nation, dominion over all the other nations of the earth, the rebuilding of the Temple, and the restoration of the Temple service, the greatest worldly prosperity, and even the everlasting perpetuity of their nation in the highest state of blessedness here on earth and "in the flesh." Yet they are forced to abandon their literalism when they come to the interpretation of the prophecies which predict that all the nations of the earth are to go up to Jerusalem every month, and even on every Sabbath. And more than this, they go to the extreme of figurative or spiritual interpretation in explaining the prophecies which refer to the end of the world. The Apostle Peter says, in express terms:—"The heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein shall be burned up." This they deny. They say that it is only certain nations who are to be destroyed; that the earth is not to be depopulated; that the final conflagration will produce less change or injury than the Deluge did.

The utmost confusion also prevails in the views of pre-millenarians as to the nature of the Kingdom of Christ. According to one view, Christ and His risen and glorified saints are to dwell visibly on the earth, and reign for a thousand years; according to another, the risen saints are to be in heaven, and not on earth, any more than the angels now are; nevertheless, the subjects of the first resurrection, although dwelling in heaven, are to govern the earth; according to another, it is the converted Jewish nation, restored to their own land, who are to be the governors of the world; according to another, the Bible divides men into three classes—the Gentiles, the Jews, and the Church of God. The prophecies relating to the millennium are understood to refer to the relative condition of the Jews and Gentiles in this world, and not to the risen and glorified believers. Another view seems to be that this earth, changed no more by the fires of the last day than it was by the waters of the Deluge, is to be the only heaven of the redeemed. Dr. Cumming and Dr. Seiss say they wish no better heaven than this earth, free from the curse and from sin. The latter says:—"My faith is, that these very hills and valleys shall yet be made glad with the songs of a finished redemption, and this earth yet become the bright, blessed, and everlasting homestead of men made glorious and immortal in body and in soul." Still another view is, that there are two heavens—one here and one above; two Jerusalems—both to continue for ever, the one on earth and the other in heaven; the one made with hands, the other without hands; both glorious and blessed, but the earthly far inferior to the heavenly; they are like concentric circles—one within the other—both endless. Men will continue for ever on earth, living and dying, happy but not perfect, needing regeneration and sanctification; and when they die will be translated to the kingdom which is above.

Correct Versions of some Favourite Hymns.

We are indebted to Mr. Sedgwick for the complete rendering of the two following Hymns :—

I.

GUIDE me, O Thou great Jehovah,
 Pilgrim through this barren land ;
 I am weak, but Thou art mighty,
 Hold me with Thy pow'ful hand :
 Bread of heaven, bread of heaven,
 Feed me till I want no more.

II.

Open now the crystal fountain,
 Whence the healing stream doth flow ;
 Let the fire and cloudy pillar
 Lead me all my journey thro' :
 Strong Deliv'rer, strong Deliv'rer,
 Be Thou still my strength and shield.

III.

When I tread the verge of Jordan,
 Bid my anxious fears subside ;
 Death of deaths, and hell's destruction,
 Land me safe on Canaan's side :
 Songs of praises, songs of praises,
 I will ever give to Thee.

IV.

Musing on my habitation,
 Musing on my heav'nly home,
 Fills my soul with holy longings :
 Come, my Jesus, quickly come ;
 Vanity is all I see ;
 Lord, I long to be with Thee!

WILLIAM WILLIAMS, 1773.

REFLECTIONS ON CHRIST'S LOVE.

I.

O MY Lord! I've often mused
 On Thy wond'rous love to me ;
 How I have the same abused,
 Slighted, disregarded Thee !
 To Thy Church and Thee a stranger,
 Pleas'd with what displeas'd Thee :
 Lost, yet could perceive no danger ;
 Wounded, yet no wound could see.

II.

But unwearied Thou pursu'dst me,
 Still Thy calls repeated came ;
 Till on Calvary's Mount I viewed Thee,
 Bearing my reproach and blame :
 Then o'erwhelm'd with shame and sorrow,
 Whilst I view each pierced limb,
 Tears bedew the scourge's furrow
 Mingling with the purple stream.

III.

I no more at Mary wonder
 Dropping tears upon the grave ;
 Earnest asking all around her,
 Where is He who died to save ?
 Dying love her heart attracted ;
 Soon she felt His rising power ;
 He who Mary thus affected,
 Bids His mourners weep no more.

REV. CHRISTOPHER BATTY, 1757.

Considerably altered by

HON. REV. WALTER SHIRLEY, 1774.

Hymn 20 in Lady Huntingdon's Selection.

We also take the opportunity kindly afforded by a near relative of Miss Charlotte Elliott, to publish, in its integrity, that beautiful and popular hymn

JUST AS I AM.

I.

JUST as I am,—without one plea,
 But that Thy blood was shed for me,
 And that Thou bid'st me come to Thee,—
 O Lamb of God, I come !

II.

Just as I am,—and waiting not
 To rid my soul of one dark blot,—
 To Thee, whose blood can cleanse each spot,
 O Lamb of God, I come !

III.

Just as I am,—though toss'd about
 With many a conflict, many a doubt,
 Fightings within and fears without,—
 O Lamb of God, I come !

IV.

Just as I am,—poor, wretched, blind,
 Sight, riches, healing of the mind,
 Yea, all I need, in Thee to find,—
 O Lamb of God, I come !

V.

Just as I am,—Thou wilt receive,
 Wilt welcome, pardon, cleanse, relieve,
 Because Thy promise I believe,—
 O Lamb of God, I come !

VI.

Just as I am,—Thy love unknown
 Has broken every barrier down ;
 Now to be Thine, yea, Thine alone,—
 O Lamb of God, I come !

VII.

Just as I am,—of that free love
 The breadth, length, depth, and height to prove
 Here for a season, then above,—
 O Lamb of God, I come !

The Success of Modern Missions.

EIGHTY years ago POLYNESIA was entirely heathen. Probably not a Christian could be found there, nor any one who could read or write. Cannibalism, human sacrifices, and infanticide were frequent. The prevailing superstitions had in them not one redeeming quality of nobleness, goodness, or beneficence; and the people were given over to fraud, falsehood, violence, and impurity. Much of this yet remains, but much also of it has been diminished, and much has totally disappeared. At least two hundred islands have embraced the faith of Christ. In these, idol-temples, and the priestcraft, superstition, and cruelty associated with them, have almost disappeared; whilst chapels, schools, and the arts and industries of Christianity and civilised life have taken their place. In about an equal number of islands the same process of evangelising is in operation, and year by year heathenism, with its darkness, cruelty, and wretchedness, is giving place to Christianity, with its light, beneficence, and peace. At least half-a-million people are now professing Christianity, and of these 60,000 are communicants and Church members; whilst not less than 2,500 are pastors of the native congregations already gathered, or missionaries to the islands where heathenism still reigns. All this has been done at a cost of not more than a million pounds sterling—less than the price of constructing many single miles of railway in London; and so well and thoroughly has the work in numbers of instances been done, that it has ceased to be a charge on the resources of missionary societies, and actually supplies agents and funds for evangelistic work elsewhere.—*Dr. Stowell's Mission Work of the Church.*

Short Notes.

SERAMPORE.—Those who take an interest in the labours of the Serampore missionaries will be pleased to find that the memory of their career continues to be cherished in India, and that Serampore is considered, in some measure, as a consecrated spot. Mr. Cook has recently conducted a party of tourists through India, and the following remarks are from the pen of one of the company:—"Serampore is about fourteen miles from Calcutta. It is on the banks of the Hooghly, right opposite Barrackpore, the country seat of the Governor-General. At the Baptist Missionary College, where 300 native youths are educated, we were shown the charter granted by 'Frederick R.', of Denmark, when the East India Company repudiated missions and missionaries. We saw the great library in which are nearly thirty translations of the Scriptures, accomplished by Carey and his coadjutors; were conducted to the literary workshop of the immortal trio, where are preserved the chairs of Carey, Marshman, and Ward, just as they sat at the common table. Carey's crutches are also preserved with great care, and also his pulpit—something resembling that of Knox in the Edinburgh Museum. Carey was a botanist as well as linguist, and in the extensive botanical gardens of the missionary compound, are six fine mahogany trees planted by him, the girth of which measures from six to eight feet. There is also one of the finest tamarind trees in India. In the compound is also the Mission Chapel, with marble tablets in memory of the 'Mission Family of Serampore;' and in the cemetery are three groups of tombs—the Careys, the Marshmans, and the Wards—surrounded by many Christian associates. The office of the *Friend of India*, established at the Mission Press more than thirty years ago, contains a complete file of that paper from its commencement, a sight of which afforded much interest. The Rev. Mr. Trafford, Principal of the College, was our guide."

The *Friend of India* of the 21st March writes:—"The Governor-General, accompanied by Mr. Romaine, the Judge Advocate-General, and his staff, visited Serampore on Monday evening. After walking to the chapel and college, and inspecting the library, and the relics of the old Baptist missionaries with deep interest, his Excellency drove to their tombs in the cemetery. Lord Northbrook showed an intimate acquaintance with the history of Carey, Marshman, and Ward, and with the early days of David Brown and Henry Martin, in the neighbouring house of Aldeen, and the old Pagoda of Radhabullub."

THE SLAVE-TRADE ON THE EAST COAST OF AFRICA.—We learn with regret that the mission of Sir Bartle Frere to Zanzibar for the suppression of the atrocious trade in slaves, which is desolating the eastern coast and even the interior of Africa, has not proved successful. His reception by the Sultan was anything but cordial, and he has been subject, in some cases, to insult; but when the suppression of the trade was propounded, the Envoy was met by a positive refusal to interfere with it. The traffic is too

profitable to be relinquished, and the influence of the community of slave-dealers at the court too powerful to be resisted. Sir Bartle gave the Sultan a month to reconsider his decision, and in the meantime proceeded to the coast districts; and his negotiations with the Muscat and Arab chiefs are said to have been completely satisfactory. But on his return he found the Sultan equally inflexible in his determination not to agree to the suppression of the trade. The French Consul is charged with having, both by direct and indirect means, taken the lead in rendering the mission unpopular, and in thwarting its object; and it was chiefly in consequence of the encouragement thus given by him that the Sultan has been emboldened to persist in this course of resistance. A large slave-trade is at present carried on under the French flag by granting to Arabian and other known slave-traders an "Acte de Francisation" and a "Congé," which enables the holders of them to set our cruisers at defiance. The French officials are said to favour the proceeding, as it contributes to the increase of the French *prestige* in these waters, and of the tax on tonnage. When the last accounts left Zanzibar, the slave-dealers were driving a flourishing trade. One writer says that "the market is well supplied; that the auction goes on daily; and that gangs of women chained together may be constantly seen in the streets." The action of the French Consul is said to have taken his Government by surprise, and the Paris correspondent of the *Times* says that his formal instructions were in perfect conformity with those of Sir Bartle Frere, and that he was instructed to co-operate with the English mission. It is also said that the authorities in Paris have directed the new commander of the French vessels cruising on the coast of Zanzibar to refuse the privilege of the French flag to the native vessels, should the refusal prove necessary to the suppression of the traffic, of which there cannot be the smallest doubt. We may, therefore, hope to find this difficulty removed out of the way. But there is another behind. A treaty, founded on a compromise which was the work of Lord Canning, gives the Sultan of Zanzibar the right of trafficking in negroes between the island and the main land; and it was to induce him to relinquish this treaty, though not without a consideration, that it was understood Sir Bartle's first efforts were directed. The Sultan may be expected to stand upon his rights, and represent any attempt on our part to interfere with them as a breach of faith. It appears evident that, after we have made him a fair offer of a pecuniary compensation, we must have recourse to coercion, and leave the suppression in the hands of a naval force, which will make short work of it. It will die hard, but it must die. We are committed to the extinction of the traffic, and cannot recede. The police of the Eastern seas has devolved on us, and to us belongs the duty of extinguishing both piracy and the maritime slave-trade.

THE INCOME TAX IN INDIA.—Every one who takes an interest in the welfare and happiness of India will learn with satisfaction that Lord Northbrook has relieved the community of the income tax altogether. We, in this country, can, in some measure, appreciate the boon, since we are ourselves rejoicing in the reduction of a fourth of our burden; but to India the boon is of far greater value. It is not so much the weight of the tax, as the oppression inseparable from the collection of it which has galled the natives, and generated a feeling of alienation to our rule. In every country there

is a repugnance to the disclosure of private affairs ; but in India this feeling is particularly intense, and it was to this infliction that the natives were exposed. The assessment of the tax was necessarily committed to native officials, who, from time immemorial, have been inveterately venal, and they made a rich harvest out of the power thus conferred on them. When they called on a native merchant or gentleman for a statement of his income, he was told that it was grossly understated, and was threatened with having his books and papers and accounts brought to the assessor's office to be investigated. This inquisitorial proceeding was exceptionally odious to his feelings; but a gentle hint was generally given that the assessor was open to an offer, and that the annoyance might be averted by a suitable *douceur*. The compromise was soon effected, but the irritation which it created was directed against the Government which had armed the official with this power. These facts were repeatedly brought to the notice of the Government, by the fiscal officers of every grade in the North-West Provinces and corroborated by the Board of Revenue in Bengal, and Lord Mayo warned the Government at home of the danger he apprehended from this system of taxation. But the financial member of the Governor-General's Council persisted in advocating the continuance of the tax, and his views were adopted by the Secretary of State, who considered that the opposition to it would disappear if the amount was reduced to a minimum ; it was therefore fixed at one per cent ; but it was strongly represented at the time that the irritation was not occasioned by the amount, and that it would continue even if it were fixed as low as a half per cent. ; that it was the machinery of assessment and collection—which, in a country like India, could not, with every precaution, be divested of venality and oppression—that was the real objection to it. The natives, moreover, were not so obtuse as not to perceive that the object of keeping on the machinery was to enable the Government at any time hereafter, when it was deemed necessary, to increase it one or two hundred per cent., as had recently been the case. The tax, which was equal to only two per cent. on the whole revenue, was thus spreading a feeling of disloyalty through the country, and those who were best acquainted with the native feelings began to tremble for the eventual result. Lord Northbrook has now abolished the tax altogether and checked the growth of disaffection.

THE POPE.—Europe has been agitated for the last three weeks with reports of the alarming illness of the octogenarian Pope, but he still lives, and is said to be capable of receiving visitors, though in limited numbers, and to transact business. His death at the present juncture would be a most momentous event, and lead to important results in Germany, Austria, France, Italy and Spain, that is, in all Roman Catholic countries, not excepting even Protestant England. Ever since the loss of its temporal power, the Popedom has become a more active and powerful spiritual agent, not only in Europe, but beyond its limits. The Pope cannot look out of his window without seeing the military force of a power which he has thought fit to excommunicate, yet he is the mainspring of agitation on the Continent. He has summoned bishops from the ends of the earth to the foot of his throne to proclaim his own infallibility and invest him with the attributes of Deity. To quote the words of a foreign journalist:—“ From the depths of his palace, which he calls his prison, the disarmed old man, who reigns only over consciences, has just overturned the most

solid Government in Europe, and displaced the greatest minister of England," because he refused to gratify the interests of the Vatican and place education in Ireland under the absolute control of one of his Cardinals. At the age of eighty he is carrying on, with unflinching resolution, an internecine war with the Catholic powers of Europe for the maintenance of his power which they are anxious to curtail, and for the suppression of the principles of intellectual independence which they are anxious to promote. With undaunted courage he has entered on a crusade against the progress of the age. But it is in Germany that the conflict is most remarkable, and upon it is the attention of Europe concentrated. There he is measuring his strength with the greatest and most resolute statesman of the age, and with the State which has just succeeded in attaining the summit of power in Europe. The object of this struggle on his part, is to make the Church, of which he is the master, independent of, and superior to, the State. By the definition of his own infallible power everything is included within its circle, and there is scarcely an action in life which is not amenable to ecclesiastical authority. It is an *imperium in imperio* in which the Church is to be all-powerful, and the State all-submissive. The German Government and Parliament resist these extravagant assumptions, and is now engaged in passing a series of enactments by which the Church will cease to be a power in the State, and which will leave the Vatican scarcely a shadow of authority, and bring even its spiritual jurisdiction and functions under secular authorisation.

But what the Pope is losing in Germany he is endeavouring to gain in England, and we have just witnessed the progress he has made. He can make no impression on Prince Bismarck; but he has prostrated Mr. Gladstone through our constitutional system. The evidence he has obtained of the strength of a Roman Catholic organisation in a constitutional country by the triumph he has recently achieved, will lead to other and more audacious efforts. He has at his command a serried phalanx of Irish Roman Catholic members who are bound, on their salvation, to vote as the Vatican orders, and to make everything subordinate to the promotion of its interests. If the next election should give a more even balance to the two parties in the State, whose great object is Downing Street, the twenty-five or thirty votes of the Irish Ultramontanes—every vote counting double in a division—may turn the scale, and determine the division, and consequently the fate of a Ministry. The Vatican would thus find itself amply compensated for its losses in Germany by its gains in England, and the twenty-four millions of Protestants in the United Kingdom would find themselves at the feet of between four and five millions of Irish Roman Catholics.

THE IRISH UNIVERSITY BILL.—Mr. Gladstone's Bill for reconstructing the system of Irish University Education having been thrown out by the House of Commons, through the votes of the Irish Roman Catholic members, Mr. Fawcett has introduced again his Bill on the same question, labelled No. 3. His two previous Bills dealt not only with the abolition of tests in Trinity College, Dublin, but also with its future constitution, but he found it impossible to obtain the support of Mr. Gladstone for the entire measure, inasmuch as he is desirous of keeping the remodelling of the higher education in Ireland in his own hands. Without the assistance of Government it would have been impossible, at this period of the session, to carry any

measure on this question. Mr. Gladstone, however, declared his willingness to give every assistance—and even a Government night—to a Bill which should be confined to the simple abolition of tests, and Mr. Fawcett has very wisely, though not without reluctance, eliminated from the last edition of his Bill, everything else. The Bill is confessedly imperfect, and is not considered by any party in the House as a settlement of the Irish University question, but it extinguishes a system of gross injustice. It was a monstrous anomaly, that after all the honours and emoluments and privileges of Oxford and Cambridge had been thrown open to the whole nation, without any restriction to creed or denomination, Ireland should be denied the same advantages.

The Bill, which was introduced on the 21st April, was opposed by the Irish Roman Catholic members. Mr. Henry moved as an amendment that, “before legislation there should be an inquiry, by means of a Royal Commission into the opinions and wishes of academic bodies, and the Irish people generally.” The O’Donoghue protested strongly against this attempt to force on the Irish people a University system, to which they were irreconcilably opposed. He argued earnestly in favour of denominational education which alone would content the Irish people. The object of both amendments was to prevent the second reading of the Bill. It seems strange that men of intelligence like The O’Donoghue should venture to assert that to throw open the emoluments and privileges of the great and wealthy College of Dublin was to *force* on the Irish people a University system to which they were irreconcilably opposed. But the bishops, who pull the wires, do not desire that Trinity College should be made attractive; they object to mixed education, and to any association of Roman Catholics in the same class with Protestants. Then one object is the acquisition of a Roman Catholic University, incorporated and endowed by the State, where the education shall be strictly denominational, under the exclusive control of the Hierarchy, and where instruction shall be regulated by the Syllabus, and the infallibility of the Pope inculcated as a fundamental dogma. The bishops think, and not, perhaps, without reason, that the abolition of tests in Trinity College may satisfy the country and Parliament for a time—and perhaps, also, some of their own flock—and weaken the prospects of the exclusive denominational college which they insist on having. And so, because the Irish members could not obtain all they were instructed to demand, they were prepared to deny to other denominations the great boon the Bill was intended to confer on them. Mr. Henry, we are sorry to say, withdrew his amendment, and we have thus lost the opportunity of ascertaining the strength of the Ultramontane party in the House. The Bill was read a second time, and will be pushed through both Houses in time to become law before the next Fellowship Examination, next month, when the prizes will, for the first time, be awarded to the most worthy.

The Ant.

THIS interesting little insect is only mentioned twice in the Sacred Scriptures, but the two references are deserving of a few thoughtful remarks. Both passages are in the Book of Proverbs: chapters vi. 6—8; xxx. 25: "Go to the ant, thou sluggard; consider her ways, and be wise: which having no guide, overseer, or ruler, provideth her meat in the summer, and gathereth her food in the harvest." "The ants are a people not strong, yet they prepare their meat in the summer." It is not our purpose to write a chapter of Natural History, or we could easily recite, from the records of ant-life, facts as marvellous as any which are found in the circle of human action. Their manners and customs, their meats and their drinks, their homes and their cities, their bridges and their roads, their friendships and their friend, their commerce and their police, with many other marvels, are almost beyond belief, and yet as capable of positive proof as the best established facts of human history. Lord Bacon held the opinion that the instincts of the animal kingdom are the result of direct Divine Inspiration—a theory more easily smiled at than refuted. Every reader of Scottish history remembers the interesting anecdote of Bruce and the spider; and an ant once stimulated another great warrior by its wonderful perseverance. The celebrated conqueror, Timour the Tartar, being once forced to take shelter from his enemies in a ruined building, where he sat alone for many hours, desirous of diverting his mind from his hopeless condition, fixed his observation upon an ant that was carrying a grain of corn larger than itself up a high wall. Numbering the efforts that it made to accomplish this object, he found that the grain fell sixty-nine times to the ground, but the seventieth time it reached the top of the wall. "This sight" (said Timour) "gave me courage at the moment; and I have never forgotten the lesson it conveyed." All the ants are probably not so heroic as this one was, but, according to Virgil, most of them are:—

"So when the pismires, an industrious train,
Embodied rob some golden heap of grain,
Studious, ere stormy winter frowns, to lay
Safe in their darksome cells the treasured prey;
In one long track the dusky legions lead
Their prize in triumph through the verdant mead;
There, bending with a load, a panting throng,
With force conjoined heave some huge grain along.
Some lash the stragglers to the task assigned,
Some to their ranks the bands that lag behind:
They crowd the peopled path in thick array,
Glow at the work, and darken all the way."

Nor is this mere poetry; for a naturalist in Sierra Leone says of the ants there—"They march in columns that exceed all powers of numeration, and always pursue a straight course from which nothing can cause them to deviate; if they come to a house or other building, they storm or undermine it; if a river comes across them, though millions perish in the attempt, they endeavour to swim over it."

Almost every one is acquainted with the fact, or supposed fact, that the ant in summer stores up food for winter use. This opinion has been called in question in modern times, but was firmly held in former days. The well-known lines of the poet Horace express the universal opinion of the ancients :—

“Parvula (nam exemplo est) magni formica laboris,
Ore trahit quodcumque potest atque addit acervo,
Quem struit, haud ignara ac non incauta futuri.”

“The little ant, of great industry, draws whatever it can with its back; and adds to a heap, which it piles up, not ignorant nor unmindful of the future.”—SATIRES i. l.

The opinion of most moderns upon the practice is represented by La Fontaine, in his fable of “The Grasshopper and the Ant.” The former, having come begging in winter at the door of the ant, is asked, “What did you do in the summer?” “I sang.” “Then now dance,” is the reply of the angry ant, slamming the door in the once gay but now grave grasshopper’s face. Modern research has, however, proved that, so far as the ants of Europe are concerned, this opinion is erroneous; the ants having no magazines in their nests for storing their food. “It is, therefore, surmised that the ancients, observing them carry about their *pupæ* (young) which, in shape, size, and colour, not a little resemble a grain of corn, and the ends of which they sometimes pull open to let out the enclosed insect—mistook the one for the other, and this action for depriving the grain of the corculum. Mr. Gould was one of the first naturalists who discovered they did not store up corn; and since his time the opinion has been generally received.” What, then, becomes of the correctness of the words of Solomon upon the subject? To this question two satisfactory replies can be given. In the first place, if the words of Scripture are carefully examined, it will be seen that the royal writer merely speaks of the skill and industry of the ants, and not of their storage for winter food. In the second place, Mr. Gould’s discovery applies only to the European ants, and, therefore, perhaps Eastern ants may display the habits of economy and forethought for which the ancients gave them credit, and sang so much their praise. Modern research has now finally settled the controversy, as will be seen from the following note in “Kirby and Spence’s” most interesting work upon Entomology :—“Colonel Sykes discovered at Poonah, in India, a species of ant (called, therefore, *atta providens* Sykes), which store up the seeds of a kind of grass (*panicum*) at the period of their being ripe, in January or February, and which he saw them in June and October bringing up and exposing on the outside of their nests to the sun, in heaps as big as handfuls, apparently for the purpose of drying them after being wetted by the rains of the monsoon.” The popular interpretation of Solomon’s words, therefore, contains the truth, whether the wise man meant it or not; the “little ant of great labour” is, at least in Eastern parts, “not ignorant and incautious concerning the future;” and thus teaches us to be wise in laying up a good store of spiritual blessings, by firmly believing and hoping in that “Godliness which is profitable to all things; having promise of the life which now is, and of that which is to come.”

The Morning Star.

BY THE REV. THOMAS R. STEVENSON.

IT is our own fault if we forget Christ. God reminds us of Him. He does it continually. In every way this is the case. The Son of Man meets us at every turn we take in the journey of life. Mementoes of Him abound. Things little and large, occurrences minute and magnificent, proclaim the Saviour. Bible revelations of Jesus are reproduced in our common experience. We repeat it: if anyone fails to remember Christ, on his own head must rest the blame. We are evermore having Him set before us. As one has well written: "What if every part of your house should begin to repeat the truths which have been committed to its symbolism? The lowest stone would say, in silence of night, 'Other foundation can no man lay.' The corner-stone would catch the word, 'Christ is the corner-stone.' The door would add, 'I am the door.' The taper burning by your bedside would stream up for a moment, to tell you, 'I am the light of the world.' If you gaze upon your children, they reflect from their sweetly-sleeping faces the words of Christ, 'Except ye become like little children.' Drawn by hunger, you approach the table. The loaf whispers, as you break it, 'Broken for you.' The water that quenches your thirst says, 'I am the water of life.' If you wash your hands, you can but remember the teachings of spiritual purity. If you wash your feet, that hath been done sacredly by Christ as a memorial. Every star hails you, but, chiefest, 'the bright and morning star.'"

To this last figure let us bend our thoughts. "I am the bright morning star." Such is the true rendering of the passage. It is not correct, as in our common version, to interpose the word "and." There is more than one morning star, but there is only one that merits the name of "bright morning star." Venus is the planet. Now, what are the points of analogy between it and the Saviour? Let us see. We shall soon find the figure to be a most suggestive and appropriate one.

THE MORNING STAR IS VERY BEAUTIFUL.

It is the loveliest of the planets. Its brilliance is unequalled. Well might it be named after the Greek goddess of beauty. Longfellow calls stars "flowers of the sky;" if they are such, Venus is the rose. In every land and age poets have sung its praises. Homer, Virgil, and Milton have again and again celebrated its attractions. It wins the notice of all. We seldom fail to observe it. Go out on a frosty, clear night. For what do you look? Perhaps you seek "the red planet Mars;" Orion's Belt arrests your attention; you gaze at Ursa Major; you search for the useful Pole Star. But is this all? Does your quest end here? No. "The bright-morning star" is sure to be the object of observation and the subject of remark.

In the spiritual firmament there are many beautiful orbs and planets. Abraham, Isaac, and Jacob are like the three stars which compose Orion's Belt. There is the fiery, fervent Elijah, a moral Mars. Moses resembles the Pole Star, for he was the guide of Israel. But more attractive and

radiant than all is Christ, "the Bright Morning Star." "How great is His beauty!" "Thou art fairer than the sons of men." "Altogether lovely." His beauty is the beauty of perfection. His character was marked by the absence of all evil and the presence of all good. The most opposite virtues and the most varied excellences found a place in Him. Plato said that the only perfect human thinker and philosopher who should arise would be the man-woman—a being uniting completely the nature of the two sexes, the fine qualities of both male and female. His prophecy was fulfilled in Jesus. Yes; He concentrated in Himself every conceivable form of righteousness. How different from all others! Most men are like pictures—they will bear looking at only from certain stand-points. You must not go too near a painting, or it is nothing but a confusion of colours. Neither must you stand on either side of it. As to getting behind it, that were idiotic. But a statue will endure inspection from any position. Gaze near or far off, which you like. Study it in front or at the back, as you choose. It always and everywhere will bear inspection. Christ resembles the statue. May we use another illustration? Here are two glasses of water. Both look pure. Lift them; shake them. What a difference! The one becomes opaque, while the other remains "clear as crystal." Ah! in the case of the first there was a sediment which only needed outward disturbance in order to raise it. And in all human beings, however good they may be, there is a residuum of evil which requires but the assaults of temptation in order to manifest itself. But there was nothing approaching it in the Master. Hear the proof: "The prince of this world cometh, and hath nothing in me."

"Jesus! there is no name so dear as Thine,
Which Time has blazoned on his mighty scroll;
No wreaths nor garlands ever did entwine
So fair a temple of so vast a soul.

"There every virtue set his triumph-seal;
Wisdom, conjoined with strength and radiant grace,
In a sweet copy Heaven to reveal,
And stamp perfection on a mortal face.

"Once on the earth wast Thou, before men's eyes,
That did not half Thy beauteous brightness see;
E'en as the emmet does not read the skies,
Nor our weak orbs look through immensity."

The truth is, that *Christ was either more than man or less*. He must have been Divine, or He was inferior to ordinary men. Most human beings admit the reasonableness of repentance. They acknowledge their shortcomings. They either mourn over them, or freely grant that they ought so to mourn. Good men are eminently characterised by contrition. Job said, "Behold, I am vile." David cried, "In sin did my mother conceive me." Peter exclaimed, "Depart from me, O Lord, for I am a sinful man." Paul called himself "Chief of sinners." But what a contrast to this do we find in Christ! *He never repented*. No sigh of remorse escaped Him, no tear of penitential sorrow wet his cheek. Why not? Because He had no sin. And why had He no sin? Because He was more than human. If not, then how comes it to pass that the world has never seen another Christ? Why have we not had a second Jesus?

THE MORNING STAR RESEMBLES THE EARTH MORE CLOSELY THAN ANY OTHER PLANET.

There is similarity of size: Venus and the earth are almost alike in magnitude. Jupiter is as much larger than the earth as an orange is than a pea; Juno is as much smaller as a grain of sand is than a pea; but the "bright morning star" is about the same size. There is similarity in motion. Whereas some planets move round their axes at the rate once in seven hours and once in ten and a half hours, the earth goes round once in twenty-four, and Venus in rather more than twenty-three hours. There is similarity in surface. Both are mountainous. There is similarity in atmosphere. That of Jupiter is described as "bright and cloudy," unlike ours; but that of Venus resembles ours. Hence it is supposed that there are analogous vegetable and animal existences.

In this respect Jesus may fitly be called "the Bright Morning Star." He is more like the human race than any other order of created beings. "He took not on Him the nature of angels, but He took on Him the seed of Abraham." "It behoved Him in all things to be made like unto His brethren." He is "the second Adam." Have we bodies? "A body hast Thou prepared Me." Have we souls? "My soul is exceeding sorrowful." He sorrowed and rejoiced; He was tried and tempted "in all points like as we are."

Christ has honoured our nature by wearing it. Then how monstrous is it for us to dishonour it by sin! We shrink from sacrilege. We are shocked at the Roman army bringing idols into the Temple at Jerusalem, placing images of murderous Mars, vengeful Jupiter, and lascivious Venus where the Shechinah dwelt. We cannot approve of the desecration committed by Cromwell's soldiers when they staked their horses in Peterborough's stately cathedral. But these deeds are insignificant compared with the moral guilt of him who pollutes by the presence of evil, the humanity which our Lord and Saviour assumed.

THE MORNING STAR IS NEARER TO THE EARTH THAN ANY OTHER PLANET IS.

We have two neighbours in the solar system. Mars is on one side of us, and Venus is on the other. But the latter is the closer to us. The former is more than double the distance from us that the other is. Indeed, Venus is nearer to earth than to any other planet.

And is not Christ nearer to our earth than to any other world—nearer in intense interest? The husbandman feels a special interest in his own fields, the acres which he has ploughed, sown, and reaped. The soldier feels a special interest in the plains on which he has borne the shock of battle, and carried the victorious colours of his country into the territories of the foe. The philanthropist feels a special interest in the city wherein he has laboured for his fellow-creatures' welfare, and made sacrifices on behalf of their comfort. Surely the blessed Saviour must regard our globe thus. It is the theatre of His life-drama. It is the arena in which He met and vanquished the cruel adversary of our race. It is the platform from which He has discoursed to lost sinners of redeeming love.

But howsoever this may be, we are quite sure of one thing:—He feels the deepest interest in the *inhabitants* of this world. No doubt about that. *His words show it.* "I am with you always," cries He to our race. "Where

two or three are gathered in My name, there am I;" such is His assurance to the Church. *His sufferings guarantee it.* "A fellow-feeling makes us wondrous kind." The deep interest with which the Redeemer regards us is intensified by the remembrance of His own earthly trials. As with us, so with the Master, affliction makes us tender and helpful to the afflicted. The Latin poet represents Dido as saying to Æneas and his companions:—

"For I myself, like you, have been distressed,
Till heaven afforded me this place of rest;
And touched with miseries myself have known,
I view with pity woes solike my own."

There never were two more charitable men than Oliver Goldsmith and Dr. Johnson, and there had seldom been, in their earlier days, two needier ones. It was the remembrance of the time when he lived among the beggars of Axe-lane, that led Goldsmith, in his prosperity, to enrol a band of pensioners. It was mindfulness of hunger; nights passed in wandering up and down the streets; victuals devoured behind a screen, because his coat was too ragged to be seen—that made Johnson compassionate "a factious blind woman," and led him to take up and carry to a shelter a fainting perishing woman in the streets. Here, the earthly is a type and memento of the higher and heavenly. Jesus was "tempted in all points like as we are," therefore He is "touched with the feeling of our infirmity." Like the "bright morning star," He is near to us, very near. Child of sorrow! Let this cheer you. You are not alone. An invisible Friend is at hand. He knows your troubles. No care, whether great or small, is uncared for by Him. Be comforted. He bends over you in pity and sympathy.

THE MORNING STAR IS NEARER TO THE EARTH AT SOME TIMES THAN
AT OTHERS.

At certain periods it is not half so far off as at others, nay, not even a fourth of the distance. Its maximum distance is a hundred and sixty-three millions of miles; its minimum distance twenty-seven millions.

Jesus is nearer to us some times than at others. How! In favour. It must be so. While He always loves us, He cannot always approve of us alike. Think, was He not, in this sense, nearer to John when, brave and devoted, he stood alone by the Cross of his martyred Master, than when he wanted to call down fire upon the Samaritans? Was he not nearer to Thomas when he cried, with the passionate enthusiasm of affection, "Let us also go, that we may die with Him," than when he said, "Except I see, I will not believe?" Was He not nearer to Peter when he exclaimed, with broken utterance, "Lord, Thou knowest all things, Thou knowest that I love Thee," than when he declared, "I know not the man."

Let us weigh this well. My Christian brother, it is possible for you to have Christ's love, Christ's pardon, and Christ's promise, and yet be much farther from Him than you ought to be. Look within! See how it is with you. Find out whether "The Bright Morning Star," is twenty-seven or a hundred and sixty-three millions of miles off. A certain divine has said, how wonderful would it be if we had in our houses a visible symbol of God's presence; if, in a certain apartment, there was, overhead, a bright flame or a beautiful light—a flame or light which burned larger and brighter when we served God well and had His favour, but became smaller and dimmer when we displeased Him. How should we watch it! With what anxiety

should we steal to the door, open it with reverent awe, and look aloft to see how the light was? What sadness and terror would seize us as it diminished, or even went right out; what joy would possess us when it was large and brilliant. My friend, were there such a light in your house to-day, in what condition would it be? Would it indicate great nearness on the part of the Saviour?

THE MORNING STAR IS THE HERALD OF DAY.

Venus is called the "Morning Star," because it is the earnest and prophecy of morning. At certain seasons it rises one, two, two and a-half hours before the sun, foretelling its welcome approach.

Christ heralds salvation's day. "Who then can be saved?" is a question which may well be raised almost in despair. We cannot conquer ourselves by ourselves. "I see and I approve the good, but I choose evil": is the experience of humanity. Luther tells of a friend of his, Staupicius, who confesses, that before his conversion, he vowed and resolved a hundred times against a particular sin, and a hundred times he broke his vows. April the first and January the first are very much alike in one respect. On both people are made fools. In the first instance by others, in the last by themselves. No folly is so great as making resolves without the grace of God to bind and fulfil them. None!

But the grace of God is all-powerful. Let us receive Jesus Christ as our Saviour, seek and find pardon through Him, and by the blessed instrumentality of love we shall pass from the night of sin to the day of holiness. Penitence is the precursor of purity. When "The Bright Morning Star" arises on the sombre sky of our spiritual experience, it is the pledge of the light of goodness. "The love of Christ constraineth us" to every right word and work. "On a winter's day," wrote Dr. James Hamilton, "I have noticed a row of cottages with a deep load of snow upon their several roofs. As the day wore on, large fragments began to fall from the eaves of this and that, until there was a simultaneous avalanche, and the whole heap slid in powdery ruin upon the pavement. But here and there you would observe a roof with the snow unmoved, and the icicles still hanging from it. Why this difference? The difference was within. Some huts were empty and others had fires on their hearths. So is it with spiritual warmth. "The love of God shed abroad in our hearts" removes the burden of evil from men's lives.

THE MORNING STAR IS VERY CONSPICUOUS.

It outshines the other planets. The eye cannot fail to notice it. Forth gleams its light with such lustre that we cannot but behold it. The same may be said of the Redeemer. God has made Him the chief subject of His book. The Bible is full of Christ. "Even so must the Son of Man be lifted up," were words that seemed to guide the various inspired writers. The Saviour is everywhere exalted. Sometimes in a nobleman's abode, a gallery or hall may be seen, in the centre of which is a beautiful statue. But it is not needful to look at the statue in order to see it. Every wall reflects it.

Mirrors are placed all around, that wherever you gaze, you may behold the achievement of the sculptor's cunning hand. Such an apartment is the Bible. Moses and his law, David and his Psalms, Isaiah and his prophecies, the Evangelists and their gospels, the Apostles and their epistles, are mirrors in which the Redeemer may be seen, nay, in which He cannot but be seen. "Christ is all, and in all."

One application shall suffice. As God acts, so let us. Be it ours to render the Saviour very conspicuous. Great prominence let us give to Him. We must do this if we are to be useful. Christ crucified is the only "power of God unto salvation." Nothing else will win men back to duty and heaven. It will. None of its might is gone. While Marc Antony discoursed upon the excellences of murdered Cæsar, dwelling with a friend's pride on his noble public career, the people were mute and unmoved. But when he stooped down, picked up and exhibited the blood-stained robe of the assassinated emperor, the latent love of the Romans burst into a fiery flame of revenge, and they cried, "Death to the traitors!" Nor is it otherwise spiritually. You may speak much, often, and well, about the perfect character and spotless life of Emmanuel, and men will remain indifferent. But tell the wonderful tale of His dying love,—speak of "the precious blood of Christ," and this will make them hate the sins that killed Him, this will make them vow the destruction of those sins.

Well worthy of our regard are the beautiful words of the late Dr. Marsh (blessed be the memory of one so useful and good). Addressing young clergymen, he said: "My daughter plays beautifully on her piano-forte in the next room to my study; it does not divert me from my reading and writing in general; but now and then she touches a particular chord—down goes my pen, and I do not see a word in my book; all I can do is to listen. Now, while you are preaching, one has wandered to his farm, another to his merchandize, a third to converse with his friends; but touch the key-note:—Set forth the Saviour's love, let your own heart be well in tune with it, and others will respond." God enable us all to preach Christ and Him crucified!

Havelock Chapel, Agra.

HAVELOCK CHAPEL is so called after that great and godly soldier, General Sir Henry Havelock, who was the first to build a Baptist Chapel in Agra Cantonments for the pious men of the 13th Regiment, who proved beyond doubt, that "saints could be soldiers;" and we still bear the same record, that the Christian soldiers of the regiment, are the best men, most to be relied on in war, and most to be trusted in peace, corroborating General Sir Robert Sale's saying "Call out Havelock's saints, they are always ready." For some time the chapel has been found too small for the congregation, and we are anxious to enlarge the present building, or erect a new one, during the present year. Few soldier's chapels, are richer in hallowed associations of the past. Havelock and his "saints" built, and worshipped in the first Chapel erected on the site of the present building. Colonel Wheler, Major Conran, and other godly men have held their soldier prayer-meetings within its walls. While the chapel-building is the property of the Mission, the Church assembling there, is composed of Episcopalians, Presbyterians, Wesleyans, Independents and Baptists. The one qualification necessary for membership, is, faith in our Lord and Saviour Jesus Christ. Much might be urged on the importance of ministering to our own countrymen in India, especially to our soldiers, who form the great bulk, of the European population in up-country stations, who give to

the heathen, their impressions of practical Christianity. Godless indifference to religion, and drunken habits among our own countrymen have done much to alienate the heathen from Christianity, and prevent them from accepting it, as a purer and holier religion than their own. Europeans have done much to make Hindoos believe, that the Christian religion consists, in eating pork and drinking brandy. We have been told by the heathen, "to go and sweep out your own house first, before attempting to clean ours." The late Sir Donald McLeod in his speech at the Annual Meeting of our Society, bore the following testimony to the importance of these services among our own countrymen:—"I desire myself to bear testimony to the value of the labours of your missionaries among the European community at their stations. I am myself in a great measure an instance in point. The station at which I was first appointed had no ministry at all, except that which was given by your missionaries; and if there is one thing more important than another in India, it is that our European community, especially those who have the direction of the affairs of the Government, should show themselves followers of the true God. And the efforts of your missionaries and others to secure this result, are, to my thinking, of the utmost value." At the present time all who take an interest in the Kingdom of Christ in India, must watch with great concern, the increase of Ritualism in the North-West Provinces, which denudes Christianity of all its spiritual power, and undermines Protestantism by assimilating it with Rome. When preaching in the city, a native came up, and said, "Your religion is the same as ours," "You put flowers for your God to smell and see, and why shouldn't we?" For the sake of maintaining a pure Protestant service, and setting forth a spiritual religion, we feel constrained to make a special effort for the enlargement of our chapel, and hope we shall receive sympathy, and help from all who pray for the prosperity of the Church of Christ in this heathen land.

[We have selected this extract from the 28th Annual Report of the Baptist Mission, Agra. The Havelock Chapel is a valuable memorial of the godly soldier who was one of the chief instruments in saving India in the season of most extreme peril, and whose name is a brilliant addition to the list of the heroes of our denomination. Our loved friend, the Rev. Joseph Gregson, also deserves all the help we can extend to him. His return to India involved much self-denial, and we feel assured that his numerous friends in England will enable him to extend his useful labours by providing funds for the enlargement of the chapel. Contributions may be paid at the Mission House, Castle-street, Holborn, for the "Havelock Chapel, Agra," or sent by Post-office Order from any town in England payable to Joseph Gregson, Agra.—
Ed.]

Baptists in France.

M. AIMÉ CADOT, pastor of the Church at Chauny (Aisne), is visiting England, in the hope of collecting eleven or twelve hundred pounds required for the erection of two chapels, for which about six hundred pounds have been already contributed. One of these two buildings will be erected at La Fère (Aisne), where there is a Baptist Church with eighty members, which, like the Church at Chauny, is under the presidency of our brother, M. Cadot; the other chapel is intended for the Baptist Church at St. Sauveur (Oise), the pastor of which is our brother, François Lemaire.

These two Churches are composed of members almost all of whom are poor, and converts from Popery. Yet, notwithstanding their great poverty, they give liberally to promote the extension of the kingdom of God. The brethren, Cadot and Lemaire, are themselves converts from the Roman Catholic Church, and are thoroughly qualified for the missionary work in which they are engaged; and the Lord has abundantly blessed their labours. Brother Lemaire, for instance, has had the pleasure of baptizing, since 1864, seventy-two persons who have come out of the Church of Rome in spite of innumerable obstacles. But the places where the brethren at La Fère and St. Sauveur meet for worship have no baptisteries, and are in all respects inadequate to the purpose. A chapel is absolutely necessary for the two churches on whose behalf our brother, M. Cadot, is about to collect in England. For these reasons we, the undersigned pastors, recommend the Churches of La Fère and St. Sauveur to the liberality of our English friends. We introduce to them our excellent brother, A. Cadot, as worthy of their confidence and kindness, and we thank them (in anticipation) from the depths of our hearts for the offerings they will kindly make for our dear France.

A. DEZ, Paris.

V. LEPOIDS, Paris.

T. B. CRETIN, Lyons.

N. BOILEAU, Monbeliard (Doubs).

F. LEMAIRE, St. Sauveur (Oise).

H. ANDRE, Denain (Nord).

VINCENT, Denain (Nord).

Reviews.

CHRISTIAN EDIFICATION: CHRIST CRUCIFIED; OR, THE WAR CRY OF THE CHURCH. By W. P. BALFERN. London: Passmore & Alabaster. Price Twopence.

No one who has closely observed the theological tendencies of the age can have failed to perceive a decided departure from what our fathers held to be Scriptural teaching on the Atonement and its related doctrines. In various degrees of divergence, both from the pulpit and the press, we are continually being furnished with evidences of the deteriorated views of the Saviour's mediatorial work which are now very extensively set forth. Almost all sections of the Church are feeling the influence of this deadly leaven, our own, we believe, in a smaller degree than some others, but still in sufficient extent to awaken the gravest anxieties of those who, like ourselves, regard the death of Christ as the only all-sufficient sacrifice for sin, and who believe in the substitution of Christ as the ground of the sinner's release from the claims of God's righteous law.

In comparison with the conflict impending on these fundamental doctrines of the Gospel, we confess that the warfare waged by the polemics of the last century on the various shades of Calvinism and Arminianism seems to us as insignificant and puerile; and all other questions of the day that engross so much attention are lost to view when the inquiry presses, "If the foundations be destroyed, what can the righteous do?" We are not alarmists, as some thousands of pages of the *Baptist Magazine* will testify, but the day is not far distant when the bearings of our own denomination will have to be taken on this important subject, and a definite doctrinal standard set up for our colleges and our associations. In all matters of discipline, and even in doctrine, that

is subordinate, we rejoice in the freest and most independent action of the individual churches; but we have one shibboleth which we trust will never be abandoned, "Jesus Christ, and Him crucified." Of the many causes which tend to obstruct that denominational co-operation which is the object of much desire and effort, and which is deserving of much effort, none will more effectually disunite us than opposite views of the mediatorial work of Christ. It is impossible that there should be perfect sympathy in prayer and Christian work between two parties, one of whom believes in the cleansing efficacy of the blood of Christ, and proclaims the fact to men with all the authority of a divine commission, and the other who only recognizes in his office a call to discourse on morals, to speak prettily on the amenities of Scripture biography, and to commend the beauties of the Bible. The decline of doctrinal preaching and the almost entire disuse of all catechetical instructions of the young have much conduced to the enfeebled hold which Christians of the present day seem to have upon the grandest verities of God's Word.

We are glad to find that our friend Mr. Balforn, in the leisure enforced by feeble health, has been enabled to address himself to such important and useful work as that which is indicated by the series of papers he intends publishing under the title of "Christian Edification," and the first of which is now under our notice. The portion of Scripture which Mr. Balforn has selected is the memorable declaration of the great Apostle of the Gentiles, "I determined to know nothing among you save Jesus Christ and Him crucified," and he has established upon it, with great force and clearness, the following theses:—

1. It was the only theme which would enlist the sympathy and efficient help and grace of the Spirit of God.
2. It is only through this theme we can reach a knowledge of God's character and our own.
3. The only theme which brings out the purity and inflexibility of divine law.
4. The only theme which demonstrates the evil of sin.
5. The only theme which gives a clear and satisfactory answer to the question, "How can man be just with God?"
6. The only theme which will meet the heart, and bring it to repentance, self-loathing, and and hatred of sin.
7. The only theme that will quicken the life, and make and keep it permanently fruitful even unto death.
8. The only theme in connection with which the spirit of holiness, adoption, and liberty is produced by the Holy Ghost in the soul.
9. The only theme which gives victory over death, and crowns with honour, glory, and immortality hereafter.
10. The only theme which will do all this for all men alike and universally.

This is the style of preaching which is, we fear, growing somewhat too rare; we hope that Mr. Balforn will soon find a pastorate in which he shall long be spared to proclaim these grand truths. We commend this little pamphlet to all our readers, especially to ministers. The tenfold divisions of the discourse would make a fine series of ten sermons on the cross of Christ.

A BIBLE-READING FOR SCHOOLS. THE GREAT PROPHECY OF ISRAEL'S RESTORATION. By MATTHEW ARNOLD, D.C.L., Fellow of Oriel College. London: Macmillan and Co. 1872.

THIS is a *brochure* for school use, containing Isaiah, chapters 40—66, the text of the Authorised Version, enlightened by substitution, in cases where a better reading has been suggested. Intelligent criticism of the Scriptures is a point too much neglected in our schools, and everything that encourages it should be encouraged. We therefore commend this book to all class-teachers of sacred literature, and our recommendation is none the less hearty for having been unavoidably delayed.

COMPENDIUM OF EVANGELICAL THEOLOGY GIVEN IN THE WORDS OF HOLY SCRIPTURE. By Rev. W. PASSMORE. London: Longmans, Green & Co., Paternoster Row.

THE indefatigable compiler of this volume has rendered good service to the Christian Church in the production of a system of Evangelical Theology in the words of Holy Scripture. We are not surprised to learn from Mr. Passmore's preface that he has occupied five years in the preparation of this volume. Under forty separate headings we have tabulated the Scripture quotations which illustrate the several topics under which they are arranged. Questions are supplied which will render the volume an excellent text-book for college use as well as for the higher classes of advanced schools.

It is only due to Mr. Passmore to give a specimen of the care and completeness with which these questions are framed.

We have selected those contained in Chapter iii. on the evidences of Christianity.

"How can it be proved that a supernatural revelation from God to man is antecedently probable ?

How can it be proved that these writings contain authentic accounts ?

What is a miracle, and how are such events designated in Scripture ?

How far do miracles, when the fact of their occurrence is clearly established, avail to authenticate a Divine revelation ?

State some of the more remarkable instances of fulfilled prophecy ?

[The synopsis of Scripture quotations under this question is invaluable.]

In what other respects do the Scriptures present this phenomena of a supernatural intelligence ?

What argument for the truth of Christianity may be drawn from the history of its early successes ?

What, in fact, is the principal class of evidence to which the Scriptures appeal, and upon which the faith of the majority of believers rests ?"

Our quotation is but a single brick of the structure, yet it will serve to show the care and consecutiveness with which this admirable volume has been prepared. We rejoice to find that Systematic Theology is once more reviving. Sentiment must yield to system, if a stalwart race of Bible students is to be trained. Preparation for pulpit labour will be greatly facilitated by the use of this work. We do not know of any other book which contains such complete definitions of Greek theological terms, reference to which is facilitated by a copious index.

LITTLE BOOKS BY JOHN BUNYAN: COME AND WELCOME TO JESUS CHRIST.

London: Blackie & Son, Paternoster Buildings; and Glasgow and Edinburgh. Price One Shilling and Sixpence.

THE greater glory of the Pilgrim's Progress and the Holy War has somewhat overshadowed Bunyan's smaller works; yet these contain, as well as their more popular congeners, the most vigorous writing, the soundest theology, and withal, an unction, rare and rich in its influence for good. All that the "Glorious Dreamer" said of Luther on the Galatians, "I do prefer this book before all the books that ever I have seen, as most fit for a wounded conscience," we can apply to his own "Come and Welcome." Many a true pilgrim has been helped out of the "Slough of Despond" by its tender vigorous exhibition of the grace of the Saviour, and its successful expostulations with the reluctance, the fears and doubts of the trembling penitent. We thank Messrs. Blackie for this accurate edition of a work which is unsurpassed for spiritual usefulness, and we hope that the whole series will be most extensively sold.

BOOKS FOR THE YOUNG.—*The Babes in the Basket ; or, Daph and her Charge* London: S. W. Partridge & Co., is a touching story reprinted from the "Children's Friend," with all the accompaniments which can be obtained from the art of the engraver, the typographer, and the binder. Messrs. Partridge's books for the young are unrivalled in their excellence. An illustration of this is furnished in *Ben's Boyhood*, by Mr. C. E. Bowen, with full-page illustrations by Robert Barnes, a simple story told in winsome words, every page of which teaches encouragement to the young in the habit of persevering industry and trust in God. Mr. Barnes's drawings make the book fascinating in a rare degree. *Lucy's Life Story ; or, Sunshine Without and Within*, a true story, by J. K. London: Shaw & Co., 48, Paternoster Row, if not quite so brilliant in decoration as the preceding books is quite equal to them in worth, by reason of the sound Gospel teaching which it enforces on the basis of a real history. *Agnes Fairfield ; or, the Triumph of Faith*. By Charles F. Higginson, is another of the numerous volumes for the young which Messrs. Partridge, 9, Paternoster Row, provide in such great abundance. The topic is the power of faith in Christ, to colour every thought and control every action in life, and it is elucidated in a story which cannot fail to ingratiate the attention of the young. In our juvenile days, the literal and actual were deemed the only legitimate vehicles of Divine truth. In the boundless range afforded to their imagination by modern processes of instruction, let us hope the fictitious, and the real, will not become confused in the minds of the rising generation. Without particular reference to either of the books before us in which we find much to approve of, we have a deep conviction that the excessive multiplication of works of fiction for the young must, prove detrimental to a healthy state of mind. It is time to cry out to religious romancers, *Ne quid nimis*.

DETACHED LINKS: EXTRACTS FROM THE WRITINGS AND DISCOURSES OF
JOSEPH PARKER, D.D. Compiled by the Rev. JOSEPH LUCAS. London:
R. D. Dickenson, 73, Farringdon Street.

THE Claytons and Strattens and Burders of the past age would have been appalled at the vision of Dr. Parker, in the Poultry Chapel; and as one of the leaders of the *respectable* Independent Denomination. In relation to all rhetorical laws he frequently careers destructively through the boundaries prescribed by good taste; but we are constrained to recognise in all an earnestness and an evident desire and purpose to reach the hearts of men with saving truth, which cover many sins.

Dr. Parker's Editor has not been judicious in the arrangement of this volume. It is unwise to call the wriggings of some *anelids*, "The Diet of Worms." "Christianity and the Dorking Coach," is not euphonious. Nor can we admire Dr. Parker's representation of a stranger leaving a card on Jesus Christ (p. 398). The canons of taste are, however, held in small esteem by him, and he not unfrequently violates the laws of syntax. Despite these somewhat disparaging remarks, we admire the strenuous effort and trenchant talk of the good man, albeit we cannot say that it has commanded our respect.

HE THAT IS BAPTIZED WITH THE SPIRIT NEEDS NO BAPTISM OF WATER—
THE RESURRECTION OF CHRIST THE FOUNDATION OF THE FAITH—
THE SAVIOUR'S RESURRECTION EVENTS OF THE FIRST DAY—
By R. GOVETT. Norwich: Fletcher and Son, 8, Market Place.

MR. GOVETT is not unknown to the readers of this Magazine, who have had frequent opportunities of admiring his scholarship and devout attachment to Divine truth. These three tracts are quite in keeping with the fearless, zealous, and honest advocacy of God's Word, which marks all our friend's writing, and we hope they will meet with a very large circulation.

MEMORIAL VOLUME. SERMONS BY THE LATE REV. ROBERT FRENCH, M.A.
With a Biographical Sketch by the Rev. J. B. JOHNSTON, D.D., Govan.
Edinburgh: Oliphant and Co.

THIS is an affecting memorial of an excellent and promising young minister of the United Presbyterian Church, who, after two years' labour in Dunfermline and Bootle, was called to his rest and reward.

His soul was evidently in his work, and from the specimens given of his preaching, it seems to have held out the hope of great usefulness and more than ordinary excellence.

"Death cannot come
To him untimely who is fit to die.
The less of this cold world, the more of heaven;
The briefer life, the earlier immortality."

SYSTEMATIC THEOLOGY. By CHARLES HODGE, D.D., Professor in the Theological University, Princeton, New Jersey. Vol. III. London and Edinburgh: Thomas Nelson and Sons.

We have already reviewed at some length, and with unaffected approval, the two earlier volumes of Dr. Hodge's invaluable work. We congratulate the learned author on the completion of his most honourable and efficient labours. He has been permitted to raise his name to the highest rank of theological teachers. The reward of such gigantic mental efforts is not so tangible and material as those which are struggled after in the arena devoted to the material sciences, but it has deep, quiet satisfactions of its own which the world knoweth not of. We have given in another part of the Magazine a quotation from this volume.

SERMONS PREACHED IN TRINITY CHURCH, GLASGOW. By WILLIAM PULSFORD, D.D., Glasgow. James Maclehose, St. Vincent Street. 1873.

THESE sermons are of more than usual excellence; full of thought, opening sometimes depths one cannot fathom, and heights one dare not scale; abounding in Scriptural quotation, and strictly evangelical; with all their freshness, never leaving the good old paths. They bear no special relation to one another, but were preached in the course of the author's ministry—first in Albany-street Church, Edinburgh, and afterwards in Trinity Church, Glasgow; and are published at the earnest request, and selected at the suggestion, of those who heard them. We have given in a previous number of the Magazine a lengthened quotation which will interest our readers, and probably induce some to procure the volume for themselves.

ONE HUNDRED SCRIPTURE BIOGRAPHIES, DESIGNED AS A TEXT-BOOK FOR ALL PREPARING FOR SCRIPTURE EXAMINATIONS. By JOHN STOKES, Gosport. London: Elliot Stock, 62, Paternoster Row.

THIS is a very convenient and cheap little book for the help of young people who are studying for public examination, and whose means do not place within their reach the more expensive Bible Dictionaries.

GOLDEN LIVES: Biographies for the Day. By H. A. PAGE. Strahan & Co., Ludgate Hill.

A CHARMING series of biographical sketches. Faraday, Edward Denison, Walter Powell, Cotton (Bishop of Calcutta), Thos. Brassey, Wm. Burns (the Missionary), Hugh Miller, Agnes Jones (the hospital nurse), Frederick Perthes, and John Keble are the subjects. The author has carefully delineated the characters of those who compose this variegated group, and has analysed their life-work in a manner which shows him to be expert as a biographer, and sure to engage the attention of thoughtful people. There is one of the portraits to which we take exception as wanting in fidelity, but *de mortuis nil nisi bonum*.

TABULAR SYSTEM OF TEACHING THE SCRIPTURES, FOR SCHOOLS AND FAMILIES. By MITCHEL THOMSON, Staff Surgeon. Third Edition. Plymouth: T. Doidge, Union Street. Price Sixpence.

It is gratifying to find that revived interest is being taken in the most important department of education—charging the minds of the young with the facts and doctrines of Scripture. Mr. Thomson's little book will prove invaluable in this direction. The arrangement is most useful and exceedingly comprehensive. The twelve maps it contains are worth far more than the cost of the whole book. We advise Mr. Thomson to place the name of a London publisher on his next edition to facilitate the sale of his book, which deserves to be sent abroad in myriads of copies.

TABULAR SYSTEM OF TEACHING THE CHRONOLOGY OF ENGLAND, SCOTLAND, ETC. By MITCHEL THOMSON, Staff Surgeon. Plymouth: T. Doidge, Union Street.

THIS is a very ingenious design to spare the young the immense difficulty which they have to encounter in fastening historical dates upon the memory. The hard dry dull process of calendaring in the recollection, thousands of figures with their historical belongings, in due sequence, with rigid preservation of their individuality and accurate quotation of the exact figures is one of the most painful processes of modern education. Painstaking teachers, and bewildered aspirants for the suffrages of the Civil Service Examiners, will do well to consult this little book.

Intelligence.

RECENT DEATHS.

THE LATE REV. THOMAS MORRIS, OF WHITCHURCH, HANTS.

A memorial of the Rev. T. Morris has been placed in the Baptist Chapel, Whitchurch, Hants, where our brother discharged the duties of his ministerial office for many years. It records the high esteem in which he was held for the "scrupulous integrity of his character," the "amiability of his disposition," and his usefulness as "a faithful pastor, and an able minister of God's Word." This interesting tribute to the memory of Mr. Morris, who died on Nov. 5th, 1871, in the forty-sixth year of his ministry, is the outcome of the affectionate and grateful respect of the brethren in the Southern Association of Baptist Churches, which he served as Secretary for more than a quarter of a century. Those of our readers who were acquainted with the late Mr. Morris will remember him as a painstaking student of the sacred Scriptures, an efficient preacher, a trusty friend, an uncompromising advocate of religious equality, and withal as gentle and simple as a little child in things pertaining to the kingdom of heaven. He retained his freshness of character to the last; and, though belonging to a school which by some is regarded as antiquated, Mr. Morris was in full sympathy with the present. Verily, "the memory of the just is blessed."

ROBERT FOULKES, ESQ., DENBIGH.

On March 18th, Robert Foulkes, Esq., of Denbigh, fell asleep in Jesus, at the age of seventy-five. He had been for many years a highly-esteemed deacon of the Baptist Church at Denbigh; he took a great interest in the movements of the denomination, and was a liberal contributor towards its societies and institutions. When a young man, he resided for several years in London, and was a member at one time of the church at Maze-pond, during the pastorate of Mr. Mann. He was a nephew of the celebrated Dr. Edward Williams, of Rotherham. He was warmly attached to the mission cause, and to our theological seminaries. Among his bequests are £100 towards the Baptist Church at Denbigh; £40 towards the Baptist College, Llangollen; £30 towards the Baptist Foreign Mission, and £20 towards the County Home Mission. His funeral took place on Saturday, the 22nd inst. The Rev. Hugh Jones, M.A., of Llangollen College, read a portion of God's Word, and engaged in prayer; then his remains were conveyed to the parish churchyard at Llangynhafal, not far from the birthplace of his eminent relative, Dr. Edward Williams.

Correspondence.

THE SPEZIA MISSION FOR ITALY AND THE LEVANT.*

Albert House, La Spezia, North Italy, March 27th, 1875.

MY DEAR DOCTOR,—Unexpectedly and suddenly called away from my work in England, to which I had been so earnestly and kindly invited, I think it right to give to the friends of the Mission the reason of my departure. While in Liverpool in January, I received a telegram from an Italian medical man of La Spezia which left me in no doubt as to my duty. Without an hour's delay I left for London, and by travelling rapidly arrived in Spezia from London in about three days. I found the subject of the telegram, one of our female teachers, the friend and companion of my sister, apparently within a few hours of her heavenly home, but full of peace, her only anxiety being lest she should leave my sister (by her departure) almost alone in a foreign land. But God had other thoughts than that of her immediate departure, and by the blessing of God on the assiduous attentions paid her, and the medical skill employed, her health is being restored, although the medical man recommends her return to England as the means of her permanent recovery. The school had immediately to be provided with another teacher, which in God's kind providence I was enabled to my great joy to supply. The assiduous attention of my sister to her friend proved almost too great a tax on her strength; but God, who comforts the sorrowful and strengthens the weak, is gradually restoring her; but at present she is enable to attend to her school duties. The school, both day and Sabbath, is giving us encouragement, and we rejoice in being able week after week to instil those truths which are the verities of God, and which sooner or later will produce the richest fruits. With such facts as have lately come before our eyes, we learn more than ever to labour and wait. During the illness of our friend the teacher, the amount of sympathy that it developed, the kindness of the children of the schools and their parents, some of the native Christians, and some of the visitors, quite took us by surprise, and has taught us that underneath the surface there is oftentimes at work an influence of which we know but little. In no part of the world, not even India excepted, are the grace of

* Our friend Dr. Angus has forwarded us this letter with request for its publication.

faith and patience more needed than in Italy; and he who cannot labour and patiently wait had better not come as a labourer in the Lord's vineyard to Italy. The ground is stony, overgrown with weeds of the most gigantic stature, and defying any mere human hand to extirpate them. But the axe and plough of truth with God's Spirit shall make the wilderness blossom as the rose. Some Italians who have for some time attended the evangelical services have given good grounds for belief that they have passed from death to life, and we pray the number of such may vastly increase. The congregations have now for a considerable time been most encouraging.

A few Lord's-days since, the ordinance of the Lord's Supper was for the first time celebrated in one of the rooms of the new Mission-house now in the process of finishing. It was indeed a refreshing season. Dear friends from Scotland and one from Australia, our native evangelist and others, commemorated the dying love of Jesus. The service was conducted partly in Italian and partly in English, and one young person, a spectator, seems, on the occasion, to have found peace. In the gulf of Spezia are often American men-of-war. One of these lately anchored in the bay. While here, the captain lost one of his daughters. It was my lot to accompany the corpse to the cemetery, and not soon shall I forget the affecting scene. One could not wonder at the depth of the father's anguish when one knew the excellences of his child. She seemed from her very infancy to have been sanctified, as her father said to me, "When she was only a child I was awed by her presence." She was a devoted Sabbath-school teacher, and one of those rare characters who seem to think far more of and about others than themselves. As the father leaned his head on the coffin as if he could never leave it, I saw what a treasure he had lost. Almost her last words were, "*Thy kingdom come.*"

While the great work one has here to do is to labour in various ways among the Italians, one is led constantly to see that the English service I hold here once on the Lord's-day is an important instrument of good; and the expressions of thankfulness continually received from persons passing through Spezia, or remaining here for their health, confirm me in the opinion that we must not judge of the good that is accomplished by the largeness of the congregation. Away from home among strangers and strange scenes, the mind and heart seem prepared to receive instructions which would have been perhaps neglected in their own land because of their very familiarity. Here we scatter the truths which, perhaps, will germinate and produce rich fruit in England, Scotland, Ireland, India, or Japan. We long now to see completed the Mission-house, as in it we shall then have an excellent chapel for English worship, besides ample space for our Italian services, and our day and Sabbath-school. At the back of the English Chapel will be the Sailors' reading-room which will be a great boon to any sailors who desire a quiet hour for reading. We are happy to say Her Majesty, Queen Victoria, has graciously acknowledged the work by a gift of two volumes to the library. This has been the result of the kind attentions of the Princess Louise and the Marquis of Lorne when here, and whom I had the pleasure of visiting them at their home. The kindness of Christian friends in England and Scotland towards the Mission, calls for special gratitude to Him "from whom cometh every good and perfect gift," and we pray the choicest blessings may rest on those who have shown such *persistency* in well doing.

The friends who have so largely contributed towards the purchase and finishing of the Mission-house have expressed a very earnest desire to have it opened free of all debt. One gentleman who has largely contributed to the building fund has offered to make his last promise of £300, £500, with a view to stimulate others to immediate effort for the completion of the building in all its arrangements. And when we remember the telegram sent to Spezia from Scotland, in answer to a letter written by a Scotch lady (a devoted friend of the Mission), when we remember that that one word was worth £500, we dare believe that her prayers and desires will have a happy accomplishment.

And surely He who has so impressed His servants with the importance of the purchase of the edifice will also lead them to consider how it may be finished. Perhaps more than one who read these statements will be constrained to follow the example of the Scotch gentleman, and, if so, what a help will this be to the important work in hand. None but those who love the Gospel, and have travelled in foreign lands, know the satisfaction it is to them, on reaching a strange city, to find a place of worship, where they may hear the truth as it is in Jesus, announced in a language with which they are familiar. Hence, as the connection between England and Italy is becoming more and more intimate, we hope the friends of truth will avail themselves of an opportunity of aiding in diffusing light amongst the natives of the country, and at the same time by assisting in establishing a religious service for the benefit of English-speaking people of various lands. As nothing effective can be accomplished for the good of the human race without the Spirit's influence, we ask the co-operation in prayer of God's children, that His abundant blessing may rest on this field of labour.

The Divine power and love that thus far have aided us are our trust and assurance of victory.—I am, my dear Doctor, yours ever truly,

EDWARD CLARKE.

Rev. J. Angus, D.D., Regent's Park College, London.

P.S.—Should any desire to aid the Spezia Mission for Italy and the Levant contributions will be thankfully received by Rev. J. Angus, D.D., Regent's Park College, London; Sheriff Cleghorn, Esq., 26, Queen-street, Edinburgh; J. Mote, Esq., 1, Walbrook, City, London.

AN EVENT AT EPHEBUS.

THE BAPTISM OF THE TWELVE DISCIPLES OF JOHN INTO THE NAME OF JESUS.

To the Editor of the BAPTIST MAGAZINE.

DEAR SIR,—The writer of the interesting article on "Ephesus," which appeared in the April number of the BAPTIST MAGAZINE, has, either inadvertently or advisedly, misquoted the passage in Acts xix. 5, referring to the baptism of the twelve disciples of John. The writer of the article says: "Paul became their teacher; they received the truth as it was in Jesus, were baptized in the name of the *Triune Jehovah*, and were then honoured to receive miraculous gifts."

The writer of the Acts of the Apostles says: "And when they heard, they were baptized *into (is)* the name of the *Lord Jesus*."

Perhaps the orthodox formula was present to the mind of the writer of the paper; but I am sure he will agree with me that Truth is not advanced by misquoting Scripture. The phrase "*Triune Jehovah*" sounded unscriptural; I therefore looked into the text, and found the passage as above stated. This error may not appear important; but texts from which doctrines are deduced should be correctly given.—Yours, &c., R. B.

[We have communicated with the writer of the article on "Ephesus," who desires us to state that he thinks the criticism of R. B. is mainly founded upon fact, and thanks him for it. The intention of the writer was to give the substance of the text, and not its exact words.—ED.]

News of the Churches.

NEW CHAPEL OPENED.

Hornsey, Rev. T. G. Atkinson, March 20th.

INVITATIONS ACCEPTED.

Jenkins, Rev. D. R. (Aberdare), Salford.

Lee, Rev. J. B. (Halstead), Walgrave.

M'Mechan, Rev. W. H. (Preston), Acton, Middlesex.

Phillips, Rev. E. (Newport, Mon.), Redwick, Mon.

Phillips, Rev. John (Pontypool College), Talgarth, Brecon.

Seager, Rev. J. (Rawdon College), Thrapstone.

Wallace, Rev. R. B. (Scarfskerry, N. B.), Grantown, N. B.

RECOGNITION SERVICES.

Angus, Rev. H. (Church, Lanc), April 14th.

Davis, Rev. J. (Banbury), March 5th.

Dunlop, Rev. J. (New Barnet), March 24th.

English, Rev. A. (Wells, Somersetshire), March 5th.

Henderson, Rev. W. J. (Cow-lane, Coventry), March 24th.

Roughton, Rev. G. W. (Lydney, Gloucestershire), March 18th.

Swaine, Rev. A. (Wantage), March 27th.

Thomas, Rev. W. M. (Willenhall), March 9th.

Wilson, Rev. J. A. (Isleham, Cambridgeshire), April 11th.

Wylie, Rev. A. (Bath-street, Glasgow), April 7th.

RESIGNATIONS.

Cope, Rev. W. P., Llanelly.

Daniell, Rev. C., Somerleyton.

Elven, Rev. C., Bury St. Edmunds (after fifty years of devoted, honourable, and successful service in the same church).

Gathercole, Rev. T. G., Toddington.

Grant, Rev. P. W., Darlington, Bedfordshire.

Jones, Rev. D., Stourbridge.

Porter, Rev. M. J., Caxton, Cambridgeshire.

DEATH.

Harries, Rev. John, Pembroke, March 24th, aged 33.

ERRATA.

The Author of the articles on "The Relation of Children to the Church" requests us to advise our readers of the following corrections:—

Page 19, line 20, for "a place," read "our place."

Page 19, line 5 of the foot-note, for "this object," read "the object."

Page 20, line 4, for "include," read "exclude."

Page 24, line 38, for "the had," read "they had."

Page 68, line 8, for "prophecy," read "prophecy."

Page 108, line 51, for "Browne," read "Braune."

Page 115, line 23, for "under Zwingle and the Sacraments," read "under the title of Zwingle," &c.

Page 116, line 48, for "mainly," read "namely."

Page 117, line 5, for "prerogation," read "prerogative."

Page 166, line 20, for "A Sacramental Compliment," read "A Sacramental Complement."

THE
BAPTIST MAGAZINE.

JUNE, 1873.

The Historical Truthfulness of the Gospels an Essential
Element of their Moral Power.

THE opposition to the Gospel of Jesus Christ has, of recent years, undergone a marked change. The sceptical artillery of earlier days has now become antiquated and useless. New, and (as we are told) more deadly weapons have been devised; fresh lines of attack have been opened up; and the "higher criticism" vaunts itself in the employment of subtle and potent arguments, such as in former times were not even dreamt of. It is, *e.g.*, no longer customary to represent Christianity as devoid of all historical basis whatsoever—a pure invention, a fable cunningly devised; for the representation is completely overturned by our knowledge of some of the most prominent and best-attested facts of history. The witness of the younger Pliny and of Tacitus (to mention no others) is quite decisive on this aspect of the question; and it would now be considered the very lunacy of scepticism to deny that Jesus of Nazareth really existed, and that He was the founder of the Christian religion. The testimony of Tacitus cannot be doubted. Speaking of the sect whom the common people called Christians, he adds: "Auctor nominis hujus Christus, qui, Tiberio imperitante, per procuratorem Pontium Pilatum, supplicio affectus erat."

But, though scepticism has ceased from its efforts to destroy the life of Jesus Christ, it persistently aims at its perversion. It is allowed that we have in the Gospel narratives a collection of facts, but they are facts *transfigured by ideas*; represented not as they actually occurred, but as they were beheld through the glow of an unreasoning enthusiasm, and under the influence of pre-existing beliefs. Strauss—the great champion of this theory, and the most formidable antagonist of Christianity—admits that traces are found, soon after the beginning of the second century, of the existence of the synoptic Gospels; and that there is every indication that the source of the main portion of their contents is derived from the country which was the theatre of the events in question. (“New Life of Jesus,” p. 100.) He rejects, however, the miraculous elements of these Gospels, in the boldest and most decisive fashion. They are, he tells us, absolutely incredible. No miracle ever has, or ever will occur. It is, in the very nature of things, an impossibility. The so-called miracles are, according to Strauss, myths; which he defines as “investitures, resembling history, of original Christian ideas, fashioned in the legend which unconsciously invented them.” The myth is the product of the idea. The Gospels, as we now possess them, have been generated by the “Messianic idea.” Such and such things must (according to the prevalent belief) have happened to, and been done by, the Messiah. Jesus was the Messiah; therefore, such and such things happened to, and were done by, Him.

We do not propose, in this brief paper, to discuss the arguments by which Strauss attempts to support his theory, but rather to discuss another question to which the theory has given rise. Suppose (it has been said) that we are compelled to surrender the miraculous elements of the evangelical narratives to the demands of rationalistic criticism, will their real worth, their moral and spiritual power, be thereby diminished? Is the mythical theory fatal to the continuance of Christianity as the highest influence of the spiritual life? Some time ago, we read a deeply interesting Essay, in which the author maintains that Christianity is independent of any and every theory of its origin. Neither the inspired character of its first documents, nor the historical truthfulness of their contents, are an indispensable foundation of its power. Even if inspiration should turn out to

be nothing more than genius, and the facts should be proved to have been coloured by religious enthusiasm, the ideal of character portrayed in the Gospels will still remain the purest, noblest, best ; it will still commend itself to men's consciences, as in the sight of God, and it will still be attainable by those who earnestly strive after it. We cannot conceive a worthier, and therefore a truer, representation of the nature of God, and of His relation to the souls of men, than that which is given to us in the character and works of Christ. Such a representation, moreover, we need for our progress in virtue, and for the attainment of internal peace and harmony. The personal sympathy of our Maker is essential to the development of the soul's life. We must, therefore, cling to a belief in it ; all the more so, because the Christian ideal of manhood is one that we cannot expel from our minds. "It was my duty to have loved the highest. We needs must love the highest when we see it." The attainment of the highest is, however, possible only under the influence of the power that suggested it. Experience teaches us our dependence on a greater than ourselves, even on Him who is made known to us in the Gospels ; and it is by invoking His aid that we find relief from our difficulties—that the discord of our nature is reduced to harmony, that the will and the affections are changed, and that we obtain the rest after which we inevitably sigh. The validity of the position we thus reach is in no way affected by the consideration whether the book from which we have derived guidance was inspired (in the technical sense of the term) by God, or produced by men ; whether the records of Christ's life be historically accurate or inaccurate ; whether Christ Himself was a real or only an imaginary personage. We are concerned with nothing save the narratives themselves. Their origin, the evidence in their favour, and other related points, are matters of indifference, which in no way affects their real value.

Now, that there is a substratum of truth in this singular theory, we most willingly admit. There can be no doubt that the great majority of Christian people have been brought under the power of the Gospel without any explicit inquiry as to its external evidences. They may even be incapable of discussing the critical, the historical, and the metaphysical questions involved in such an inquiry. They may so

deeply *feel* the worth of Christianity as to deem the inquiry an impertinence. The Gospel is to them its own witness; and on the sole ground of its adaptability to their nature, and its accordance with their needs, they accept it as divine. But this, we submit, does not warrant us in saying that the external evidences of Christianity are of no importance either to them or to others. *They believe that such evidences do exist*, and that they are conclusively in favour of the divine origin of the Gospel. They may not themselves be able to enter into an elaborate discussion of their merits, or, perhaps, intelligently to appreciate such a discussion; but they certainly take for granted that it could have only one result. The question we have to decide is not how their faith has been produced, but whether, *in the utter absence of satisfactory evidence*, it could possibly exist. Suppose that they could be convinced of the legendary character of the Gospel narratives, would they then believe in Christ as they now do? If they had reason to think that Strauss had proved his position, would there not be such a revulsion in their estimate of Christianity that its old place in their affections and their life would at once be overturned? We fully appreciate the value of "the internal witness," and assign to it the place of supreme importance; but, at the same time, contend that it necessitates a belief in a corresponding external witness, without which it could not stand.

The miraculous element in Christianity is its most conspicuous and most essential feature. The incarnation and the resurrection are miracles of stupendous magnitude, and if they are denied the whole fabric of Christianity falls to the ground. To believe in Christianity and not believe in them is simply impossible. Tell people that these are "myths," and the mighty power of Christ's transcendent love, of His self-sacrifice in assuming our nature, is dispelled at once, and the bright prospects of immortal blessedness which had been opened up by a belief in His resurrection are shrouded in hopeless gloom. It may be that people cannot enter into a critical or metaphysical investigation; but their common sense tells them that, if the incarnation be a myth, it must be treated as a myth and nothing more. Their honesty and their self-interest would alike prevent them from believing what they know or suspect to be a lie. If miracles are necessarily and *per se* incredible, Christianity is necessarily and *per se* false—the

Gospels are untrustworthy, and our faith in them is vain and misleading.

The Evangelists invariably write as *bonâ fide* historians. They claim to be neither more nor less than "witnesses," testifying of facts which had come under their own observation, and to the actual occurrence of which, as they narrated them, they pledged their senses. "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon and our hands have handled, of the Word of Life." "We have not followed cunningly devised fables." "I have delivered unto you that which I received of the Lord." The apostles would have spurned the mythical theory with indignation. They required their testimony to be believed as they gave it, because it was true. They wanted no compliments about their magnificent conceptions of the system of the universe, their pure morality, their elevated aims, and the like. They wanted to be believed as sane and honest men, and would have deemed themselves insulted by the theories now in vogue among the abettors of the "advanced criticism." They could have had no motive to devote their lives at the cost of so much self-sacrifice, and at the constant risk of death itself, to the proclamation of a myth. Nor were they so insane as to expect the world to believe statements of such momentous importance which had no other foundation than their own heated imagination, or some pleasing but fanciful "idea." There is a passage in one of Paul's writings (1 Cor. xv. 14, 15,) which proves plainly enough how he would have regarded an attempt to defend the Gospels on this ground:—"If Christ be not risen, then is our preaching vain, and your faith is also vain. *Yea, and we are found false witnesses of God*; because we have testified of God that He raised up Christ: whom He raised not up, if so be that the dead rise not." The supposition that he and his fellow-apostles were stating other than the simplest and most literal facts, roused in his mind the fire of a holy indignation, and could only be rejected as a base and cruel stigma on the character of men who had unreservedly consecrated themselves to the service of truth, and who, rather than abandon that service or violate its laws, would willingly submit to every form of suffering, ignominy and disgrace, and welcome death itself as infinitely preferable to life purchased at so serious and shameful a cost.

will inflict on us no substantial harm? Can a fictitious Christ inspire, sanctify and save us as effectually as a living personal Christ? Is an imaginary Saviour as powerful as a real one? Is a delusion—which when we know it to be such becomes a falsehood, to be honoured and trusted in as if it were indeed very God? It were madness to think it.

But we cannot stop even here. If, as Strauss admits—and the admission comes short of the truth—there is every indication that the source of the contents of the synoptic Gospels was derived from the country which was the theatre of the events in question, we are thereby thrown back to consider what Christ said of Himself. Can we learn in what light He regarded His nature, and His relations to God and to men? With the narratives of Matthew, Mark, and Luke, in our hands—to say nothing of John—can we deny that the Gospel which Christ preached was Himself? We cannot here exhibit the various claims which He urged in His own behalf; but it is evident that if all that Christ said of Himself as the Teacher, the Exemplar, the Saviour and Lord of men, be eliminated, we shall have nothing left of any particular worth. So, again, with regard to miracles. They are so bound up with the texture of the history as to be inseparable from it. The testimony of the author of “*Ecce Homo*” will be listened to with respect by many who would be heedless to ours. He says, in reference to this point: “It will be thought by some that, in asserting miracles to have been actually wrought by Christ, we go beyond what the evidence—perhaps beyond what any possible evidence—is able to sustain. Waiving then, for the present, the question whether miracles were actually wrought, we may state a fact which is fully capable of being established by ordinary evidence, and which is actually established by evidence as ample as any historical fact whatever—the fact, namely, that Christ *professed* to work miracles. We may go further, and assert with confidence that Christ was believed by His followers really to work miracles, and that it was mainly on this account that they conceded to Him the pre-eminent dignity and authority which He claimed. Miracles play so important a part in Christ’s scheme, that any theory which would represent them as due entirely to the imagination of His followers or of a later age, destroys the credibility of the documents, not partially but wholly, and leaves Christ a personage as mythical

as Hercules The reality of the miracles depends, in a great degree, on the opinion we form of Christ's veracity: and this opinion must arise gradually, from the careful examination of His whole life." (pp. 42, 43, ed. 3.)

We have, therefore, before us the following alternative—either Christ actually wrought miracles, or put forth pretensions that were utterly false. If He only professed to work miracles he deceived the people and blasphemed God. Renan, it is well known, substantially accepts the latter part of this alternative. Christ, according to him, only thought of miracles under compulsion. He was the victim of circumstances, and had to affect powers, the supposed want of which would have been fatal to his plans. He became a *thaumaturgus* late in life, and against his inclination. "Not by any fault of His own, but by that of others, his conscience had lost something of its original purity. Desperate, and driven to extremity, he was no longer his own master. His mission overwhelmed him, and he yielded to the torrent." And, for our own part, we do not see what consistent standing-ground there is between these two extremes. If Christ did not actually perform the works attributed to Him by the Evangelists, the grossest charges laid against Him by His adversaries are true. But what, in that case, becomes of "the perfect ideal," "the splendour of His character," "His unapproachable truthfulness and love?" Can we any longer think of Him as perfect, when, though he was not divine, He claimed to be so; when, in the impotence of human weakness, He pretended to exercise powers which belong only unto God? We surely are not to say, with Renan, that there are many standards of sincerity, and that Jesus as an Oriental, is not to be blamed for having overstepped the limits of modesty and truth. We cannot treat the "repugnances" thus created in our minds as of no importance, or acknowledge such an one as Lord? No; if Christ be not God manifest in the flesh, we not only must refuse Him our homage and love, but turn from him in indignation and horror, and with tears of burning grief and shame. He is our "ideal" no longer, but rather the reverse of all that we deem true, and right, and good.

And is it credible that God, the infinitely wise and holy, would use a tissue of falsehoods as the means of the world's restoration to Himself? If we imagine either that such an expedient was neces-

sary, or that it has been actually adopted, we give a representation of His character which deprives Him of all claim to the reverence which in the Scriptures He so stringently demands, and make him a God not good. The lurid dream of Jean Paul Richter in that case is true. "When I looked up to the immeasurable world for the Divine Eye, it gazed on me with an empty, black, bottomless eye-socket—and He was not!"

The belief in miracles is a necessity, unless, indeed, we are prepared to do violence to our reason and our conscience alike. Seriously to convince oneself that Christianity had the origin ascribed to it by the mythical school, requires not a mere lack of historical imagination, but an imagination free from all the restraints of common sense, and recklessly wild. We Christians are sometimes charged with unquestioning credulity; but the demands made on our docility and submissiveness, by the abettors of the mythical theory, are perfectly overwhelming. If the Gospels originated as they say, how are we to account for their general acceptance as being what they professed to be? How is it that they are unlike all other literature of the earlier centuries of our era, and, indeed, of all centuries? When they were first circulated, the intellectual and social life of the Jewish and heathen world was in direct antagonism to Christianity; and yet we hear of no attempt to prove them myths. Were it not for a foregone conclusion against the supernatural, for the arrogant and unscientific dogma that miracle is impossible, the difficulty said to be so keenly felt by many would speedily vanish. To ascribe their want of faith to an "exceptional soundness of mental constitution," as one writer has done, is a manifest *petitio principii*, and is in our esteem the very reverse of the truth. For, consider what these modern theorists ask us to believe instead of the universal faith of Christendom. They ask us to believe that an ignorant and uncultured man, who passed thirty years of his life as a village carpenter, in the most despised province of a hated land, gave utterance to truths which have purified, ennobled and consoled mankind as no other truths have done—that he has effected what was not even dreamt of by the wisdom of the schools—that he has revolutionised the world, and secured for himself unparelled honours, while yet he was no more than a charlatan or an impostor. He died a felon's death, but yet his followers at the time

of his direst failure, and by means of it, were turned from cowardly selfish men, into philanthropists, heroes, and martyrs, and all because, as they imagined, He had risen from the dead. They sought to make men pure and truthful, and at the same time propounded a blasphemous lie. They willingly yielded themselves up to torture and to death for the sake of the testimony which they bore, when they must have known that it was false, and that death could only be to them utter annihilation or the means of the heaviest condemnation from God. Let who will believe this, we cannot. The proud fabric of rationalistic criticism is after all but a baseless dream—an incongruous and misshapen mass, which, in the presence of calm and reasonable thought, must crumble to the ground.

We hold, therefore, that belief in the historical character of Christianity is of primary importance. If there is sufficient evidence in its favour, however startling its facts may be, we cannot reject it without guilt. A man's belief, as affording scope for careful and candid inquiry, "for a vicious neglect or a virtuous exercise of his understanding," is one of the best and most decisive tests of his character. Although we believe according to evidence, it is equally true that evidence may be ignored and perverted, and that objections may be magnified through the force of prejudice and pride, and various other forms of self-will. Moral probation embraces the operations of the mind and heart, as well as our outward conduct. Difficulties there doubtless are in the truth-seeker's path, in this as in other fields of investigation; but they are by no means insuperable. "If any man willeth to do His will, he shall know of the doctrine, whether it be of God":—

"I tax not all with an unmanly hate
 Of truth, for purer spirits stand without;
 Meek men of reverent purpose, watch and wait,
 And gaze in sorrow from the land of doubt.
 Yes, gentle souls there be, who hold apart,
 And long in silence for the day of grace,
 For deep in many a brave, though bleeding heart,
 There lurks a yearning for the Healer's face—
 A yearning to be free from hint and guess,
 To take the blessings Christ is fain to give.
 To all who dare not with their conscience strive,
 To all who burn for this most dear success,
 Faith shall be born; and by her natural stress
 Push through these dark philosophies and live!"

Our own Denomination in the United States.

BY REV. R. ANDREW GRIFFIN, ZANESVILLE, OHIO.

THE SUNDAY-SCHOOL.

IT is regarded as a science. It is the subject of continual study, conference, and experiment through all the land. At every convention or institute the questions are discussed, in one form or another: "How can we make it more effective? What are its faults? What are the best plans of teaching?" The teachers are, as a class, not only intelligent men and women, but also well-informed as to Sunday-school work. They not only stand in the ranks and march to order, but study the chart of the campaign, and take their seats in the council of war. The feeling prevails that the work is too important to be handed over to carelessness or inefficiency; they hold that a teacher should be as much prepared for his work as a pastor for the public ministry. They say, "We don't want a man as a teacher who will good-naturedly stroll into the School and talk for half-an-hour on the lesson, without earnestness at the time or preparation beforehand, any more than the Church wants him in the pulpit."

The idea of a "Sunday-school Teachers' College" is seriously discussed. The great difficulty lies in the fact, that teachers are mainly derived from a class who cannot find time for such a course of study. I think this institution is hardly needed, for they have a complete network of organisations for the purpose of educating the teacher for his work.

THE NATIONAL CONVENTION.

First there is the Triennial National Convention, held at great centres such as St. Louis, Cincinnati, and Philadelphia. I was present at one of these; it was held last November, at Cincinnati. There were delegates from twenty-one States. Anyone present at these meetings could not fail to be impressed with the intense and general interest felt in the movement. There were superintendents or others from the far West and the far East; from the North and the South; from Massachusetts and South Carolina; from Iowa and New Jersey; five hundred men had travelled six hundred miles, in mid-winter, for no other object than the discussion of this work.

For three days, from nine in the morning until nine or ten o'clock at

night, this one topic was considered, "The feeding of the lambs of Christ's flock." A special newspaper was published each day of the session, recording the proceedings of the previous day. It was eminently a representative assembly. Now you might have heard a rough and ready pioneer telling of whole counties where the school was the only place in which the Gospel was dispensed; pointing to communities where groups of godly men and women are found far from any Church Society; and adding—"What is keeping the fires on these altars alive? The Sunday-school work—people coming together with their children and their neighbour's children, and teaching the Word of God."

Then another, of a totally different mould, from a more populous part of the land, says—"The Sunday-school work needs emphasis; you cannot give emphasis unless you give time to it; and you cannot give time unless you displace something else." He then suggested that the evening service of the Lord's-day should give place to the Sunday-school. Then again, others from the greater cities gave thoughtful and eloquent addresses on such subjects as these—"The Conversion of Children," "The Christian Culture of Pious Children," "On Receiving Children into Church Membership," "Sunday-school Literature," "The Training of Teachers," and, in a word, almost every conceivable topic relating to the subject. So that, at the close of the meetings, one might have been pardoned for saying "surely no other convention need meet, for all has been said that can be said."

THE STATE CONVENTION.

This is held here, and in other States, in connection with the State General Association, although its officers, funds, and meetings are separate from theirs. Their annual meetings are similar to those of the National Convention. They employ a missionary, a talented Sunday-school worker, to visit the whole State, organising and conducting local conventions or institutes, assisting superintendents and schools, as far as he can, wherever he may be. He is a kind of Sunday-school bishop, whose mission it is to take an oversight of the whole field, and render help where the organisations are weakest. Another important feature of his work is to establish schools where there are none. Generally, they take root and grow, preparing the way for a church. To you in England it may seem strange, that in a well-settled State like this, there are large tracts of country, with neither school nor meeting-house, and still larger areas in which the great majority of the people are usually dependent on the Sabbath school for all they hear of Biblical exposition; but it is so. This missionary is paid as well, and occupies a social standing as high as a pastor of a large church. He is well up in every question touching his work. He speaks and thinks of hardly anything else; consequently, he is

an invaluable agent. Some readers may imagine such an officer would be in danger of meddling or interference, or at any rate be credited with either or both. Such is not the case—the superintendents welcome him and gladly receive his suggestions or assistance. You must not suppose this missionary walks into the school during the teaching hour, shaking hands with the teachers and patronising the children all round. No superintendent would allow that. They say, “The teacher must not be disturbed any more than the preacher in the pulpit.” Indeed, few pastors would be likely to do this more than once.

ASSOCIATIONAL CONVENTIONS.

These are held yearly, a day before or after the County Association meetings; as with the State Convention, they are distinct from the Church gatherings, and have an executive appointed by themselves. The principle features of these conventions are the reports from various schools and conference. To ensure accurate information as to the state of the work in each district, papers are previously sent to the superintendents, containing a series of questions. I will reproduce a few of them, as they incidentally throw light on some of the peculiarities of American Sabbath-schools.

(1.) One reads, “*Name the number of months your school has been held during the year.*” Some country schools are held only through the winter. It is difficult to account for the custom, except on the ground that people generally go into a comatose state, ecclesiastically, during the summer. It is discouraged, and will probably cease before long.

(2.) Another reads, “*Give the number of conversions,*” that is, of converts from the school. It is no unusual thing to find eighty per cent. of the increase of a church is through this agency.

(3.) “*Does your pastor aid the school?*” The question really means “Is he a teacher?” In most localities the minister has his class; and in many he would lose considerable influence if he declined the work.

(4.) “*Is yours a Baptist school?*” Great importance is attached to denominational teaching, and it is thought necessary that the school should be as explicit on our distinctive tenets as the pulpit.

(5.) A fifth question asks, “*How many members of the school are members of the church?*”

LOCAL INSTITUTES.

These are held in the cities every month and less frequently in the country. They are designed for the mutual improvement of teachers. At a country institute, delegates and others come from all the schools in the neighbourhood and confer as to their work. The session lasts the greater part of two days. As often as possible the State Missionary is present.

It is refreshing to see the eager interest shown in these meetings. Teachers flock to them just as farmers attend an agricultural convention; they have the air of practical men, who come together to compare notes and find out the best way of sowing spiritual seed.

In this way, as I have said, the whole land is covered with organisations. The Baptist Sunday-schools are one body, one river with innumerable tributaries; the same ideas, methods, and constitution obtain throughout the whole nation. In our own Church the school is held but once on the Sabbath. The time for teaching is half-an-hour. As a rule, male teachers have classes of girls, and female teachers classes of boys. The plan works admirably. One young lady has a class of sixteen or twenty young men, full grown, and has had, perhaps, more success than any other teacher. But one thing would strike you as more remarkable: we have a class of old people—one of the scholars is a deacon, and others are among the most experienced of our Church members. The American Churches do not favour the idea of the school being a child's or young people's institution exclusively; it is for all—the old and young, the learned and ignorant—that they may talk together, in primitive fashion, of the Word of God. There is a great advantage in this custom; the parents bring their children with them, and have them under their care the moment the exercises are concluded; and young men are led to feel there is no reason for them to think they have outgrown Sunday-school duties, for even grey-headed men are there as learners.

THE TOTAL ABSTINENCE MOVEMENT.

I have been in this country twelve months, have visited Baptist families of all classes in several States, and have found but three Church members who are not professed teetotalers. The majority of Churches make total abstinence a *sine quâ non* of admission, and the whole denomination adheres to the principle. I don't believe you could find half-a-dozen of our ministers in this country who ever preached on Christ's first miracle. American Christians are almost unanimous on the subject; they are intolerant to an unwarrantable degree. Timothy, if he had been here, might have suffered any inconvenience before they would have endorsed Paul's advice. It is thought a very proper thing to encourage almost any kind of temperance lectures in the churches on Sunday. Many far seeing men forebode evil from the fierceness with which the cause is espoused. This is the land of sudden reactions. A few decades ago the Church was scandalised by intemperance; it rushed suddenly to the opposite extreme, and, no doubt, there is danger of as sudden a relapse, which God forbid. While they reap many advantages from their pronounced attitude on this subject, there are also many disadvantages incurred. For example, they cut themselves off from the great

bulk of the temperate-drinking and liquor-dealing members of the community. These they hold at arm's length; they are told, virtually, you must be abstainers, or we don't want your presence in the Church. It seems to many sincere thinkers that the Church should lay hold of this class and educate them up to the standard of self-denial and abstemiousness rather than demand such attainments as the first-fruits of conversion.

Moreover, their sympathy with legislative measures of a coercive and prohibitory character, engenders that kind of hate born of persecution. It is the one blot on our Churches here, that they are not content to trust in the purifying influence of the Gospel, or in the potency of Christian teaching, to eradicate what they deem nefarious traffic and immoral practice, but appeal to the strong arm of the law to do what is neither within its province nor its power.

I believe it can be shown that in those States where the most rigid legal enactments have been passed, the most deplorable drunkenness prevails.

The fact is, you may bind the devil with the green withes of statutes, and he will snap them like charred tow, ere you can say "he is bound."

Again the effect is morally enervating to the people themselves. In certain cases, stimulants are indispensable; "testimonial doctors," notwithstanding persons so using them, are betrayed into the practice of evasion or deceit, or tempted to these sins; or they have to resort to the specious excuse that they use them as medicines. Those whose convictions on the morality of temperate drinking differ from prevailing ideas must tacitly subscribe to the austere sentiments of their brethren, or else be exposed, if not to denunciation, assuredly to reproach.

I think I am right in asserting that your Churches in England have as moral and self-denying a membership as those here. Scandals through drunkenness are even rarer, and your accessibility to the masses is far more easy.

The glory of the Baptists has ever been that they bind no man's conscience, and have ever sought to insure internal purity without coercion or persecution.

I have stated the disadvantages of the case, they are serious and saddening; at the same time, most desirable results accrue. I need not point them out—they are obvious. In these remarks, I wish it understood I do not deplore the conduct of the Churches in the practise of teetotalism, but rather deprecate the means by which they seek to ensure and enforce its observance by others, and their dictatorial attitude toward them.

The Lord's Supper simply stated.

YESTERDAY, the pastor of the Church in which I am a deacon, declared to me the mortification with which he had just been informed, that two daughters of a family in communion with us were going through a course of preparation for the rite of Confirmation in the Established Church. The parochial minister who has charge of these novices, is a Ritualist; and, when confirmed, they will be received by him at the rails of the "altar," under the notion, on their part, that they are going to eat the flesh and drink the blood of Jesus Christ. Were this a solitary or even an infrequent instance, it would not have impelled me to communicate my thoughts concerning it to our denominational organ in the press. It is because such departures by young persons of both sexes from the faith and practice of their fathers are numerous and frequent, that I am led, by an instance of the kind under my own eyes, to make the matter the subject of the present communication.

During a life and an experience now rather long, I have observed that, for the most part, when candidates for fellowship in Baptist churches are interrogated concerning doctrine or rite as distinguishing those communities, they appear to have found their way to conformable views on such points, not through special instruction by parents or others, nor through perusal and consideration of expository or controversial writings on the subjects, but through simple reading and exclusive study of those parts of Holy Scripture bearing upon the things to be determined in their minds. When, therefore, I hear of young persons whose parents have participated in the Lord's Supper, in pious memory of Him by whom it was instituted and its observance enjoined,—of such young persons as deliberately seeking admission to Churches in which the elements of bread and wine are presented to recipients by the officiating "priest," as having been, by means of the prayer of consecration which he has recited, transmuted somehow into the flesh and blood of Jesus Christ, I can think of no human method as better fitted to repress this form of perversion than that of asking the attention of the young people in our places of worship to the plain testimony of Holy Scripture on the subject of this positive institute.

It will not be necessary to set out in full those passages which are in question. They are, chiefly, four:—Matthew xxvi. 26-29; Mark xiv. 22-25; Luke xxii. 15-20; 1 Corinthians xi. 23-29. Now, let all these be separately read and collectively considered; and, I think, it will be found difficult, if not altogether impossible, to entertain for one moment the idea of the appointed elements being, under any circumstances, other than they seem to be, and indeed are—bread and wine. Dealing, as I am, with persons who have no means of investigating learned questions, though possessed of sufficient sense to examine what is put plainly before them in their own mother tongue, I avoid all references to the original Greek text, although, as scholars know, there is really, as well as apparently in the translations, that substantial agree-

ment, along with those insignificant differences, which, taken together, strengthen the evidence derived primarily in every case from eye and ear witness-ship. As for the Apostle Paul, even a child cannot fail to observe that he declaredly received his account of the institution by immediate revelation from the Ascended Instructor, being but one of many such supernatural communications made to him in waking thought or during sleep.

Now, it cannot be questioned that Our Lord, holding the bread as He broke it in His hand, and presenting it to the Disciples, said, "This is My body." It is equally clear that, holding a cup containing wine in His hand, and presenting this also to them, He said, "This is My blood." With regard to the bread, we have the same form of words in all three evangelical histories; and, as to the wine also, Matthew and Mark perfectly agree, Luke representing the Divine Speaker as saying, "This cup is the New Testament in my blood, which is shed for you." His report, however, is only a very slight variation from the accounts of Matthew and Mark, who, to the words "This is my blood," add, in identical phrase, "of the New Testament, which is shed for many."

What, then, have we here? The living person, the loaf of bread, the cup of wine. The person speaks, and, showing the bread, represents it to be His body; showing also the wine, and representing it to be His blood. How can these representations be literally interpreted? There was His body alive before them: how, then, could the bread be that body? There was His body both alive and complete: how, then, could any of the pieces into which that bread was broken, be a portion of that body? There, too, in that body was the blood belonging to it: how, then, could the wine in the cup be that blood? Could the whole of that blood have been contained in that cup? The question answers itself. But how could the vessel contain any portion, much or little, of that blood? Was it not at that moment coursing in full current through the veins? No spear had entered the region of the heart; no nail had been driven through the hands or the feet; no crown of thorns had been thrust upon the brow; no sweat, as it were great drops of blood falling down to the ground, had been wrung by excruciating agony out of Him; no scourge of Pilate had lacerated His back.

"This is My body," and "This is My blood" are, therefore, modes of speech which can have had no other than a symbolical meaning. Moreover, He who employed them, in the act of doing so, precluded the inference which corruptors of Scripture testimony have drawn from them. "But I say unto you," He added, "I will not drink henceforth of *this fruit of the vine*, until that day when I drink it new with you in my Father's kingdom." So, then, it was, by His own declaration, "fruit of the vine;" and how, indeed, could He speak of drinking His own blood, at any date, past, present, or future?

It will have been noted by all readers who have followed me thus far, that, in the reports of the three Evangelists, mention is made of certain acts or speeches of Our Lord on the occasion. What He did or what He said is not given us in detail; we are simply told that, as to the bread, He "blessed it," and, as to the wine, He "gave thanks" before presenting it. Matthew and Mark agree in connecting the acts or speeches thus described with the institution; Luke, on his part, using the phrase "gave thanks" in connection with both elements, but with the wine during the

previous meal, and with the bread only at the institution. Matthew and Mark use the same words, one translated "blessed," the other "gave thanks." But both the words imply thanksgiving simply; or, if "blessed" is an accurate version of the one thus rendered, it is so only in the sense in which we employ the word "blessing" in connection with our ejaculatory prayer before meals, just as the other word ("gave thanks") coincides with our "returning thanks" after meals.

"Nay, but," it may be replied by the priest, or by one who receives his teaching implicitly, "does not Matthew say, 'Jesus took bread, and blessed it'?" The answer is, Does not Mark merely say, "Jesus took bread, and blessed"? The truth is that the two Evangelists use precisely the same words, neither more nor less. The English reader will observe that the "it" added in Matthew is in italics, signifying insertion by the translators under James the First, divines who belong to that semi-papistical school which the imperfect Reformation left in the Church of England.

What, then, becomes of the pretence, that, though the bread and the wine are but such before the prayer of consecration has been said by the officiating priest, that formulary has no sooner been recited by him than they are the body and the blood of Christ? Even if it could be demonstrated, which it never can, that by blessing or by thanksgiving, Our Lord himself effected the transformation assumed, it would remain to be proved that any priest, or any man whatever, received authority or power to do the same by any word or deed possible to human nature.

We come now to consider, whether the account of the matter given by the Apostle Paul, lends any countenance to the notion of the bread and the wine used at the Lord's Supper, by avowed Papist or by pretended Protestant, being the body and the blood of Christ. Tell us, Paul, did that which thou receivedst and deliveredst to the Church at Corinth, include anything resembling the monstrous notion, that an ordained priest of any Church in Christendom should have authority and power to transmute mere bread and wine into the body and blood of Christ, as often as he might undertake to preside in the administration of the Lord's Supper? Having the Apostle's very words before us, we may answer for him. First, he confirms the reports of the Evangelists; then he adds to their statements. Both the bread and the cup, he tells us, are to be taken in simple remembrance of Our Lord. As often as we take them we do show the Lord's death till He come. Here we have at once the object of the ordinance and its perpetuity. Eat, drink; but what? "As often as ye eat this bread, and drink this cup." The plainest possible intimation of their being purely symbolical representatives. Nevertheless, we shall doubtless be pointed to the concluding words of the Apostle, who describes unworthy recipients of the elements as eating and drinking condemnation to themselves, "not discerning the Lord's body." Now, we must hold ourselves prepared to give an interpretation to this clause, which will take it out of the hands of Papists and Ritualists, or else we must leave it to contribute its modicum of seeming support to their pretensions. What, then, did the Apostle mean by "not discerning the Lord's body?" The connection seems to me to explain the words perfectly. He had been rebuking the Corinthians for flagrant excess in eating and drinking while pretending to keep this commemorative feast. They confounded a sacred and solemn rite with the freedom of an ordin-

ary meal; whereas, that rite was instituted, not to satisfy or even to appease the bodily appetites, to allay hunger or to assuage thirst, but in memory of Him who died to save the souls of men from death. The bread was broken to typify His rent body, and the wine poured out to typify His shed blood; but the licentious and heedless Corinthians forgot these things, and did not, while eating and drinking, "discern the Lord's body."

But, if we stopped here, the inquiry, even on the confined basis prescribed for these remarks, would be imperfect. Although the fourth of the Evangelists omits to record the facts of the institution of the Lord's Supper, he gives, among others of Our Lord's addresses not contained in these narratives, one address from which the advocates of the doctrine, that, under a due administration of that ordinance, the bread and the wine are really His body and His blood, affect to derive a support hardly second to that which His words in the act of institution are held by themselves to afford them. I refer to the sixth chapter of the Gospel by John, from the 27th to the 63rd verse. I hope every person who may happen to read these observations will attentively consider the whole of that passage. Its teaching may be thus summarised. There is a meat which endureth unto everlasting life. It is to be received through the Son of Man. This is the true bread from Heaven, of which the manna in the wilderness was but a type. The bread of God is He who cometh down from Heaven, and giveth life unto the world. "I," saith Christ, "am the bread of life: he that cometh to Me shall never hunger; and he that believeth in Me shall never thirst." The results depend upon coming and believing. At two things in these announcements the Jews who heard them, stumbled; the statement that the Speaker had come down from heaven, and His description of Himself as the bread of life. Was He not, they said one to another, the son of Joseph; and did they not know both His father and His mother? and, as to His being the bread of life or the living bread, of which if any man ate, he should live for ever; that bread, which He would give for the life of the world, being His flesh, "How," asked the bystanders, "can this man give us His flesh to eat?"

Here, then, was a question that seemed sure to bring out the real meaning of the Divine Speaker; and He met it directly. "Verily, verily," He answered, "I say unto you, Except ye eat the flesh of the Son of Man, and drink His blood, ye have no life in you. Whoso eateth My flesh and drinketh My blood, hath eternal life; and I will raise him up at the last day. For My flesh is meat indeed, and My blood is drink indeed. He that eateth My flesh, and drinketh my blood, dwelleth in Me, and I in him." Now, it would be folly to attempt to conceal the consequence that, if these words are to be literally construed, they prove all, except their priestly pretensions, that the Ritualists, Romanist or Anglican, have ever contended for. But, to my mind, and I think to every mind that embraces in its full scope the whole address, the Speaker Himself, notwithstanding the express form of His own utterances, takes care not to quit the subject until He has disabused the minds of the listeners from the literal construction that both the Jews and His own Disciples were prone to put upon His words, and has given them a clear clue to His actual meaning. As for the Jews, had not the eyes of their minds been blinded by wilful prejudice, they would have been guarded against the carnal notion of the Saviour's giving them His flesh to eat, by

His previous declaration, so plain, clear, and decisive, "He that believeth on Me hath everlasting life." In these words, all have an assurance not to be mistaken, that the present possession of everlasting life is the direct consequence of no mere physical act of eating, but of an act purely moral, the act of faith, trust, confidence, dependence, reliance, in, on, or towards Jesus Christ. The very connection in which He introduced the phrase, "My flesh," ought to have precluded a literal interpretation, since He immediately added, "which I will give for the life of the world." But, perhaps, neither the Jews who heard Him nor even His own disciples then understood the allusion contained in those words to the sacrificial character and atoning merits of His obedience unto death. "Many, therefore, of His disciples," as John informs us, "when they had heard, said, This is a hard saying: who can hear it? When Jesus knew in Himself that His disciples murmured at it, He said unto them, Doth this offend you? What and if ye shall see the Son of Man ascend up where He was before? It is the Spirit that quickeneth (giveth life); the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life. But there are some of you that believe not." So that one sees plainly the profitable result, as gained or lost, turns wholly upon the presence or the absence of faith. Was the flesh of the Lord to be literally eaten? No; the Son of Man, the Incarnate Son of God, was to ascend, completely human, where He, both completely and purely Divine, was before. Was the flesh of the Saviour to be made the sustenance of His followers? No; the Spirit that was in Him was the quickener, the life-giver, maker, creator; His mere flesh, as the Son of Man, profited nothing, was of no use, service, or benefit. In fine, the Spirit and the life, both the cause and the effect, were in the words that he had spoken, spiritually, and not carnally, interpreted.

Let it, then, be calmly considered, if there be any resemblance between what we can learn on these subjects from Holy Scripture and "The Order of the Administration of the Lord's Supper," as prescribed and practised in the Established Church of our country. First, the administrator must be a priest; a deacon will not suffice. Now, in the New Testament, we do indeed read of deacons, but nowhere of priests as officers in the Church of Christ. He is Himself the High Priest of our profession; and it is only when we come to the visions of John that we read of the finally saved as kings and priests unto God; Lazarus, the beggar, and the Repentant Thief, no less than the holiest of the Popes, or the most saintly Archbishop of Canterbury. But a priest, and not a deacon, must officiate, because, in his ordination, the priest has received powers, not yet given to the second, whereby alone the elements can be changed from their natural conditions as bread and wine, and efficaciously given to the recipients. For the only reason why a prayer for the Queen (God bless her!) invariably precedes the administration, we are to look to the fact that the Church is, above and before all, the Church of the State. When the offerings of the congregation assembled to communicate have been "reverently brought to the priest, and humbly presented and placed by him upon the holy table" (a ceremony for which there is no tittle of precedent in the whole New Testament), then the "communion" begins. The priest places upon the table so much bread and wine as he shall think sufficient for "the holy sacrament." Next he reads the prescribed exhortation, in which it is spoken of as "the holy communion of the body and

blood of our Saviour Christ," in which the participants "spiritually eat the flesh of Christ and drink His blood," and come into contact with "holy mysteries." To this succeeds a "general confession," followed by a form of "absolution" to be pronounced by the "Bishop," such being present, or, in his absence, by the priest. This form, however, assumes the shape of a prayer, totally differing, in this respect, from the form of Absolution prescribed in "the Order for the Visitation of the Sick." By-and-by comes the prayer said by the priest, kneeling down at the Lord's Table, in the names of all the intending communicants, in which it is prayed, that they may "so eat the flesh of God's dear Son, Jesus Christ, and so drink his blood, that their sinful bodies may be made clean by His body, and their souls washed through His most precious blood." The preliminaries are now complete; and nothing remains to be done but for the priest, "standing before the table," so that the people may see him break the bread and take the cup into his hands, to "say the prayer of Consecration." This prayer I advise every reader to look at for himself. It suffices for me to call attention to leading expressions. "Grant that we, receiving these Thy creatures of bread and wine, may be partakers of His most blessed body and blood." After saying this, the priest repeats, as part of the prayer, an account of the institution compiled from the reports of the Evangelists and of the Apostle Paul. The elements are now consecrated, and are supposed to be in some measure and manner changed from what they were before. The reception of these begins with the officiating minister, who, having himself partaken, "delivers the same" to the bishops, priests, and even deacons, such being present; but when he comes to "the people," he puts both bread and cup "into their hands, all meekly kneeling." As he gives the bread to each, he says, "The body of our Lord Jesus Christ, which was given for thee, preserve thy body and soul unto everlasting life. Take and eat this in remembrance that Christ died for thee, and feed on Him in thy heart by faith with thanksgiving." A similar form of words, with suitable changes, is used in giving the cup. When all have communicated, the minister (always a priest) returns to the Lord's Table, and reverently places upon it what remaineth of the consecrated elements, covering the same with a fair cloth. He then thanks God for "the spiritual food of the most precious body and blood of His Son." Added to the "order" of celebration are several instructions binding upon all the clergy. In one of these we read, that "to take away all occasion of division and superstition, which any person hath or might have concerning the bread and wine, it shall suffice that the bread be such as is usual to be eaten;" and, "if any of the bread and wine remain unconsecrated, the curate shall have it to his own use; but, if any remain of that which was consecrated, it shall not be carried out of the church, but the priest and such other of the communicants as he shall then call unto him, shall, immediately after the Blessing, reverently eat and drink the same." In explanation of the order that the elements be taken "all meekly kneeling," it is "declared that hereby no adoration is intended, or ought to be done, either unto the sacramental bread or wine there bodily received, or unto any corporal presence of Christ's natural flesh and blood. For the sacramental bread and wine remain still in their very natural substances, and therefore may not be adored (for that were idolatry, to be abhorred of all faithful Christians); and the natural body and blood of our Saviour Christ are in heaven, and not here; it being

against the truth of Christ's natural body to be at one time in more places than one." The matter is further explained in the 28th of the Thirty-Nine Articles of Religion, to which every clergyman subscribes at his ordination; in that article, we read, "The bread which we break is a partaking of the body of Christ, and likewise the cup of blessing is a partaking of the blood of Christ;" and, although "transubstantiation" is rejected, yet the difference between mere bread and wine, and the bread and wine received at the Lord's Table, is thus "declared" in the Article: "The body of Christ is given, taken, and eaten, in the Supper; only after an heavenly and spiritual manner; and the mean whereby the body of Christ is received and eaten in the Supper is faith."

Now, bearing in mind these simple citations from the authorised standards and formularies of the Church, let me ask the reader carefully to note what the consecrating priest is ordered to do in the act of consecration. I give the very words: "Here the priest is to take the paten (or plate) into his hands: and here to break the bread: and here to lay his hand upon all the bread. Here he is to take the cup into his hand; and here to lay his hand upon every vessel (be it chalice or flagon) in which there is any wine to be consecrated." This said and this done, but not without, he is to connect the bread and wine with the body and blood of Christ, in the words set down for him to use, and with the mystic meaning put upon word and deed by rubric, article, or other authorised explanation.

Now, I take even candid Churchmen to witness that this is a fair statement. It is not offered as complete in any way, still less does it affect to be scientifically Biblical or perfectly historical. If it is at all controversial, I have in that degree failed of my honest purpose. But for the special nature of my design, I might have introduced a number of matters totally omitted: such, for example, as the historical connection between consecration of the elements and transubstantiation in the Mass. I might have observed, in the words of a living scholar, that "the Chaldean Hebrew had not a word for symbol, or symbolize, and, therefore, averred a thing to be what it simply represented." Also, that He who said, "This is My body," likewise said, "I am the vine," and, "I am the door." Further, that "about his contained soul and divinity," as Dr. David King remarks, "he said nothing." But for the object which I have in view, what I have written will be enough, if the editor of the BAPTIST MAGAZINE shall think it has a just claim to appear in that periodical.

A DEACON.

Short Notes.

MR. MIALL'S MOTION.—Mr. Miall brought forward his annual motion for the disestablishment and disendowment of the Church on the 16th of last month, by proposing the following Resolution:—"That the establishment by law of the Churches of England and Scotland involves a violation of religious equality, deprives those Churches of the right of self government, imposes on Parliament duties which it is not qualified to discharge, and is hurtful to the religious and political interests of the community, and, therefore, ought no longer to be maintained." His speech, which was characterised by a spirit of moderation, was answered by Mr. Gladstone, who desired that there should not be even the slightest appearance of delay or hesitation on the part of Government in declaring the course they meant to take with respect to the motion. The arguments employed by Mr. Miall are familiar to all Dissenting bodies, and need not be recapitulated; but it may not be uninteresting to those of our readers who have not read the debate, to learn the counter-arguments advanced by the Prime Minister. Mr. Miall alluded to the hopeless helplessness to which the Church was reduced by its connection with the State, and affirmed that, if disestablished, it would be relieved from many of its disadvantages; but Mr. Gladstone denied that the condition in which she now stands would be got rid of by the course which his honourable friend recommended. Mr. Miall said it was sometimes argued that the established condition of the Church of England was highly favourable to Free Thought, and he asked whether Thought was less free in Ireland at this moment than it was before disestablishment; to which Mr. Gladstone replied, that it was less free in matters of religion in Ireland than it was before it was separated from the State, and added: "If my honourable friend thinks to lure me out of the condition in which I find myself in the Established Church, by pointing out the felicity or tranquillity our brethren in Ireland are at this moment enjoying, I would rather remain where I am." In allusion to the disturbances and distractions of the Church of England, Mr. Gladstone stated that they were not confined to the Established Church, but "before we conclude, on account of present differences, to adopt the remedy of disestablishment, we must require much more careful and more searching proofs that such differences could be composed by the method Mr. Miall proposes; and, if we were prepared to adopt it, it would be attended by results from which even the courage of my honourable friend would shrink. "If," he added, "he could induce the House to adopt his motion, what would be the sentiment of the country to-morrow morning?" Mr. Gladstone acknowledged that the question must be eventually decided by an appeal to the constituencies; but he was certain that an appeal to the country would result in returning a smaller number of members favourable to disestablishment than there were in the present Parliament. In reference to the number of persons belonging to the Established

Church, Mr. Gladstone considered that it was more than the truth to say that seventy-eight per cent. of the population were members of the Church of England, and far less than the truth to say that one-half was the true proportion. He then proceeded to allude to the endowments of the Church as one of the great difficulties we should have to encounter, and from which he should shrink. "If we were to disestablish her, on the same rule of equity and liberality with respect to property which we adopted in the case of Ireland, something like ninety millions would have to be given in this process of disestablishment." Mr. Gladstone's speech would be more valuable to the Church if we did not remember that his speech reprobating the disestablishment of the Irish Church was equally vigorous.

Mr. Vernon Harcourt endeavoured to make a speech against the motion, but it was cut short by the resolution of the opponents to bring on a division before the dinner-hour. They mustered strong, having come up for the occasion, and 356 rejected the resolution, which was supported only by 61. The members of the Government who did not vote at all were Mr. Winterbotham, Mr. Stansfeld, Mr. W. E. Baxter, Mr. Monsell, and Sir George Jessel. Referring to the fact affirmed in the papers, Mr. Miall's motion was last year supported by 91, and opposed by 376, it would be impossible to avoid the conclusion that the cause of disestablishment has lost ground in the House; but the following letter, addressed to the *Times* by Mr. Miall, places the matter in a different light:—"I ask a very short space in your columns, not in reply to the inference, but in completing the statement of facts which appear in your columns of this morning, under the signature of 'M.P.' He regards the figures which he gives as a sufficient indication of the tendency of opinion in the House. I have no objection, on the understanding that the figures comprise all the significant facts of the case. This they fail to do—undoubtedly, of course. The Division was forced upon the House at a time quite unanticipated, and, therefore, found many of the friends of the motion absent at the moment. The following figures, however, will put the matter in the right light before the public:—In 1871 there were 96 members in favour of my motion, including tellers and pairs. Last Friday there were 97, also including tellers and 31 pairs, together with three members who were accidentally prevented from voting. Looking at the uncompromising terms of my resolution, a gain of one vote only can hardly be held to indicate retrogression."

OCCASIONAL SERMONS BILL.—Two days before the defeat of Mr. Miall's motion, Mr. Cowper-Temple again brought forward his motion for removing the restrictions which prevent persons, other than ministers of the Church, from preaching occasional sermons upon special occasions without taking any part in the stated services. The proposal was vigorously opposed by Mr. Gladstone, whose high and lofty Church principles have seldom been more strongly displayed. He informed the House that he did not speak in an official capacity, and, hence, while in the debate on Mr. Miall's motion, he was announcing the determination of the Liberal Ministry to stand by the Established Church, on this occasion he was giving them a bit of his own mind, and assuring them that, for his part, he would never permit any one but a priest, who enjoyed the benefit of

the apostolical succession to enter a pulpit of the Establishment. He manifested a feeling of resentment that such a question should even be mooted in the House. In allusion to the fact that last year the motion was rejected by 177 to 116, he said that under these circumstances it was not wise, and he would almost say equitable to the House, that it should be invited to spend some hours in the discussion of the question. But if an adverse majority of 61 is to be considered decisive against the renewal of any question in the House, where would have been the repeal of the Test and Corporation Acts, or the Reform Bill, or the repeal of the Corn Laws, or Free Trade? Upon what principle did Mr. Gladstone himself introduce the Ballot Bill, which had been rejected by larger majorities? Have not all our modern reforms begun at zero, and gradually risen up to fever heat? As to occupying the time of the House with such ecclesiastical questions as that of Mr. Cowper-Temple, it is at once disposed of by the fact that there are no less than nineteen bills, at this time, on its table of an ecclesiastic character, and all intended for the benefit of the Church of England. But Mr. Gladstone cannot surely have been serious when he stated that questions of this nature, the object of which is to enlarge the liberality of the Church, should originate with Convocation, and come from the House of Lords. He stated, moreover, that the bill proposed that solemn addresses should, for the first time, be allowed to be made to congregations by persons who are to be under no limitations and under no responsibility as to what they may say. "Compare this," he said, "with a state of things in which you have an Establishment with regular teachers who are limited by subscription, and who are liable to be severely censured by an ecclesiastical court for any deviation from an established standard." Now it is a simple historical fact that in the century and a half which followed the Reformation, ministers who had never received episcopal ordination were welcomed in the pulpits of the Church of England, and, as the *Times* remarks, "the proposal before the House suggested only the renewal of a laudable custom which has been sacrificed to a passion for an over-rigid uniformity." With reference to the "regular teachers" who are limited by subscription, and liable to be censured by an ecclesiastical court for any deviation from an "established standard," can Mr. Gladstone himself tell us what is this established standard, and where it is to be found—in which Church: High, or Low, or Broad, or Ritualistic? According to the latest calculation, in more than two thousand of the Churches of the Establishment, the "regular teachers" are teaching doctrines utterly subversive of the formularies of the Protestant establishment to which they have sworn allegiance, and reprobating the Reformation, and endeavouring to drag their congregations to Rome. The allusion to the censure of an ecclesiastical Court for any deviation from an established standard must appear peculiarly unhappy to those who remember that the highest ecclesiastical Court in England, not twelve months ago, sat in judgment on such a case, and after having most clearly defined the "standard" of doctrines in the Church of England, found that Mr. Bennett's teaching was in direct opposition to them, but instead of inflicting any "severe censure" on him, allowed him to go and repeat his heterodox discourses.

It must not be forgotten that this proposal does not come from Dissenters. They demand the right of burying their dead according to their own forms in the parish cemetery, but they have never hinted a wish to

enter the pulpits of the Established Church. It comes from a Churchman, who is desirous that distinguished Nonconformist ministers should be admitted to the pulpits of the Establishment. The Dissenters are indifferent to the proposal; but there can be no doubt that it would afford a relief from the soporiferous monotony of so many of the discourses which are read Sunday after Sunday in the Establishment pulpits. It would strengthen the Church by the exhibition of a spirit of liberality and conciliation, and benefit it by giving its congregations the enjoyment of addresses from men of genius and piety beyond its pale. Surely such men as Robert Hall, or Norman Macleod, who are gone, or Newman Hall and Spurgeon, and others we could name, would not have desecrated even St. Paul's or Westminster Abbey. But the fact is that the Church of England appears to be daily becoming more straight-laced. While, in obedience to the spirit of the age, the State has been for the last forty years engaged in relaxing the bonds imposed by the Act of Uniformity, the Church is endeavouring to render them more rigid, and not merely repudiates the idea of allowing a Nonconformist minister, when living, to enter her pulpits occasionally, even with the permission of the Bishop, but to be buried in the parish cemetery when dead, with his own religious and Christian rites.

AURICULAR CONFESSION IN THE CHURCH OF ENGLAND.—If any doubt existed of the rapid progress made by a large and increasing body of the Established clergy to Rome, it will be removed by the petition presented last month to the Upper House of Convocation by 483 priests of the Church of England, praying that their lordships would consider the advisability of licensing duly-qualified confessors to receive sacramental confession in accordance with the provisions of the Canon Law, that they would direct prayers to be said for the Blessed Virgin Mary, and a Holy Communion at burials, and a commemoration for the dead, and special services for baptized children. During the discussion which ensued, the bishops unanimously reprobated the practice which is now growing up of habitual and sacramental confession; only the Bishop of Chichester regarded the desire for confession as arising from a real want, and as caused by the awakening of the consciences of the people and he thought that the practice should be guided and not repressed; but he was altogether against having men set up as confessors, who, he said, were too much followed by silly women, and who, whatever might be their right to choose their own confessors, certainly abused this right. We will venture to state (parenthetically) that for one man who goes to confession, there are half a dozen women, and that the progress of Ritualism is to be attributed in a very great degree to the morbid craving for excitement of these silly women, who cannot find husbands. The Bishops lamented the growth of the practice, and affirmed that it was contrary to the spirit and teaching of the Church of England, and that this was one of the practices which led to the separation of the Church from Rome. The Bishop of Ely was sorry to say he was cognizant of what he would only describe as most grievous results from young women having chosen young men as confessors. The Bishop of Lichfield said he would rather resign his office than give the function of confession into the hands of young men. He acknowledged he felt a difficulty in revoking a licence

in a case in which the confessorship was adopted, because a curate might be acting under the orders of his rector. The Archbishop of Canterbury wound up the discussion by saying that it had had the result of showing that every one present denounced the practice of habitual confession, and his advice was that if the House took these matters into consideration it should be distinctly to condemn them. He had to express his opinion very early in his episcopal office, for he had to cancel the licence of a curate who committed himself in this matter, and he should not scruple again to remove such a person from the position he occupied. There were schools, he said, where this pernicious practice was introduced, and it might readily be believed that the children set up to confess frequently invented offences so as to have something to say. The subject was then referred to a committee, and the Convocation adjourned to July.

The Success of Modern Missions.

In 1820, the American Missionaries commenced their labours in the Sandwich Islands. For twelve years they had no success; but then the tide turned, and now the islands are Christian. Of the 120,000 inhabitants, almost one-fourth are communicants and Church members. They have 58 independent and self-supporting Churches, 44 of which are in charge of native ministers. They raise annually £6,000 for religious purposes, and send a fifth of their native ministers to evangelise distant heathen islands; whilst the proportion of those who can read and write is greater than in most English or American towns. So completely has the Missionary work been accomplished, that the American Board of Foreign Missions last year proposed the following resolution:—"That inasmuch as the proper work of this Board in those islands is now virtually finished, so that there remains only the duty of sustaining the few veteran missionaries in comfort and continued usefulness till they shall enter into rest, and the name of that Mission will henceforth disappear from our annual reports, we record once more our reverent and thankful acknowledgment of the success with which God, in His providence and by His Spirit, has crowned the work of our Missionaries in that field, and by which a race of barbarians—without letters, without arts, without industry, and with no humanising institutions—has been transformed into a Christian nation, civilised and free, under government of laws, with free schools for all the children, and with the Bible in the homes of the people." We refer the reader to Dr. Rufus Anderson's "History of the Sandwich Islands Mission," a trustworthy and remarkable volume.

In further illustration of this part of our subject, it may be stated that numerous native Churches in Burmah, in India (both north and south), in Polynesia, in Madagascar, and still more in the West Indies, are now entirely self-supporting; whilst a yet greater number are more or less so. This is proved by the fact that some of the older missionary societies now derive a considerable proportion of their income from the Churches they have planted in heathen lands.

A Good Word for the Zenana Mission.

THE first recorded spiritual labours of St. Paul in Europe were at Philippi, in Macedonia; and one of his first converts there was a woman—the good Lydia—“whose heart the Lord opened, so that she attended to the things spoken of Paul.” Concerning her conversion, Dr. Howson well remarks: “The scenes by the river-side, and in the house of Lydia are beautiful prophecies of the holy influence which women, elevated by Christianity to their true position, and enabled by Divine grace to wear the ‘ornament of a meek and quiet spirit,’ have now, for centuries, exerted over domestic happiness and the growth of piety and peace.” By contrast, that same spot at Philippi sadly shows to us how paganism degrades the moral condition both of the male and female portion of the human race. The Roman poet, Horace, was, as is well known, present at the famous battle of Philippi; and, in after time, was not ashamed to say he ran away from it. In one of his Odes (Book II. 7) he welcomes a friend from Macedonia, and promises to show his joy by playing the bacchanal “more wildly than the Edones.” These “Edones” were Thracian women, who, in the neighbourhood of Philippi, worshipped the god Bacchus, with wild and unseemly rites, more worthy of fiends than of gentle, modest women. Comparing those Philippian pagan females with women under the influence of the Gospel of Jesus Christ, we see as great a difference as in the case of Mary Magdalene when possessed of “seven devils,” and the same Mary when seated at the feet of Jesus and in her right mind. What the Gospel did for women in the first ages of the Church it is doing now in every Christian land, and is destined to do for the millions of women in Hindostan and other portions of the Eastern world. For the attainment of this good result the Zenana Mission has been set on foot; and a good omen of its future success is found in the fact that its advantages are now recognised and proclaimed by men of mark among the British rulers of Hindostan.

The following noble address upon the subject was lately addressed by a man high in authority to an assembly of native nobles and princes. All our readers will be glad to see his words in print, and, we trust, will add their hearty “Amen” to the prayer that such addresses may be multiplied a thousand-fold:—“I must refer to a subject which presses heavily upon my mind—and that is the condition of the women of India, shut out as they are from education and from their legitimate sphere of social duty and enjoyment. In no other country in the world are they secluded from all part and share in outer life, and caged within the four walls of the Zenana. God has made His creatures, with an object; and the women of India, while thus immured, are prevented from fulfilling some of the great objects of their existence. If you visit the grand snowy range of the Himalayas, you find there inaccessible and snow-clad peaks of dazzling whiteness and unsullied purity, pointing upwards, and piercing, so to speak, to the sky—an emblem of monastic life which shows the impurity and contamination of the world. But not so the purpose of the Creator. These snows fulfil a great and useful object. As the summer advances they are thawed by the heat; and, descending from the vast heights in myriads of rills, swell the torrents which you see foaming in the valley below. These, again, join the Ganges and the Jumna; and, in

the dry and scorching months, fill our canals, and spread verdure and fertility over the land. And now to apply the metaphor to your own social system. When your women are educated, and take up their place among you, as in all other civilised countries they do so: in works of usefulness and kindly sympathy; and when they are permitted to enjoy the air and light of heaven, and the beauties of God's works as you do; when, in fact, the half of the human race in India is permitted to take its proper place in the country, from which it is now excluded; then, and not till then, will the metaphor be fulfilled, and genial influences of enlightenment and social improvement spread a new life of freshness and elevation over the face of Indian society. I know that the subject is surrounded with difficulties; and I would not urge any rapid or sudden change, or any usages inconsistent with the requirements of the country. The object is one which I commend to your consideration. In other Oriental countries a partial freedom is found not inconsistent with the proprieties of female life. I leave the matter for your best consideration. Begin by educating your daughters; and gradually, in the course of time, they will be fitted for the greater liberty which I advocate, and without which, I again assert, the object of their existence is but imperfectly reached, and without which, moreover, even the other sex can never attain to any high degree of social excellence. The Government is ready in every legitimate way to aid you; but in this, as in all great works of popular advancement, the effort must come from yourselves; and by such efforts may the blessings of moral elevation and of social and intellectual improvement day by day make rapid progress among you."

Comets and Meteors.

IN the year 1832 great consternation prevailed over Europe on account of a prediction by an astronomer that near the end of that year a comet would come into collision with the earth. The comet, however, crossed the earth's orbit *after* the earth had passed the point of intersection by about a month, and thus no collision took place. This comet was discovered in 1826 by Professor Biela, of Josephstadt, and is named after its discoverer. Its period of revolution round the sun is about 6½ years; its orbit is elliptical, and intersects the earth's orbit at a point on the latter passed over by the earth about the 30th of November. The same comet appears to have been observed in the years 1805 and 1772.

About the 13th January, 1846, it was observed to split in two; each of the parts, after receding from each other (the distance between each being estimated at 157,000 miles), then moved on in company. In 1852, this now double comet was again observed, with the space between each part widened; but it has not since been found. In the year 1865, when the comet should have been visible, meteoric showers were observed, the path of the meteors being similar to that of the comet; it was therefore supposed by some astronomers that a meteoric shower would be visible about the end of November, 1872. The now well-known meteoric shower which appeared on the 27th of that month has, therefore, been considered as connected with the comet of Biela.

In connection with meteoric showers, what is called the *radiant* is an important point to note; for, since this radiant is simply the *vanishing point* due to perspective, of the series of straight lines in which the meteors appear to us to be moving (as when we look along the rails in a long and straight piece of railway), we may, by determining this point in reference to its position amongst the stars, ascertain the path of the showers as compared with that of the earth at the same time.

The radiants of several meteoric showers have been found—viz., that of the great shower of November, 1833, with which that of 1866 is identified, being situated in the constellation Leo; that of the August meteors in Perseus; whilst that of the late display of the 27th of November is in Andromeda.

These meteoric showers are supposed to be connected with certain comets: the November showers with the comet of 1866; the August showers with the great comet of 1862; whilst, as has already been stated, the shower of 27th November last is identified with the comet of Biela.

It seems probable, therefore, that comets and meteors are similar; or that what we call a comet is simply a great number of meteoric bodies, which, when considerably removed from the earth, are rendered visible by the sunlight *reflected* from them; but, when they pass through our atmosphere, are rendered luminous by the heat due to the friction arising from their rapid motion through that resisting medium.

The latter phenomenon was apparent during the late display, when the meteors dashed across the earth's path. If we take the case of a railway train, which, during its motion, is passed over by a hail-shower, some of whose particles strike the carriages and get broken up, we shall have a familiar illustration of the above.

These meteoric bodies have been classed as *shooting stars*, *fire-globes*, and *aerolites*.

Of the first class it is estimated that as many as eight millions pass through the earth's atmosphere in a day of twenty-four hours. As these are dissipated by heat of friction, there must be a continual fall of meteoric matter, as powder or dust, to the earth's surface.

Fire-globes are large, solitary meteors, which are sometimes seen to explode.

Aerolites are those meteors which fall to the earth in the form of stones or rock masses. Those masses are found scattered over the earth's surface, and are occasionally of great weight. They are principally composed of iron in a pure metallic state; the gas hydrogen has also been found to be present in an absorbed form.

The numerous small planets whose orbit lies between Mars and Jupiter, and to whose number observers are constantly adding, appear now to be a ring of meteors. The rings of the planet Saturn are now believed by some to be meteoric rings encircling the planet. The Zodiacal light seems also to belong to this class of phenomena.

We may expect, ere long, to have our knowledge of these meteoric or cometary bodies greatly extended by the aid of the spectroscope; and thus, as our knowledge of the universe becomes more complete, we shall be more enabled to declare that the heavens declare God's glory, and that the grandeur of His handiwork is written by the majestic sweep of suns with their attendant systems.

W. J. M.

Reviews.

THE LIFE OF JOHN THOMAS, SURGEON OF THE "EARL OF OXFORD,"
EAST INDIAMAN, AND FIRST BAPTIST MISSIONARY TO BENGAL. By
C. B. LEWIS, Baptist Missionary. London: Macmillan & Co.

It seems strange to publish a man's memoirs seventy years after his death, especially if that man occupied no important position in society, left no impression on his age, was undistinguished by deeds of arms or scientific discovery, and more especially, if his friends even held him in light esteem, and were ready to throw a veil over his memory. The announcement of "The Life of John Thomas, first Baptist Missionary to Bengal," will no doubt excite surprise. Few of the present generation, even among the Baptists, will remember more than that he was a surgeon who arrived in England from Bengal, to raise funds for a mission to that country, and was introduced to the founders of the Baptist Missionary Society at one of their earliest meetings; that his representations decided the scene of their first enterprise; his addresses awakened Christian sympathy and aid throughout England; and that eventually he returned to Bengal the companion of Mr. Carey, to whom the reputation almost universally attaches of being the first Baptist Missionary to Bengal. Dr. Cox, in his "History of the Baptist Missionary Society," condenses the history of Mr. Thomas previously to this time, in the following words:—

"Mr. Thomas had been educated for the medical profession, and practised for some years in London; but ill success compelled him, in 1783, to go to Bengal, as surgeon in one of the East India Company's ships. In 1785, he returned to London, joined Dr. Stennett's church, and became a preacher. In 1786, he again proceeded to Bengal, and was for some time supported by a few pious Episcopalians, while he acquired the language, and aimed to instruct the natives. In two or three years, having dissolved this connexion, he returned to England, to seek that encouragement which might enable him to devote the rest of his life to a mission to Bengal." (Vol. II., pp. 20, 21.) A few pages farther on, in the same history (page 29), we read that a few months after their arrival at Calcutta, "Mr. Carey applied to Mr. Thomas, to whom was intrusted the little money they possessed, for assistance, but found that through his inconsideration and improvidence, all was expended. He determined, therefore, to borrow five hundred rupees, and retire into the wilderness alone."

It is true that it is acknowledged by the historian that Mr. Thomas was "a man of unquestionable excellence, warmly attached to the missionary enterprise, and ever to be esteemed as the early coadjutor and chief consoler of Carey in the early years of solitariness and discouragement"; but no reader of the history would ever suspect that Thomas had laboured in Bengal for years before the Baptist Missionary Society was formed; that but for him, Carey had found it difficult, if not impossible, to obtain even a footing in the country; that more than half the money, which was only £150 in all, advanced to them by the Society, had been expended on Mr. Carey, and the sums raised by Carey were obtained for him by Thomas, or his friends; that the Gospel by Matthew had been translated into the Bengali language by Thomas, before Carey went to India; and the first portion of God's Word, published at the Mission Press, was, in the main, Mr. Thomas's own translation into Bengali of the Gospel by Matthew, on which his whole heart had for years been fixed, and for which he had been willing to sacrifice all that was dear. Mr. Thomas, it seems, had many failings, and many facts in his early history were thought discreditably by his friends. It was therefore felt by them to be more prudent, and more pleasant, to keep his deeds and himself as much as possible in the shade; and his services in the cause of Christ have seldom been the theme of either writers or speakers on the subject of Indian Missions.

The Life of Mr. Thomas, notwithstanding all his imperfections, is, however, well worthy of study, and may serve as a beacon, as well as awaken our admiration and gratitude to God. He was a man calculated to win affection, and to excite pity, and when we most condemn we can scarcely fail to admire and love. We heartily thank the much-esteemed author for this volume, and are truly grateful to God that our brother has been able, in addition to his abundant labours, in the midst of severe domestic and personal affliction, to complete and carry through the press this interesting volume, and we earnestly pray that our Heavenly Father may render the visit of himself and his beloved wife to this country the means of their restoration to health, that they may soon be able to return to that important work in which, for so many years, they have commended themselves to the hearts and judgments of their brethren, and, we confidently add, the approval of their God.

We thank, we say again, Mr. Lewis for this interesting volume, and fully concur in the spirit and sentiment of the paragraph we here quote from the Preface.

“The following narrative is not encumbered with controversies. Using all the documents I could obtain, in the light of all available contemporary information, I have endeavoured to weave my story with the strictest regard to truth. I have not attempted to disguise Mr. Thomas's foibles or faults. Let him appear just what he really was. Anyhow, he was the first man who made it the business of his life to convey the Gospel to the Bengali-speaking people of India. Perhaps still more may be said as to his precedence in the great missionary work. Not a few missionaries before him had devoted themselves to the evangelization of India; but not one of them was an Englishman. Englishmen, too, were missionaries before him, but not in India. He was, it is believed, the first English missionary who laboured in the East. He was also the instrument employed to lead the Baptist Missionary enterprise in the direction of Bengal. To him it was largely owing that that enterprise was carried into effect amidst all the difficulties which obstructed its early progress. That he was also an eccentric, erratic man, in disgrace amongst his contemporaries, because of his debts and failures, does not alter all this. And if, in the wisdom of God, such a man was employed to accomplish that which great influence, ample wealth, and unimpeachable respectability tried in vain to do, I cannot see why we should not now look the facts in the face, and gratefully accept the result in the knowledge of them all.”

Mr. Thomas was born on the 16th May, 1757, at Fairford, Gloucestershire, of the Baptist Church in which town his father was a deacon, “one who used the office well.” He was a wayward and hopeless child, forward in all sport and mischief, giving no small anxiety to his friends, but at the same time indicating some fear of God, and earnest desire to become a preacher. After many fruitless efforts to find him a calling he was placed at Westminster Hospital, and arrived at proficiency in medical studies. Some time afterwards he obtained an appointment as surgeon on board the *Earl of Oxford*, one of the ships of the Honourable East India Company. Before this appointment he had passed through distress and mortifications, and not undeservedly. His history reveals a man, impulsive and imprudent, of vivid imagination and fervid affection, and with a mind unbalanced and undisciplined; one unfitted for the trials and disappointments awaiting him, but at the same time a man realising God's nearness, ever seeing visions, and finding in God's predictions a personal application or revelation of God's purposes respecting himself. On his return from India he was baptized, and immediately began to preach, and desired to become a minister. He received an invitation to become the pastor of a small church, which he longed to accept, and was powerfully impressed with the study of Isaiah xlix., his thoughts upon which appeared to him as a revelation of God's will respecting his whole future life. The following extracts from his journal, written several years afterwards, referring to these impressions, and also to a dream, both of which he traced to a Divine origin, may help us to understand his character, and suggest the influences ever at work determining his conduct.

“After earnest prayer, my mind was unusually impressed, like broad daylight, with many passages in that chapter. Particularly, I understood that, although I had not ‘gathered Israel,’ yet the Lord had not ‘forgotten me;’ but had intimated His design towards me when I was a little child. I understood, also, that the Lord had hitherto hid me; but it should not always be so: that it was a very small matter in comparison of what He had for me to do; that I should edify a little congregation of Israel; for He would send me forth into the world, afar off among unconverted Gentiles. This God had in view concerning me, who was, he knew, despised in my own country, and abhorred by many religious professors in my own nation. I understood that I had come with an acceptable petition to the Lord, and in His own proper time and manner He had chosen and would bless and prosper me in preaching the Gospel. I understood that by ‘desolate heritages’ it was intimated that, by my preaching, those who were utterly destitute of the Gospel should receive it, and God would Himself lead them, and would bless and cause them to flourish. And as, humanly speaking, difficulties like mountains would lie in the way, He would remove them. And now the scene began to open as broad as daylight from heaven on my mind, with an inexpressible sweetness and composure of soul. So great and extensive were the things shown me that I drew back, thinking it too much; for how could all these things be? I understood that the Lord would surprise me with numbers, surpassing my crediting powers: that I should stand astonished at it; and that great personages should be among those who would nurse and take care of me and mine, and the temporal affairs of the Lord’s sheep. An uncommon readiness to receive the Gospel and a running to it were the last thing in the chapter which the Lord showed me; and I understood also that these words were written concerning Isaiah, and concerning Christ, not excluding our instruction; and the Word of God is not bound, His testimonies are everlasting, and no scripture is of private interpretation. Amen, Lord Jesus. Even so; come now, Lord Jesus!

“I just add, that the way I understood it all was this: that I might fix at Hoddesdon, and go and preach to all the country round about Cambridge and Hertfordshire. But this did not satisfy me; because the field was not big enough to hold one of the scenes, which appeared to me to be many and great; therefore, thought I, it may be that the Lord will take me another voyage, and among the unconverted, desolate heathen, he may send me to preach the Gospel.

“In this dream, I thought I had something in my ear, very large, but not painful to me; and I picked it out, and it fell down; and lo, it was a crab-fish! I was afraid of its claws, for it was alive; and I took it up carefully, holding its back, whilst the claws played about, reaching after anything they could lay hold of. While it did this I looked, and, behold, its legs and claws became lilies, such as I had never seen!—very beautiful flowers!—very fragrant!—and I smelt them with delight, and wondered at their sweetness! And, behold, in one moment, in the twinkling of an eye, these flowers were transformed, and became ears of ripe corn; very large, very full, very long in the ear, with the sun shining upon them in his strength!—and I awoke, and, behold, it was a dream!”

In the year 1786 he made another voyage to Bengal in the *Earl of Oxford*, full of missionary zeal, as his journal abundantly evidences. On arriving at Calcutta, he immediately sought the society of good men, of which that city contained but few. He was soon introduced to Mr. Charles Grant, Mr. William Chambers, Mr. William Udney, the Rev. James Brown, and a few other pious Churchmen. They found much pleasure and profit in his conversation and preaching, and desired him to stay in Bengal “for the work of the ministry.” Their desire at once commended itself to Mr. Thomas, and, at immense sacrifice, he obtained release from the *Earl of Oxford*, and entered into an engagement with them. By this act he sustained a pecuniary loss of at least £600, and laid the foundation of embarrassment and difficulties which embittered his whole life.

After a short stay in Calcutta, where his ministry was useful and pleasant, both to his friends and himself, and the means of the conversion of several young Englishmen, it was arranged that Mr. Thomas should remove to Malda, and reside in the house of Mr. George Udny; there he applied himself to the study of the Bengali language, preached to those engaged in the factory, took the oversight of a charity school, and found much employment for his medical knowledge and skill, which was a fruitful source of influence for spiritual good, and which he never refused. He was very diligent in the study of Bengali, and in a few months was able to hold conversation with the people, and at no distant period to preach to them. His journal contains the following entry respecting his first attempt to preach the Gospel in Bengal:—"Having placed all my servants and the forty children, I delivered in Bengalese an exhortation, for the first time, from Isaiah ii. 2-6, 8, 17-20, and iv. 1-9. I told them that the Lord's house was any place where two or three met together to hear His Word and to worship the true God. I spoke of the happy days coming; and explained to them that the thirst, the wine, the water, and the milk here spoken of were for the soul, not for the body; and told them that God spake to them, for the wicked to turn, and He would pardon and receive them, and for the thirsty to come to His Word, and He should and would satisfy them. I told them that God was the Friend of friends; that their books taught them how the rich and the wise should enter into the kingdom; but this, how the poor also, and the ignorant, and the repenting sinner should be received. I besought them to pray to God when they came again, &c. Great pleasure had I in this service, and blessed be the God of all comfort!"

About this time he commenced a translation into Bengali of the Gospel by Matthew.

Differences, however, soon arose between Mr. Thomas and his friends at Calcutta and Malda; mainly the result of the indiscretion of Mr. Thomas. He fancied that he perceived in them a tendency to Arminianism, and felt it his duty to expostulate with them in a manner calculated to alienate them. An impression also that he ought to press upon his friends, who, by the way, were Pædobaptists, attendance upon the Lord's Supper, and baptism as a qualification, broke up the harmony that had subsisted. His pecuniary embarrassments were also a source of great trouble to them. The result was his removal from Malda. But he still continued his missionary work, and though for years there was no convert earnest enough to be baptized, and thus break caste, he continued his work of preaching and translating until the year 1792, when he determined to return to England and seek the co-operation of British Christians.

With the details of his visit to England and return to Bengal, accompanied by Mr. Carey, our readers are all familiar. The refusal of the Directors of the Honourable East India Company to permit them to go in their ship, and determination not to allow any missionary to enter the territory under their control, made their position one of great difficulty. The Society had given them £150 to support the *two families for twelve months!* and starvation and ruin began to threaten them. At length, after much anxiety, through Mr. Udny, the old friend of Mr. Thomas, they obtained appointments as superintendents of indigo factories; the one at Moypaldiggy, the other at Mudnabatty, where they might pursue the study of the language and mission-work in connection with the duties of their calling. We cannot, however, follow Mr. Thomas through his difficulties, trials, and labours; we must refer our readers to Mr. Lewis's faithful and painfully interesting narrative. Overwhelmed with debt, weighed down with anxiety, receiving censure from those to whom he might have naturally looked for sympathy and consolation, his mind, never evenly balanced, gave way, and that more than once, and at length his health thoroughly broke down.

Such help as medical advice and the attention of friends could give he found at Dinajpur.

For nine months in that neighbourhood he suffered much; towards the close

his bodily pain was exceedingly great; but he possessed his soul in patience, until at last his weary spirit found rest in the bosom of his God. To the very last his desire for the conversion of the heathen was uppermost. He never regretted his labours or sacrifices on their behalf. After thirteen years of apparently fruitless effort for their spiritual good, he writes: "If an angel were to come and ask me where I wish to be, I would say 'Where I am.' If he asked me what I wish to be, I would say 'A faithful witness of Christ amongst the Hindus till death.'"

We had marked many parts of his letters and journal for quotation, but space forbids. The one deep impression on our mind is that John Thomas was eminently a man of God; and the words of John Chamberlain, written in his journal after a visit to Mr. Thomas's grave, express our feelings: "This evening I have been reading some of dear Thomas's letters, which, I hope, have humbled and affected my heart. Oh, what a saint was he! Great as were his failings, his excellences were very great. His letters are full of a godly savour, and well worth preserving. How well versed was he in the Scriptures, and how evidently did they affect his heart! His last days evidently showed that he was ripening for glory; and now, dear man, he is doubtless in bliss, secure from sin, and full of holiness, in possession of all his hopes."

But whilst we thus write in admiration of the grace of God in him, who, in His providence, was raised up and made the pioneer of all Christian missionary effort in India, and "struck the first spark of that missionary fire which will, sooner or later, consume all its superstitions and idolatries," we are not indifferent to his faults or the great defects in his character. A Christian missionary hopelessly involved in debt is a painful sight. But may there not be some excuse? When we consider his education, his constitution of mind bordering on insanity, his utter want of prudence, and his firm conviction that he was engaged in a work to which he was appointed by God, ought we not to pity as well as condemn? His debts were first incurred to enable him to become a missionary, and in all his speculations he believed that God would make them the means of deliverance from his pecuniary difficulties; and any relief that would interfere with the work to which he thought he had been divinely consecrated was determinately refused by him. He incurred these debts for no selfish purposes, and heavy was the penalty he paid for them. They cast their shadow over his whole life, and clothed his memory in darkness. His history strengthens our conviction that the Church of Christ should raise its missionaries and ministers above all care for the things of this life. Their work is quite sufficient to occupy all their time and thoughts; their cares are quite heavy enough for human nature to bear, without being supplemented by the toils of business and anxieties respecting food and raiment. If they are left to provide their own maintenance, the result in most cases will soon be pecuniary embarrassment or unfitness for their duties. An enthusiast may go forth unsustained by the Church, trusting in God, but his imprudence will soon reap its fruits, and most probably bring discredit on his work.

The conduct of Mr. Thomas, by which he alienated his friends, may also find some excuse in his constitution of mind and circumstances. Many eminent Christians in his age thought Arminianism little better than infidelity, and the Baptist fathers in England thought baptism of almost as much importance as Christianity. That Mr. Thomas, who felt himself immediately the subject of Divine guidance, should earnestly enforce the one and violently condemn the other, is no more than might be expected. Ought we not to admire his fearlessness and faithfulness to his God and to his friends in enforcing upon them at so much risk what he deemed "the faith once delivered to the saints." We neither share in his convictions, nor admire the narrowness that marked his age; but we are not sure whether they were not preferable to the latitudinarianism of the present day, in which anything calling itself Christianity passes for gold, and a man of strong convictions on any subject can only here and there be found.

In this history we have another illustration well worthy of our study, of the

imperfection of the instruments frequently employed by God for the most important work in His church. May it stimulate the weakest of us to Christian effort, and at the same time to watchfulness and prayer !

THE EVIDENCE OF PROPHECY. By the Rev. ALEXANDER KEITH, D.D.
London : The Religious Tract Society.

THIS is a valuable abridgment of the venerable Dr. Keith's larger work. Half a century has passed away since the publication of the "Evidences of the Christian Religion derived from the fulfilment of Prophecy," but nothing has yet surpassed it—it continues to be the best popular treatise on the subject.

It is a remarkable fact that, although Dr. Keith's work is well known on the Continent as it is in America and at home, no answer or refutation has proceeded from the pen of any sceptic.

"Keith on the Prophecies," said Dr. Chalmers, in the Assembly of the Free Church, "is a work which has not only been highly valued and recognised in our halls of Theology as holding a high place in sacred literature, but is to be found in almost every home, and is known to every family as a household word throughout our land."

SIXPENNY COLOURED PICTURE BOOKS. THE SUNDAY PACKET: THE WEEK-DAY PACKET. London: The Religious Tract Society.

ENOUGH to make the "wee bairns" frantic with delight. Kronheim's process is most skilfully utilized for the benefit of the little ones. What the coming men will be, trained under such advantages, it is impossible to forecast, but half a century ago we never had such a chance.

THE BIBLICAL MUSEUM (Vol. V.): HEBREWS TO REVELATION. By JAMES COMPER GRAY. London: Elliot Stock, 62, Paternoster Row.

THIS volume completes Mr. Gray's New Testament Commentary, and contains valuable indices of the whole series. We are glad to learn that the able author contemplates at an early period the publication of a similar work on the Old Testament. We have already given expression to our admiration of the separate volumes of the "Biblical Museum" as they have made their appearance; the work, as a whole, impresses us with the conviction that it is—all things considered—the most valuable contribution to homiletics we have seen for a long time. The range from which Mr. Gray has selected his illustrations is comprehensive—the quotations apposite, the analysis of subjects exact, and the condensation invaluable to the student. No clergyman should be without these five volumes, and to the lay preacher they will prove an exhaustible quarry of precious ore. The conductors of Bible-classes, and the senior departments of our Sunday-schools, will do well to avail themselves of the learned and devoted labours of Mr. J. C. Gray.

PARABLES FOR CHILDREN. By the Rev. E. A. ABBOTT, D.D., Head Master of the City of London School, &c., &c. With Illustrations. London: Macmillan & Co. 1873.

It is pleasant to find a scholar of the profound erudition Dr. Abbott possesses stooping to instruct the little ones; and our delight at such condescension is heightened by the fact that his object is to fasten upon the infant mind the saving doctrines of the Gospel. There is no department of literature in which

the Master of the City School does not excel, and win the admiration of his learned countrymen; but in such works as this, he seeks "the honour that cometh from God," and cannot fail to reap a large reward in the blessing that will attend his loving labours. We could wish this admirable little volume a place in every nursery in the land. As a literary production, it is worthy to stand by the side of the choicest specimens of the English tongue—as a Christian effort, it will verify the proverb, "The words of the wise are as nails fastened by the masters of assemblies." The children will be enchanted, nor will the parent or teacher fail to profit by these parables. Our English Israel would be greatly blessed by the multiplication of such masters as the loved and honoured author.

VIVIAN AND HIS FRIENDS. By G. E. SARGENT.

FIRESIDE STORIES FOR WINTER EVENINGS.

WAITING FOR SAILING ORDERS. By MRS. GEORGE GLADSTONE.

LITTLE WAVIE, THE FOUNDLING OF GLENDEARG. By CRONA TEMPLE.

A CITY WITHOUT WALLS. London: Religious Tract Society, 56, Paternoster Row, and St. Paul's Churchyard.

THESE little stories of the Tract Society are prepared with such taste as to captivate any juvenile heart. They are all well illustrated, and in a manner much superior to the generality. Indeed, the improvement yearly observable in the books published for the benefit of the young is a most remarkable characteristic of the present day.

"Vivian and his Friends" bears the name of an author whose present reputation is sufficient guarantee for a book. The story appeared originally in the "Sunday at Home," and is another of those tastefully got up reprints which the Society has of late so successfully published. Vivian's "floruit" is placed in the days of the Stuart tyranny, and the incidents described are not inferior in interest to those of any history of those stirring times. We hope Vivian in his new dress will afford as much entertainment as he did in the pages of the magazine in which he was first introduced.

"Fireside Stories" is an admirable collection. Its title need not induce the thought that the book is unfit for summer reading; believe us, boys, the tales it contains will prove quite as interesting in some shady spot on a warm half-holiday as when studied by the hearth on a Christmas night, and none will make a bad bargain who purchase this little volume; the only discontent that could arise would be because there isn't more of it.

"Waiting for Sailing Orders" delineates in a tale the experience of the Cornish fishermen; within a pretty story are set many little lessons for little heads to study, and little hearts to love. The authoress's name is not unknown in this branch of literature, and those who have found pleasure from her earlier writings will doubtless be equally satisfied by this new and elegant production.

"Little Wavie" is a pleasing Irish tale, gorgeous without, and entertaining within. "The City without Walls" is the narrative of a boy's experience, and well calculated, as such stories to our mind always are, to assist other young builders of the walls of salvation in the heart.

THE BIBLICAL CYCLOPEDIA. By WILLIAM JONES, M.A. New Edition.
London: William Tegg.

A SMALL octavo volume, albeit containing nine hundred pages, cannot of course rival the larger works of Kitto and Dr. Smith, and in their proper sphere with these the book before us cannot be expected to vie. For instance, the minute geographical research of the larger works is not to be found here, though the most important places are carefully noted; and for all ordinary purposes Mr.

Jones's book will not be found wanting. And one characteristic of the Cyclopædia will commend it to young preachers. On many doctrinal points the author's reasonings are in admirable taste, and prolonged farther than is usual in such compilations. How far this is a recommendation to those who look upon such treatises as repositories of facts, not of thoughts, we cannot say; but many readers will doubtless find much profit even from this peculiarity, and the author is the judge of his matter, the reviewer of his manner.

In the style of composition, this dictionary is again different from its kind. There is an attention paid to the choice and arrangement of words which compels the student to notice that an attempt is made at elegant diction, and the attempt is by no means a failure. This arises from the nature of writing adopted; when mere facts are recorded, the style must naturally be concise to harshness; when, as in this case, a more diffuse method is employed in expressing original thoughts, then naturally some rhetorical art is apparent. Hardly one of the articles but displays careful polish, and neatly-turned sentences and rounded periods contrast strangely with the *jejune* terseness of other books of reference.

Thus far, we have not been particularly flattering. Peculiarities in the book we have pointed out, but peculiarities are not faults. It would puzzle a severe critic to find many deficiencies, and those who hastily condemn must remember the gigantic nature of the task of production. Unless, indeed, a cyclopædia be so inaccurate as to be injurious, it is better to encourage the publication of these books than to deter their would-be author. For, in the one case, we check the advance in Biblical thought and the increase in general learning, in the other, even admitting the existence of blunders, we add to the stock of public information valuable materials for the use of future writers. And this consideration alone would demand for our author a favourable word. But it were unfair to judge him from such a standpoint as we just indicated. Mr. Jones has brought to bear upon his work talents of no mean order, and learning as remarkable for its depth as its breadth. He has undertaken a herculean task and done it like a Hercules. We have tested his book repeatedly, and rarely been disappointed in the abstrusest points of inquiry. Prolonged search only led to discovering one omission in our eyes important. Nothing is said of Jeshua the colleague of Zerubbabel. But, as we said above, an author, not a critic, is the proper person to estimate what is needful to keep, what to omit. Perhaps, again, philological inquiry is not a strong point with the author, but this is nowhere intruded and nowhere pressed.

Our opinion of the book may be very briefly summed up. Those close inquirers who look for explanation and notice of everything in the Bible capable of being explained or theories propounded on every inexplicable subject, will herein be perhaps disappointed; to all who need a good useful exposition for ordinary use, especially to those to whom its expanded thoughts would aid in the work of tuition, we recommend Mr. Jones's cyclopædia with the utmost heartiness and sincerity.

WONDERS NEAR HOME. By the Rev. W. HOUGHTON, M.A., F.L.S. London: The Religious Tract Society.

AN excellent introduction to the study of natural history in the Sandford and Merton style, sure to interest and instruct the young.

THRUST OUT: An Old Legend. By the Author of "Until the Shadows Flee Away." Edinburgh: Oliphant & Co., 57, Frederick Street.

A FAMOUS tale of the times of John Knox and Mary Queen of Scots. The composition bespeaks a masterly mind—the historical surroundings of the story are accurate, and the attention of the reader is fixed from the commencement to the close of the narrative.

THE PROTESTANT PÆDOBAPTIST CATECHISM. By a Member of the London Presbytery. London: Nisbet & Co., 1873.

We did intend to have reviewed this catechism in our current number, but want of time has prevented us from fulfilling the intention. The London Presbytery has advanced nothing which has not been answered again and again. His arguments are put in a specious form; he has done not a little to "darken counsel," and we cannot help feeling that with all its cleverness the book is unworthy of the scholarship of the Presbyterian Church. We shall, all being well, have more to say on the matter in our next number.

A HARMONY OF THE FOUR EVANGELISTS. London: British and Colonial Association, 5, New Bridge Street, Blackfriars; Macintosh & Co., 24, Paternoster Row.

THE STEPS OF JESUS: A NARRATIVE HARMONY OF THE FOUR EVANGELISTS. London: Partridge & Co., Paternoster Row.

THE PATH OF JESUS. London: Macintosh & Co.

HOME STUDY FOR BIBLE SCHOLARS. London: Macintosh & Co.

THESE four works by ROBERT MIMPRISS deserve and receive our hearty commendation for their ingenuity of conception and simplicity of execution. And at a time when so many books are published to aid the Sunday School Teacher in his work, it is no small praise to class these among the best of the kind, and immeasurably above the very dilute information so often sold for his benefit. To consider them in detail:—

The "Harmony of the Four Evangelists" presents, in parallel tables, the whole of their narrative. Nothing is held more sound interpretation of a difficult author than to explain by means of references. No volume can thus be so well illustrated as the books of the Gospel history, and to those who have had experience in such exposition, the value of a cheap "Harmony" will be at once evident. Nine-tenths of the ponderous commentaries that Sunday-school and other teachers now use could be dispensed with by following Mr. Mimpriss's hint, and learning from him the art of parallel illustration of Scripture.

The second little work presents the harmony continuously, so that what is absent in one Evangelist is immediately supplied from another.

The third above-named is merely a map in a most unpretending cover, and obtainable for the unpretending price of one penny. It is one of those productions which anyone might have executed, if it had only been thought of, but the man who thinks of it none the less deserves our gratitude. A chart of Palestine is covered with dotted lines and numbers; the lines indicating the journeys of our Saviour, and the numbers indicating the scenes in his history referring to a complete index in the margin. The value of such a map will be obvious to the diligent student.

The last on the list is a collection of lessons with questions and useful references. These have already been published in periodical parts; and we are glad to see them compacted into a volume as moderate in price as it is excellent in arrangement.

Illustrative of the preceding, is a collection of a hundred pictures, entitled "Memory Pictures of the Life of Christ," by William Brough. London: Macintosh & Co. These are all in accordance with the harmonised system adopted in Mr. Mimpriss's books, and useful to fix upon the memory the lessons taught to the ear. The illustrations are accompanied by suitable letter-press, and merit as they obtain our sincere praise.

THE BIBLE EDUCATOR. Part I. Edited by the Rev. E. H. PLUMPTRE, M.A. Cassell, Petter, and Galpin. Price sevenpence.

THE enterprising firm of publishers who have projected this new serial have already benefited the community in a high degree by their excellent educational volumes. We are bound to respect the genuine mercantile spirit wherever we meet with it—it is a gain to the human race—and one man's industry is ever the enrichment of many. But there are some business houses—albeit too few—in which, with commercial sagacity, there is wisely blended the intention of public usefulness and constructive beneficence. We have not the pleasure of personal acquaintance with anyone connected with the eminent publishing house of Cassell, Petter, and Galpin, and therefore feel at perfect liberty to express the sense which we have of their high-minded pursuit of the public good.

We gather from the first number of "The Bible Educator" that this will be a most valuable publication. Professor Plumptre has secured a good staff of Biblical students, and his programme is one of much promise. We miss the names of some erudite Scripture archæologists we should have expected to find on the staff of the work, but there is yet time to enlist their services, and we hope the worthy editor will succeed in securing their co-operation. Such men as our loved friends Drs. Angus, Davies, Gotch, and not a few others in Non-conformist circles can be ill spared from such an undertaking as this. We have no thought, however, of disparaging the labours of the excellent scholars who have contributed to the first part of "The Bible Educator." They are producing a work which will be indispensable in the study of the minister and in the libraries of colleges and superior schools, and indeed to all who rejoice to draw water out of the well of salvation. To the true Bible lover, Professor Plumptre's book will be an inestimable boon, and it will do much to promote that microscopic study of the Scriptures which will be productive of the highest good to the Church of God, and which, despite the unfriendly alienation of some scientific men, is destined to raise itself to the very highest ranks of literary distinction. The elucidation of the Sacred Text, by means of modern scientific discovery, is the avowed object of this undertaking. We think that its projectors have wisely resolved to abstain from the vexed questions of formulated theological systems, although it is evident that a devout tone will pervade the whole work, and the scholarship of its contributors will afford a guarantee for the worth of their productions. There is not much to fear in this direction; for he who writes in corroboration of the Word of God invites the most crucial criticism, and his work is tried by fire. As it is our intention, from month to month, to report the progress of this work, we have pleasure in informing our readers that this first part is a rich repertory of Biblical lore; the Dean of Canterbury's papers on the Pentateuch fill us with admiration at his great philological knowledge, and the greater wisdom which knows how to make it available for the many; Mr. Carruthers on Bible Botany; Dr. Hanna on Biographies; Mr. Houghton on Zoology; Mr. Moulton on the History of the English Bible; Dr. Stainer on Music; Dr. Ginsburg on Eastern Manners and Customs; Professor Rawlinson, Mr. Spence, and the Editor, make up the *role*—to whose united labours we prayerfully wish the most notable success. How would our loved friend, John Kitto, have rejoiced in such a book as this. Truly his works follow him, and the day will come when the father of Biblical Archæology, and the prime instigator of close Biblical study, will be far more widely-known and honoured.—"For ever, O Lord, Thy word is settled in heaven."

PRAYER AND CONTEMPORARY CRITICISM. Five Sermons. By R. H. ROBERTS, B.A. London: Hodder & Stoughton, 27, Paternoster-row.

WE are glad to see this specimen of Mr. Roberts' ministrations. The subject is most important, and it is discussed in a calm and thoughtful manner. All that is to be said on the subject our brother does not pretend to have put forth,

but he has done the work within his prescribed range well, and we hope that he will meet with sufficient encouragement to induce him to publish more of his pulpit deliverances.

ADAM, THE JEWISH MAIDEN. By A. B. GRAY. ZINA; OR MORNING MISTS. By the Author of "The Wish and the Way." LUCY RAYMOND. By the Author of "Katie Johnstone's Cross." Edinburgh: Oliphant & Co.

THESE books are, as to externals, of the usual good taste that characterises the publications of the Oliphant establishment. All the above we can commend, but of the first-named we must say more. The scenes of the story are laid amid the terrors of the siege of Jerusalem, and as it unfolds it discloses many interesting episodes that throw light upon that little studied history. The illustrations are of a superior kind, and the whole book, although treating of a most important period, is not inadequate to the greatness of its pretension.

MATTIE'S HOME. By the Author of "Hungry Jack." London: S. W. Partridge.

A PRETTY little story, showing how a London match-seller found at last a comfortable home. The tale is well told, and the pictures are well expressive of the incidents that occur in its course.

THE PRINCIPLES AND PRACTICE OF BAPTIST NONCONFORMISTS: A Discourse by the Rev. W. JARROM, preached on the occasion of the Ordination of the Rev. H. Wood, Barton, Leicestershire. London: E. Marlborough & Co., 4, Ave-Maria Lane. Price Twopence.

It is impossible to promulgate too extensively such publications as this. The great bulk of our own people are far too little acquainted with our *raison d'être*, and amongst the community outside our churches we are the sect least understood, and therefore least loved. We thank Mr. Jarrom for his able and well-argued discourse, and trust that it will be extensively circulated.

AIDS FOR THE ANXIOUS: being a Manual of the Way of Salvation. By EDWARD DENNETT. London: Morgan & Scott, 12, Paternoster-buildings, E.C. Price Threepence.

WE heartily commend this little book to all who are looking for something to place in the hands of those who are "asking their way to Zion with their faces thitherward." It is clear in style, affectionate in manner, comprehensive in scope, and thoroughly scriptural in principle.

SKETCHES IN THE VINEYARD. By William Smith. London: Elliot Stock.

SHORT racy sketches such as these are always an entertaining form of print. These books have been multiplying lately, more in America than here, but still we have an increasing library thereof. The author gives to his reader nineteen very short articles all bearing on some side of Christian life or Christian duty, and hitting sharply the knuckles of any defaulter who has unwarily taken up the book. And yet it is just the thing for defaulters—that is, for all of us to study; such sharp reminders do us good; and whoever the author is, we compliment him on his book, and wish it a large circulation.

LIVES OF THE BRITISH REFORMERS, FROM WICKLIFF TO FOXE.
London: Religious Tract Society.

A FIRST-RATE present for boys. Twenty of the most known of our early heroes of the truth are here described in good easy style of polished writing. The time would fail to tell of all our old champions, and the selection has been very judiciously managed. Page after page attracts attention as we think of the names we learned to revere in our boyhood, a reverence that in after time has only become more intelligent and matured. Wycliffe and Tyndale, Cranmer and Knox, Bradford and Foxe, all are here who believed and chose to suffer for their belief. It is the true way to encourage our youth to grow up noble men, to encourage them to read such books; and, above all, study of such character is a powerful means of forming men like those who braved in time of trouble all things for the truth.

TALES FROM THE GROVE. By ALFRED WHITTALL, F.S.A. London:
Elliot Stock.

A NUMBER of disconnected pieces in prose and verse; the latter, perhaps, not of much poetical power, but all of good tendency and honest feeling fairly expressed. Like so much of the verse published now-a-days, the pieces in this book would have been much improved by a little extra pains. Tennyson must have taken about twelve years to write his "In Memoriam," and aspiring poets should remember that none of the labour is lost that is devoted to careful pruning and after-polish.

HOW I CAME OUT FROM ROME: An Autobiography. By C. L. TRIVIER.
London: Religious Tract Society.

THE Society has done well to publish this translation of M. Trivier's autobiography. It is not often that a book of the kind is met with which, while readable, is at the same time in the highest sense instructive. M. Trivier, for long time a priest of the Romish Church, and one of those men who conscientiously work whatever their belief; did good service to the cause that once owned his faith; since then his labours have been as energetic in a better cause. This book contains an autobiographical account of the author's own conversion, every step that led up to that event being carefully described. The translation is perfection; it is hard to lay the volume down when once it is taken up; and as much sound doctrinal information may be gathered from the honestly-expressed doubts of the author's experience as in many folios of theologic dogmatism.

Texts and Thoughts.

"Thine ears shall hear a word behind thee, saying, This is the way, walk ye in it."—
ISAIAH xxx. 21.

"It is a secret voice that the Lord causes to be heard in the soul, but yet a powerful voice. Perhaps you have come to the word, and have heard what the way of life is; but yet *that* never hath given a turn to your hearts; but when God would have the soul to come in to walk with Him, He causes the soul to hear a voice behind in secret, and yet powerfully, saying, Oh! thou poor soul that art wandering from the way of life, and art going on in the way of eternal death. This is the way, walk in it."

JEREMIAH BURROUGHS.

"A little that a righteous man hath is better than the riches of many wicked."—
PSALM xxxvii. 16.

"Many of God's people have but mean fare; but God, as a father, provides it, and it is on free cost, and they must not pay for what they have, it is paid for before; but the wicked, in all their pomp, and pride, and bravery, they have what they call for, but there must come a reckoning for all, they must pay for all in the conclusion. And is it not better to have a little upon free cost than to come to have all to pay for? Grace doth shew a man that what he hath he hath it on free cost, from God as from a father, and, therefore, must needs be very sweet."
JEREMIAH BURROUGHS.

"Like a crane or a swallow, so did I chatter."—ISAIAH xxxviii. 14.

"God accepts of the will for the deed. Ofttimes we come with broken prayers; but if we are children, God spells out our meaning, and will take our prayers as a grateful *present*. A father loves to hear his child speak, though he doth but lisp and stammer. When all the glistening shows of hypocrites evaporate and come to nothing, a little that a child of God doth in sincerity is crowned with acceptance. Oh! what blottings and false spellings are there in our holy things! What broken English sometimes! yet, coming from broken hearts, it is accepted. Though there be weakness in duty, yet if there be willingness, the Lord is much taken with it. 'He hath accepted us in the beloved.'
THOS. WATSON."

"By the fear of the Lord men depart from evil."—PROVERBS xvi. 6.

"As in natural fear the spirits recoil to the heart to keep it, so the fear of God preserves the heart. Fear puts an holy awe upon the soul, and keeps it from sinful excursions. Fear bolts the doors of the heart against vanity. As a nobleman's porter stands at the gate to keep out everything that is unseemly from being brought into the house, so the fear of God stands as an armed man at the gate of the heart, to keep out temptations. Fear *lies sentinel*: it stands as a watchman on the tower, and looks every way to see what danger is approaching. Fear will not admit anything into the soul which is dishonourable to God. 'Blessed is he that feareth always.'"

THOS. WATSON.

"And he began to be in want."—LUKE xv. 16.

"Want and indigence put us upon prayer; and our addresses to Heaven begin at the sense of our own needs. The father would not have heard from the prodigal had he not 'began to be in want.' Observe it: the creature first beginneth with God out of self-love; the first motive and allurements is the supply of our wants. But remember, it is better to begin in the flesh and end in the spirit, than to begin in the spirit and end in the flesh. It is well that God sanctifieth our self-love to so blessed a purpose. If there had not been so many miseries of blindness, lameness, possessions, palsies, in the days of Christ's flesh, there would not have been such great resort to Him."

THOS. MANTON.

"I am exceeding joyful in all our tribulation."—2 Cor. vii. 4.

"Afflictions to God's people do not only minister occasions of patience, but great joy. The world hath no reason to think religion a black and gloomy way. 'The weakness of Christ is stronger than the strength of men;' so grace's worst is better than the world's best: 'all joy' when in diverse trials! A Christian is a bird that can sing in winter as well as in spring; he can live in the fire like Moses' bush; burn and not be consumed. Certainly a Christian is the world's wonder, and there is nothing in their lives but what men will count strange. 'They are men wondered at,' as sorrowful, yet always rejoicing."

THOS. MANTON.

"God loveth a cheerful giver."—2 Cor. ix. 7.

"Charity must be free. 'Thou shalt give, and thy heart shall not be grieved;' that is, thou shalt not be troubled at parting with thy money; he that gives grievously, gives grudgingly; it is not a gift, but a tax. Charity must flow like spring water; the heart must be the *spring*, the hand the pipe, the poor the *cistern*. God loves a cheerful giver. Be not like the *crab*, which hath all the verjuice squeezed and pressed out. You must not give to the poor as if you were delivering your purse on the highway. Charity without alacrity is rather a fine than an offering; 'tis rather doing of penance than giving of alms; charity must be like the myrrh, which drops from the tree without cutting or forcing."

THOS. WATSON.

"God resisteth the proud, but giveth grace to the humble."—JAMES iv. 6.

"We lay up the richest wine in the lowest cellars; so doth God the choicest mercies in humble and lowly hearts. Christ did most for those that were most humble. There is excellence enough in God; He requireth only sense of emptiness in us. 'Only acknowledge thine iniquities.' Lumps of unrelenting guiltiness are as vessels closed up, and cannot receive grace. The humble are vessels of a larger bore and size, fit to receive what grace giveth out. God delighteth to fill up such. *The valleys laugh with fatness* when the hills are barren; and the laden boughs will bend their heads."

THOS. MANTON.

"The Lord is my portion, saith my soul."—LAM. iii. 24.

"God is a portion immortal and incorruptible. He is the same, and changes not. God is a present portion, present help, a present support, present riches, present honour. God is an all-sufficient portion; in Him is a sufficiency of all good things a saint can need. God is a pure unmixt portion; there is nothing in Him but goodness; light, and no darkness; joy, and no sadness; life, and no death. God is good in everything; and He is good of Himself alone, when everything else is gone. God is a portion that none can rob the soul of; no fire can destroy the soul's inheritance."

BENJ. KEACH.

"So teach us to number our days that we may apply our hearts unto wisdom."

PSALM xc. 12.

"Redeeming the time because the days are evil."—EPH. v. 16.

"To show us the worth of time, God, most liberal in all other things, is exceedingly frugal in the dispensing of *that*; for He never gives us two moments together, nor grants us a second till He has withdrawn the first, still keeping the third in His own hands, so that we are in perfect uncertainty whether we shall have it or not."

FENELON.

Intelligence.

RECENT DEATH.

MISS PRINGLE.

THE subject of this notice was the eldest of six daughters of Alexander Pringle, Esq., of Whytbank. She was born at Yair (Selkirkshire), the family residence, in 1794, and died in Edinburgh, after a short illness, on the 27th of March last. The first years of her life were spent at Yair, where she enjoyed all the advantages of a happy country Christian home. After the death of her father she was

induced to go abroad with some near relatives, previously to the removal of the family to Edinburgh, where her mother resided up to the time of her death, and which also became the home of her unmarried daughters. In the year 1829, on the occasion of her visit to Switzerland, she became acquainted with the Rev. Cesar Malan, of Geneva, under whose teaching and influence she imbibed more serious views as to the importance of religion than she had yet done. These impressions and convictions were further strengthened and matured towards the close of the same year, during a short residence in Paris, where she became acquainted with Pastor Olivier, whose ministrations she there attended. Under GOD's blessing he was largely instrumental in bringing about the great crisis in her history, when she became a new creature in Christ, consciously interested in the love and grace of God. She was led to consecrate herself to Christ, in the cordial acceptance of His person and work, and henceforth to display in her life and character the manifest presence and power of the Holy Spirit. Up to this period there had been occasional impressions as to the importance of religion, and a practical dedication of herself to Christian work; but from this time there was a decided change in the spirit and purpose of her life, which led her to subordinate everything to the will and claims of Christ. Returning to Edinburgh she was led to embrace the ordinance of Believers' Baptism, and submitted herself to this rite, witnessing a good confession before many witnesses. She attended the ministry of the late Mr. James Haldane, under whose teaching she was well instructed and grounded in the doctrines of grace. Subsequently she became a member of the Baptist Church at Rose-street, in whose fellowship she continued up to the time of her death.

It was only towards the close of her life that she became known to the writer of this brief sketch; but from the period of his first knowing her as a pastor up to the time of her death, he was led to form a very high estimate of her Christian worth. It was impossible to know her without being struck with the depth and genuineness of her religion. Hers was no superficial profession, with nothing or little of the Christian life in it. It was the outward embodiment of a vigorous Christian spirit within, which gave strength and reality to her Christian character. Just as the sap pervades the whole tree, from the roots to the remotest branches, so her faith in the Redeemer drew from Him a virtue which made her whole life efflorescent with moral and spiritual beauty. No one cherished a deeper spirit of humility than she did, or acted more in harmony with an enlightened conscience. She was led to bow before the Cross of Christ, with faith and joy regarding it as the grand means of her spiritual emancipation, and as supplying the motive power of a godly holy life. In the secrecy of the closet, by prayer and meditation, by the careful study of God's Word, by an intelligent acquaintance with Christian literature as well as by a diligent attendance upon the means of grace, she sought the sustenance with which to nourish the divine life and to advance in the knowledge of God. Like Enoch, she walked with God, while in addition to this marked spirituality there was a vivacity and sprightliness of manner which made her society eminently attractive. No one enjoyed more than she did a quiet stroke of humour, or exhibited religion to young persons in a more attractive aspect; everywhere she seemed to exert a sunny radiant benignant influence. Nor could any one fail to observe an exquisite delicacy in her intercourse with others, which was greatly to be admired. She covered the failings of her fellow-members with a mantle of charity, while she delighted to recognise and commend whatever of Christian excellence could be discerned in them. She was eminently sincere in everything she said. Her thoughts of others were thoughts of kindness, and she conducted her intercourse with them with such delicacy and tact that no one could recall her words afterwards without feeling that they had been wisely and prudently spoken. Her speech was truly with grace, seasoned with salt. Moreover, she was an active Christian, spending a large amount of time—taking part in the management of several Institutions, especially those which sought the reclamation of the young from the baneful influences of evil, and which sought not only to make them good and useful members of society, but to do this by bringing them under the influence of evangelical truth. She sought, indeed, in every way,

to help forward the cause of the Redeemer; pre-eminently did she desire to make known the love of Christ to man. Her spirit was eminently Catholic—loving all who loved the Saviour in sincerity. She was generous, too, in her disposition, rendering aid to various educational and benevolent Christian societies; and there were few lists seen in the city for any good object in which her name did not appear. Many loved her greatly as a friend, and in the large and loving circle in which her lot was cast she was regarded with veneration. Her periodical visits to relations and friends were anticipated, valued, and improved, while in her own family her charm was most potent. In Christian fellowship she was always the pastor's unchanging friend; taking a lively interest in all church matters—never wishing to take the lead, yet ever foremost to help. As a hearer of the gospel, she was very intelligent and discriminating, carefully remembering the truths to which she listened, and exhibiting in her daily life their beneficial spirit and influence. She was very steady and sincere in her friendships, not given to change; having once given her confidence to others she did not lightly or without sufficient reason withdraw it from them; social changes only seemed, in certain cases, to make her regard even more considerate and tender. There was great symmetry and completeness in her Christian character; naturally amiable and cheerful, divine grace sanctified the whole of her being, and revealed itself in harmonious development. No one was more deeply convinced of the sinfulness of human nature, or of the many sins that cling even to the most devoted saints; deeply did she feel her indebtedness to divine grace for all that she was, and most unfeignedly did she ascribe her entire salvation to the free and unmerited grace of God. No redeemed soul before God's throne will be more ready than she to ascribe her whole redemption to Him that sits upon the throne, and to the Lamb for ever; and who can fail to rejoice in her present fruition in the presence of Christ—that one, who loved her Saviour so well, should now be with Him, beholding His glory, and sitting down with Him upon His throne. May all who read these lines emulate her unfeigned humility—her sincere love to Christ and his cause; like her, may we abound in all godly sincerity and in comprehensive charity towards all men; and finally may we at length attain to the same heavenly recompense, and be welcomed to sit down with Abraham, Isaac, and Jacob, at the marriage supper of the Lamb.

Correspondence.

“AN ANXIOUS LOOK AT OUR SUNDAY-SCHOOLS.”

To the Editor of the BAPTIST MAGAZINE.

SIR,—I thank you most heartily for the article under the above heading which appeared in your last issue, and that not only because of its commendatory reference to the “Systematic Bible Teacher,” but also on account of the rousing and fearless way in which you deal with the Sunday-school evils. Lest, however, your article should tend to give a onesided impression concerning the object of the Magazine in question, will you kindly allow me to say that *it does not confine itself to Catechism teaching.* With Mr. Green's system of Catechisms is combined the well-known and popular system of MIMPRISS, namely, the “Narrative System of Graduated Simultaneous Instruction in the Gospel History,” in five grades. These systems are so blended as to take in the whole compass of Biblical truth, both narrative and dogmatic.

I am, dear Sir, yours faithfully,

THE EDITOR OF “THE SYSTEMATIC BIBLE TEACHER.”

"AN ANXIOUS LOOK AT OUR SUNDAY-SCHOOLS."

To the Editor of the BAPTIST MAGAZINE.

DEAR SIR,—A writer in your present number, pp. 193—197, whose communication you somewhat pre-eminently set forth in type and lead, seems to me to entirely overlook the efforts of the SUNDAY-SCHOOL UNION in the direction of "*Systematic Bible Teaching*." For more than thirty years past they have issued Lessons, consecutive and systematic, and monthly notes thereon, in thousands every month, to aid in the kind of teaching you desiderate. These lessons and notes have been founded on the facts of the Gospels and on the Bible History generally, and have comprised the doctrinal and practical teaching which those facts and that history supply.

The "*Monthly Penny Periodical*," in the interest of which your correspondent evidently writes, may be much more effective, and much better, for aught I know than those long-continued issues have been; and, if so, all commendation and all success be its reward. The Sunday-school Union have had their Notes on Scripture Lessons prepared with great care, and with some good results. They are now being prepared by a minister whose praise, as a Biblical interpreter, and as a practised and practical worker in Sunday-schools, is in most of the Churches which your Magazine chiefly addresses; and I doubt not that they will be more skilled and more successful than their predecessors have been.

I am, dear Sir,

Yours very truly,

SAMUEL GREEN.

Hammersmith, May 5, 1873.

News of the Churches.

INVITATIONS ACCEPTED.

Broom, Rev. E. B. (Rawdon College), Milton, Northants.
 Harcourt, Rev. Jas. (Borough Road, London), Berkhamstead.
 Hayden, Rev. W. (Newark), Swanwick.
 Silby, Rev. R. (Lineholme), Leeds.
 Wright, Rev. G. (Brabourne), Battle.

RECOGNITION SERVICES.

Morris, Rev. J. A. (Aberystwith), April 28th.
 Page, Rev. R. C. (Pershore), April 15th.
 Smalley, Rev. J. (Ross), May 6th.

RESIGNATIONS.

Haigh, Rev. G., Shipston-on-Stour.
 Holyoak, Rev. T. H., Northampton.
 Sinclair, Rev. D., Tenbury.
 Vasey, Rev. W. B., Sunderland.

DEATHS.

Clowes, Rev. F., Holloway, May 7th, aged 68.
 Warn, Rev. G., Sarratt, Herts, April 13th, aged 89.
 Wassell, Rev. D., Bath, May 3rd, aged 68.
 Wills, Rev. Dr. S., Thornton Heath, April 12th, aged 64.

THE
BAPTIST MAGAZINE.

JULY, 1873.

Sermon by the Rev. Charles Vince,

ON THE OCCASION OF THE DEATH OF MR. J. H. HOPKINS, OF
BIRMINGHAM.

“By it, He being dead, yet speaketh.”—HEB. xi. 4.

IF we would fully appreciate the force of this statement concerning Abel, we must bear in mind that it was made many centuries after his untimely death. When the Epistle to the Hebrews was written, nearly four thousand years had passed away since the parents of our race laid their first dead in his early grave, and yet the Apostle could affirm that the dead one was not forgotten, neither had the remembrance of him become feeble or useless. Nearly four thousand years had passed since Abel was taken into the presence of God, far from the reach and sight of mortals, and yet he was still a power for good amongst men in this lower world. The record of his faith was still nourishing the confidence or rebuking the unbelief of others; and the example of godliness he had set was still bringing forth fruit after its own kind. Men who were more than a hundred generations behind him were hearing the echo of his heavenward footsteps, and were being helped thereby to keep themselves in the right way.

Abel's case may be taken as a typical one. Of the human family, he was the first that died, and yet it could be said of him that, so far as a holy influence over other men was concerned, he had never died. It is a gladdening fact that, in the case of the first man who fell before the stroke of the King of Terrors, it was most completely proved that the fragrance of a good name, and the fruitfulness of a godly example, are far stronger than death. They defied his power, and age after age they triumphed over it. Death could come and lay the body low, and

bring hideous corruption to tear it to pieces, and turn its beauty and glory into loathsomeness and dust; on his black wings he could bear the spirit away and leave the broken-hearted mourners to cry out, "We shall go to him, but he will not return to us;" but with all his terrible power, death could not blot out the quickening, healing, purifying memory of the departed one. In the thoughts of others he still lived, and in the lives of others he was one of the spiritual forces wherewith God makes goodness to grow and turns the moral wastes into gardens of the Lord. What is true of the first that died, is, in a greater or less degree, true of all the rest. The dead are still living! the departed ones are still with us! the holy ones, whose lips death has sealed in such long silence, are still speaking to us! We may be painfully bereaved, and with the sorrowing Psalmist be forced to say, "Lover and friend hast thou put far from me and mine acquaintance into darkness;" we may be conscious of a separation unspeakably bitter, and of a loss unspeakably heavy; in the bitterness of our spirit we may exclaim against the ruthless separator and destroyer—

"For this—for this, on Death, I wreak
The wrath that garners in my heart!
He puts our lives so far apart,
We cannot hear each other speak."

But the truth has another side than this, and we can exultingly declare, "The lost ones are still ours—the far-off ones are still nigh to us." This may seem a foolish paradox, but it is a glorious truth—a blessed reality. In the influence of their example, in the fruit of their labours, and in the testimony their experience and character bear to the grace of the Eternal God, the dead who have left us do still live in our midst.

I.—By force of memory we perpetuate the presence and power of the dead. We remind ourselves of their virtues; we muse upon their deeds; we select for contemplation whichever feature of their saintly character we will, and then we can be encouraged by their successes, and influenced by their example, as fully as if they were living by our side. These are wondrous faculties wherewith our Creator has endowed us! He gives us the power of hope, whereby we anticipate the future and gain gladness and strength from it long before it comes near to us; and He gives us the power of memory, whereby we recall the past and live in it and get service from its scenes and incidents again and again. We say of God, that all the past and all the future are ever present to Him—

"While like a tide our minutes flow,
The present and the past;
He fills His own immortal now,
And sees the ages waste."

But, has He not, in some small measure, given the dim shadow of this glory, the faint image of this divine greatness, to the children of men?

Our hope creates the unborn future, and our memory revivifies the dead past; and thus things that were and things that are to come are brought into the midst of things that are, and are made to help us in present duties and difficulties.

This power of instantly fetching the past from the utmost distance to which it has receded is intended to be a means of spiritual improvement. It enables us to triumph, in some degree, over death, and to people our homes with those departed ones, whose unseen but felt presence is a help to us in our holy living and in our well-doing. The remembrances which others used to cherish can be pressed into our service, and by the aid of history we can summon to our presence the men who, before we began to be, belonged to a very distant past. When, for instance, we are in some great tribulation, and are ready to think that our trouble is greater than we can bear, we remember the words of the Apostle Paul, who was a sufferer above most men, and yet could say, "Our light afflictions, which last but for a moment, work out for us a far more exceeding and eternal weight of glory." Although the Apostle is no longer on the earth, the thought of his patience and hope strengthens ours. Eighteen hundred years ago, the cruelty of men flung his body to the wild beasts, and the grace of God enshrined his spirit in the heavenly glory, and yet we can bring him into the scenes of our sickness and sorrow, and gaze upon him as he bears his heavy cross with such calm trust in that Divine power which makes all things work together for good. How strange that we should be able to bring to our aid the mighty example of a man we never saw, and nourish the graces of our character by the spiritual presence of one who long since left this world for ever! When we have fallen into some sin, and would fain seek forgiveness, and the peace which forgiveness secures, we can summon to our service the contrite King of Israel, and forthwith he is by our side, showing us afresh how he repented and prayed after his great transgressions. He guides us in our godly sorrow, and puts suitable words of supplication into our mouths; his example is the heaven-lit lamp which we take in our hands, that by its clear light we may find our way out of the darkness of condemnation into that merciful Presence where confessed sin at once becomes pardoned sin, and where the cry of the broken heart seeking mercy is as acceptable as the perfect song of the pure-lipped seraphim! Again, we say, what a merciful marvel it is that we should be able to receive a holy influence from the life of a man whom we never saw, and who nearly three thousand years ago was laid to sleep in the sepulchre of the kings!

Beside those voices of the departed which speak to us from the distant ages, there are others with whose tones we were familiar while yet they were the voices of the living. Each section of the Church, each Christian congregation, each family circle has its own special roll of sainted ones who were called away, more or less recently, by the stern voice of death. These our memories can bring back into our midst, bearing with them everything in their experience and character

which is adapted to foster our faith in God, our allegiance to Christ, and our diligence in well-doing. In our remembrance of our own dead, we have a happy faculty of dwelling most on that in them which was most like God and bore most testimony to His grace. The proverb says that "our blessings brighten as they take their flight;" and this is true, not only of our privileges and joys, but also of our friends. Has not death great purifying power? What it does for those who pass beneath it, we cannot tell; but our personal experience of it will soon come. We know it often works a great change in our perception and estimate of the excellences of those whom it removes. It hides their weaknesses, and opens our eyes to see more clearly whatever was good and pure in them.

"As sometimes in a dead man's face,
 To those that watch it more and more,
 A likeness, hardly seen before,
 Comes out—to some one of his race:
 So dearest, now thy brows are cold,
 I see thee what thou art, and know
 Thy likeness to the wise below,
 Thy kindred with the great of old."

As the babe lies in its mother's arms, she readily believes that there is rare beauty in its face and rich sunshine in its smiles, and it would not be a difficult work to persuade her that there are signs of tiny seraph wings budding upon its shoulders. This while the child is still with her, but let death come and snatch it from her, and forthwith the image of her little one enshrined in her heart has in it less of earth and more of heaven than ever it had before. The father sees one of his sons fade and fall into the grave, and it is the most natural thing for him to think that the lost one was the fairest of all the blossoms. The more his memory dwells on the faded and fallen, the more he sees how full of promise it was. Doubtless the poet carries much popular feeling with him when he says—

"The good die first,
 And they whose hearts are dry as summer dust
 Burn to the socket."

One explanation of this common opinion is found in the fact that, when men are gone, we have such increasingly vivid memories of their Christlike features. As the years roll away, we forget that which was of the earth earthy, and fasten our gaze upon that which was a prophecy and an earnest of the image of the heavenly. Is not this as it ought to be? Evil must have had a beginning, and we hope it will have an end; good is of God, and is from everlasting to everlasting. It is, therefore, seemly and right that, in our remembrances of the loved ones who have left us, evil should soon die and good should be immortal. God be praised for the irresistible tendency we have to put out of sight everything pertaining to the dead, excepting that in them which was the product of His Spirit and the reflection of His glory!

II.—In the fruit of their labours, the lost ones are still ours, and the dead are still with us. We are members one of another. We are so placed that we must care for and labour for each other. If we ceased to do it, progress would be impossible, and the whole race would soon sink into deep poverty and barbarism. We prosper and move upward by force of this mutual help rendered and received by all. Our indebtedness extends beyond the realms of the living, for we owe a great deal that we have to the past labours of the dead. How many of our houses were built by men who are now the tenants of the narrow tomb! How many of our books were written by hands which have long since mouldered to dust! How many of our sacred songs were first sung by inspired lips which have been silent in death for ages! How many of our priceless privileges were secured for us by the work and the warfare of men who, centuries since, fell asleep and were laid with their fathers! There are living people to whom our debt is great; the genius, or the talent, or the skill, or the toil of others is found in every good thing which God sends into our homes, to alleviate the ills and multiply the joys of life. How much greater is our debt to the dead! If some power ordained by God were to come into the earth, and sweep away everything which is the product of the thought and the effort of those whom death has smitten, what desolation would be wrought! How many fertile fields would be turned into barren wastes! How many stately palaces would disappear! How many sacred structures, full of the spirit of awe, and rich in hallowed memories, would vanish out of sight! How many empty places there would be in our bookshelves! What gaps in our libraries, which the genius of the living could never fill up! How many blank pages in the books of authors not yet numbered with the dead! How impoverished some of our homes would be! How many of our political and social advantages would become as if they had never been; and how much of our national greatness and glory would fade away! We often speak very boastfully of the present, when it would be more seemly to speak gratefully and reverently of the past. Look around and see what proof there is that one generation soweth and another reapeth. Herein is that saying true—"Other men laboured and we have entered into their labours."

There are so many things for which to be thankful, that we always forget some of them. Is not this one of which we have seldom thought with becoming gratitude? God has ordained that the fruit of men's labours shall continue to grow and be gathered long after the men themselves have passed away. The brain that is racked, and the hand which works, and the eye which guides the hand, are frail things; it was but as yesterday that they were fashioned out of the dust of the earth, and by to-morrow they may be dust again, but the product of their combined effort may abide to bless many generations. So far as this world is concerned, man has but a brief life; but in the fruit of his labours he may live on the earth as long as the earth itself shall last. Does any one say that he cannot see that this is a great reason

for thankfulness? The best way of teaching ourselves to properly appreciate the light is to try and realise what life would have been on this planet if night had always ruled in it. Can you imagine what our position would have been to-day, if God had made all the issues of man's thought and endeavour as frail and short-lived as man himself? What if all that Sir Isaac Newton did for science had perished when the mighty man himself died! What if Milton's sublime songs had perished in that moment when death came and tore his harpstrings asunder! What if the dreams of Bunyan had all passed from the earth when the great Dreamer went away into that world where night is not, where sleep is not needed, and where glorious dreams are exchanged for more glorious realities! There were men whom God raised up to free His church in England from the superstitions and corruptions of the Middle Ages; and He gave them the iron nerve to bear a martyr's agony and win a martyr's crown. In the midst of fierce flames they wrought and endured, that England might have the triple blessing of an open Bible, a free conscience, and a pure faith. Suppose all that was done by those brave soldiers for God's naked truth had perished in the fires which turned their bodies to ashes! In the space of thirty years, the Apostle Paul travelled over half the world-wide Roman Empire, and sowed, broad-cast, the seeds of its moral and spiritual regeneracy; what if the seed he sowed, and the harvests which were growing therefrom, had come to nought on that same day in which he was cast into the arena, and was torn to pieces, that his struggles and agonies might help to make another Roman holiday! How appalling would be our mental and spiritual poverty at this moment, if God had ordained that no man's works should survive him! It is—it is a great proof of our Father's goodness that, when He calls His gifted and diligent ones away, He leaves the harvest of their wisdom and industry to enrich all other wayfarers, from time to eternity. This consoles us in our seasons of bereavement. One after another, He takes His servants from earth to heaven. Those whom, according to human judgment, the Church can least afford to lose, those whom His grace has most richly endowed, those whom His Spirit has most beautified and ennobled, He takes them all away! They are seen no more casting their bread upon the waters, sowing the good seed of the kingdom, going forth in search of the wanderers, and interceding with God that mercy may prevail where judgment might be righteously executed. "Your fathers, where are they?—and the prophets, do they live for ever?" Alas! no; but, thanks be to God, the good work they did is still here, and will be here, blessing others when we have passed away!

This truth is full of encouragement for us in seasons of depression. Work is sometimes very wearying. The flesh is weak, and the spirit loses some of its willingness. We cry out for rest, and vainly wish we had not been placed where there is so much that must be done; but what a dignified thing all lawful, useful labour appears, when we look at it in the light of this truth—Its results will outlive us on the

earth, and some one will be the better for it when we have no longer any place amongst the busy sons of men; some one will be gathering the fruit of it when we ourselves may be forgotten. We may not live as a cherished object in their memories, but we shall live as a benignant power in their circumstances. The servants of Jacob were bidden to dig the well in Samaria. The work was hard as well as homely, and as they slowly dug through the solid limestone rock, it is likely that they often wished for the evening shadows to come and set them free. How much better it would have been, thought they, if in every place God had put fountains whose waters would flow freely, and not wait to be wooed by such wearying human efforts! Yet, as their task is estimated in the light of history, what a noble one it was! Through many generations the result of it remained, and at last the Son of Man, the Redeemer of the World, rested by the well in His weariness, and sought its cooling waters to slake His thirst. If God permitted them to see the long lasting good which came from their work, what an ample recompense they must have found in the sight!

This joy of securing an earthly immortality by means of the issues of our faithful Christian labours, is not something which God reserves for great genius and for extraordinary services only. How short was the life of the dew-drops which were formed in the cool of last evening, and were scattered by the heat of the rising sun this morning! The beauty they helped to nourish is here still, and the plants to whose growth they contributed will abide and bring forth the seeds from which other plants will grow. That evanescent dew, it lived and wrought through only one short summer night, but it did the work God gave it to do, and the issues of it will be seen in the glory and fruitfulness of summers yet to come. The feeblest and the most obscure amongst us may, by Divine help, do some good work, by force of which we shall live long after we are dead, and speak for God's glory and man's good, when these poor lisping, stammering tongues lie silent in the grave.

The truth embodied in the text has a special appropriateness to our position this morning. We have come here as members of different Churches and communities, who are bound together by the tie of a common sorrow, and who mourn together because of a great loss wherein we all share. This congregation has lost one of its most holy and devoted members; and that section of the universal Church to which the larger number of us belong has lost one of the most loyal-hearted men God ever gave to it. Our town has lost a faithful citizen, who belonged to a class which, in Birmingham, is lamentably small. He did not look upon a great town merely as a favourable place for commercial enterprise and success; he regarded it also as a sphere for philanthropic and Christian effort, and as having irresistible claims upon the thoughtful generosity of all those who make a living and secure a fortune within it. All sections of the Church in this neighbourhood have lost one who was a spiritual power in their midst. A

good man may be, and indeed ought to be, faithful in his attachment to the denomination he has freely and conscientiously chosen for his religious home; and he may wisely resolve to give to it the largest share of his resources and endeavours. At the same time, if he be—what Mr. Hopkins was—a man of deep devoutness and great spirituality and unfailing consistency, the healthy holy influence of his spirit and example cannot possibly be confined within the limits of his denominational dwelling-place, but will make him a blessing to Churches with which he may have no visible fellowship, and to Christians by whom he may not be known. When a flower is very rich in its fragrance, you cannot shut up its sweetness within the narrow walls of the particular garden wherein God's sunshine has nourished it. Heaven forbids and prevents all such monopoly, and sends its breezes to bear some of the fragrance into wider regions, where it helps to sweeten the common air of the whole district. Our departed friend so walked with God, and lived such a holy life, that he was one of the men who raise the general tone of society and purify the moral atmosphere which members of all sects and Churches have to breathe. As we sorrowfully realise the greatness of the loss we and others have sustained, we welcome the alleviation the text brings. We are thankful for the divinely-sanctioned assurance that, though he is dead, he will still speak to us by the influence of his example; though he is gone far away into God's presence, he will still be with us in the results of his holy life and work.

In speaking of those things pertaining to him which we should cherish in our memories, I cannot tell you anything you do not already know, and I cannot point out any feature of saintly character which was not patent to every beholder. I do not regret this fact; on the contrary, I refer to it with gladness, for I find in it one proof of his excellence and one element of his power. There are men who have in them much which is good, but it is largely hidden by weaknesses and faults, and you must live a long time with such men, and look at them a great deal, before you see all the sterling excellency which lies in their nature, like grains of gold in a heap of baser metal and useless material. Some of us know men who have real virtues, which grow like violet roots in the midst of a bed of nettles. Many people will not believe there is anything there excepting the poisonous weeds, and they greet us with a scornful smile when we affirm that though we have often been stung by the nettles we have found fragrant flowers beneath them. It is a pity that people who take the trouble to cultivate genuine Christian virtues, do not also determine to pluck up the indigenous weeds, which hinder the growth of the virtues and lessen their sweetness, and sometimes hide them so much that their very existence becomes a matter of faith rather than of sight! In our departed friend there was no obtrusive eccentricity or glaring inconsistency which concealed his many good qualities from the eye of the casual observer. He was, in no small measure, an exemplification of our Lord's precept—"Let your light so shine before men, that they

may see your good works, and glorify your Father who is in heaven."

Although Mr. Hopkins's Christian character was visible to all, there was no ostentatious exhibition of his piety. We have often been annoyed by people making very obvious efforts to appear saintly. They come amongst us as if they were saying, "Look at us, and listen to us, and learn what eminent Christians we are!" We may do our utmost to judge them charitably, and yet we cannot help saying in our hearts—"No, sirs! not eminent Christians, but Christians with a large leaven of that Pharisaism which is essentially anti-Christian!" Happy is that man, a great power for good that man must be, who never parades his godliness, and yet never fails to make its reality acknowledged, and its influence felt by all who are around him! It is recorded of Elisha, that he caught the falling mantle of Elijah, and with it smote the waters of the Jordan and divided them. He healed the sick and raised the dead, but there is another fact in his history which should excite our lawful envy more than the story of his mighty miracles. In the course of his journeyings from one school of the prophets to another, he entered the city of Shunem, and went into the house of a prosperous citizen to eat bread. The hosts and the guest were well pleased with each other, and as oft as he passed that way Elisha partook of the hospitality so freely proffered to him. There is no reason to believe that he gave them any hint of his official position; he uttered no prediction, he worked no wonder in their presence, but tarried in their home for awhile as a simple wayfarer. Though he did not reveal himself as the divinely-appointed successor of the glorified Elijah, he made such an impression concerning his personal sanctity, that the woman cried out to her husband, "Behold now, I perceive that this is a holy man of God, who passeth by us continually."

There can be little doubt that Judas wrought miracles when he was sent out with the rest of the twelve, and it is certain that Balaam uttered sublime prophecies; but neither Balaam nor Judas could have done what Elisha did—stay for a few hours as a stranger amongst strangers, and then go away leaving the house filled with the hallowing influence of his piety. Before either apostles or prophets could have done that, they must have walked much with God.

"When one that holds communion with the skies
Has filled his urn where these pure waters rise,
And once more mingles with us meaner things,
'Tis even as if an angel shook his wings—
Immortal fragrance fills the circuit wide,
That tells us whence his treasures are supplied.
So when a ship, well freighted with the stores
The sun matures on India's spicy shores,
Has dropt her anchor and her canvas furl'd
In some safe haven of our western world,
'Twere vain inquiry to what port she went—
The gale informs us, laden with the scent."

I am guilty of no foolish exaggeration when I affirm that he, whose death has brought many of us here this morning, had a large measure of that quiet sanctity which testifies with such power to the closeness and constancy of a man's fellowship with God. No matter where you met him, or under what circumstances, you could not be with him long without feeling that you were in the presence of a good man. It has been my lot to preach, or to attend public meetings, in nearly every part of the kingdom, and this has brought me into friendly contact with Christian people of many different classes and denominations; I speak the truth before God, and lie not, when I affirm that I seldom, or never, met with a man who more constantly and pleasantly impressed me with the truth—This man's religion is a reality. There was no need for him to make broad his phylacteries: his spirit and conduct proclaimed him a Christian; his piety was not a form, hung on from without, but a life growing from within; it was an inseparable part of himself, which he could but take with him wherever he went.

You must have been struck with the fact that the titles most frequently applied to godly men in the Bible are these—righteous, upright, just. The Bible knows nothing of the piety which is divorced from morality, and it ever demands that professed rightness toward God shall give proof of itself by rightness toward men. If a godly character be built according to the designs of Scripture, integrity will be one of its most essential parts; not one of the adornments, which may sometimes be dispensed with, but a portion of the strong foundations. Righteousness must be found in the very core and centre of a Christian man's excellency. Nothing else, however good and beautiful it may be, can serve in its stead, or be accepted as an atonement for its absence. *“Lord, who shall abide in Thy tabernacle? Who shall dwell in Thy holy hill? He that walketh uprightly and worketh righteousness, and speaketh the truth in his heart. He that hath clean hands and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully. He shall receive the blessing from the Lord and righteousness from the God of his salvation. This is the generation of them that seek Thee, that seek Thy face, O God of Jacob.”* The character of Mr. Hopkins was formed after this model. With laudable energy he strove for the mastery, and he always strove lawfully. To fight the battle of life in forbidden ways, or with unlawful weapons, was utterly foreign to his renewed and sanctified nature. His word was his bond, and he was the very soul of honour. *“Mark the perfect man, and behold the upright; for the end of that man is peace. The memory of the just is blessed.”*

It is very seemly that in great commercial communities righteousness should be regarded as the cardinal virtue; for without it business would be an intolerable curse to all fair-minded men; it would be the purgatory of the honest man and the paradise of skilled knaves. No one can possibly overrate its importance, or make too many sacrifices for its maintenance; but some men of business are too prone to think

of it as the only virtue—the sum and substance of all perfection. If a man be strictly honest, they are apt to suppose that he has done everything which his Creator or his fellow-creatures can demand of him. Hence we may meet with men who abhor all fraud and falsehood, who would, if necessary, rise up early and sit up late, and eat the bread of carefulness, in order that they might provide things honestly in the sight of all; and yet, without the slightest compunction of conscience, they will leave the charities of the town to languish for lack of support, and they never dream that it is their duty to lend a helping hand to those world-embracing works of benevolence which are one of the most distinctive glories of our modern and Christian civilisation. Are they not inflexibly upright? Do they not pay all their creditors to the uttermost farthing? What more is wanted? What more can be expected of them? They forget the great debt of brotherly kindness and charity, which every good man must keep on paying, but which he can never fully discharge—"Owe no man anything, but to love one another." They do not supplement their righteousness with goodness; and they are not the kind of people for whom some would dare even to die. They lay the foundation of their character in integrity, but they do not build upon it the fair superstructure of gentleness and generosity. They accept (as if it were the highest utterance of inspiration) the saying of the poet, "An honest man's the noblest work of God;" but they seem never to have read in the Word of the Lord that "He loveth a cheerful giver."

Who that knew our departed friend needs to be told that he strove to glorify God by his liberality, as well as by his integrity? He gave much, and his giving always had in it the two essential elements—conscientiousness and cheerfulness. Some men are simply conscientious in their benevolence. It is commanded, and it is needed, and they must do it. Their liberality may not lack constancy, but it lacks the sunniness which makes it so much more acceptable to the receiver. Some men are simply cheerful in their giving. They have no regard to God's will in the matter, but are moved solely by generous impulses, or by the pleasure which an easy-going nature may find in the mere act of giving. Their liberality may never lack cheerfulness, but it is often wanting in discrimination and steadfastness. The perfect giving is that of the man who, with enlightened conscience, says—"It is right, and I must do it," and who, with kind heart, says—"It is pleasant, and I am thankful I have the power and opportunity to do it." You know how it was in the case of the boundless Giver who, though He was rich, for our sakes became poor, that we, through His poverty, might become rich. He did His great work of love because it was the Father's will that He should do it, and His own gracious nature found joy in doing it, and His heart was full of compassion for the lost ones for whom it was done. When He left His native skies, and came flying on the wings of mercy to the poverty, and sorrow, and suffering of earth, His exultant cry was, "Lo! I come: in the volume of the book, it is written of Me, I delight to do Thy will, O my God: yea, Thy law

is within my heart." As He sat by the well in Samaria, and forgot His own hunger and weariness, in His zeal to turn the guilty woman out of the path of sin and death, He thus explained the intense satisfaction He had in His merciful labours—"My meat is to do the will of Him that sent Me, and to finish His work." When He hastened to meet His cross, that He might give His life a ransom for the world, He said—"This commandment have I received of my Father." He referred to this same sacrifice of Himself as a proof of His love to man—"Greater love hath no man than this, that a man lay down his life for his friends." In all that Jesus did for others, we find both perfect obedience to the will of God, and perfect compassion for the children of men. Herein He set us an example that we should follow in His steps.

Having referred to the proper balance there was between conscientiousness and cheerfulness in Mr. Hopkins's liberality, I am reminded that a due proportion between different excellences was very characteristic of him, and had much to do with making his example so powerful. How faithful he was in his attachment to whatever he believed to be right and true; and, at the same time, how full he was of courtesy and charity towards all who differed from him. There are men who, in all matters of principle, or supposed principle, are immovable; they will hold their own conscientious convictions against all comers, and face hostility and persecution like a granite cliff faces the billows of the stormy sea. But it often happens that their fidelity is associated with narrowness, and bigotry, and harsh judgments, which mar its exemplary power. If you cite their firmness and faithfulness to a lax and vacillating man, he instantly cries out against their uncharitableness, and says—"Surely you would not have me as narrow and bigoted as they!" There are men who are full of the spirit of tolerance and charity toward the opinions of others, because they know how vain it is to look for uniformity in the present imperfect state of human knowledge, and of human faculties, too. But it often happens that their charitable spirit is associated with a great laxity which mars its exemplary power. If you cite their charity to a harsh and bigoted man, he instantly cries out against their indifference, and says—"Surely, you would not have me embrace their lax notions, and consider all theological opinions of equal value, and affirm, that if we be sincere in our worship, it matters little whom we worship—Jehovah, Jove, or Lord." It will not do for us to be examples of one virtue only. If we wish our charity to exercise a good influence over men of narrow views and harsh judgments, we must ally our charity with fidelity to our own convictions; if we wish our firmness and faithfulness to exercise a good influence over men who are lax and yielding, we must ally our firmness and faithfulness with charity. I thank God, I can say of Mr. Hopkins that, during the twenty years I was honoured with his cordial friendship, I never knew him flinch, for a moment, from the proper assertion and maintenance of his own opinions; and I never heard him say one uncharitable word about those who differed from him.

I have said that all the good elements in our friend's character were visible even to the most casual observer, but, perhaps, I ought to have made an exception respecting that great fidelity to principle to which I have just referred. This may have been hidden from some, by the prevailing gentleness of his spirit. You may sometimes see a rock which has a strange power of fertility in it, and is covered in the summer with a rich profusion of flower and foliage. It is not easy to realise, that, immediately below that delicate beauty, there lies the durable material of which the foundations of the earth are made. In Mr. Hopkins there were found a courtesy which never failed toward acquaintance or stranger, friend or foe; a sensitive regard to the feelings of others, which never slumbered; a sunny cheerfulness, which the darkest clouds of adversity could not wholly obscure; the ornament of a meek and quiet spirit, which, in the sight of God, is of great price; and it may be that people who knew him only slightly, never imagined that underneath all those gentler elements there lay some of "the stern stuff" out of which the Lord was wont to make His martyrs. We, who knew him well, can fearlessly declare, that if persecution had made large demands on his firmness and fidelity, they would not have been defaulters. In the path of patient suffering, for conscience' sake, he would have left far behind him many of your noisy obtrusive men, who foolishly think that their loud self-assertiveness is a proof of strength, and a prophecy of endurance.

Concerning "the beauty of holiness," in his character, I could say much more, but reverence for his memory restrains me. I cannot forget how displeasing to him these sincere and truthful eulogies would have been if he could have heard them. I realise his unseen presence: I feel as if he were by my side: in his own kind and gentle way he lays his finger on my lips, and exclaims—"There has been enough, and to spare, of these praises of the creature. Let us bow together before the Eternal Mercy, and acknowledge that by grace we are saved through faith, and that not of ourselves: it is the gift of God."

We have another consolation, beside our assurance that the influence of his example will long abide with us; we know that his saintliness has not been destroyed, but only removed into a different sphere. Death has no dominion over it, and was not suffered to inflict damage upon it. Faith looks at the forsaken house of clay, and says, "Absent from the body, he is present with the Lord, where every good thing in him has been perfected and endowed with immortality." In heaven he doeth the will of God, and abideth for ever. His presence there is one more reason why we should set our affections on things above. Let us seek grace that we may be followers of him, and of all those who, like him, do now inherit the promises. May their God be our God, to guide us by His counsel, and afterward receive us into His glory.

Rev. David Wassell.

IN the decease of David Wassell, of Bath, the denomination has lost another of its long-standing and conspicuous ministers—one whose stature, aspect, and tread, betokened to every observer the manly firmness of his character.

Of Mr. Wassell's parentage and early days, the Rev. B. C. Young supplies the following particulars:—

“David Wassell was the son of pious parents. The father, John Wassell, was for many years a deacon of the Baptist Church, assembling in the Darkhouse Chapel, Coseley, Staffordshire, and for some years pastor of a Baptist Church at Willenhall, in the same neighbourhood.* He was generally esteemed one of the best men in the locality; and of his mother, an old member of the Church says, ‘She hasn't her like now.’ David was born under these favourable circumstances, on the 9th of February, 1808. Even as a boy he sought to be useful. A friend who knew him in his youth, thinks he was not more than fourteen years old when he became a Sunday-school teacher. He was baptized by his father on Lord's-day, 11th March 1827, and in the afternoon received to communion. Soon afterwards the Church perceived and approved his desire to enter the ministry; and under date of January 13th, 1829, there is this entry in the Church-book—‘That, as in the course of Divine providence, an opportunity is offered to our dear youthful brother, David Wassell, of education at the Baptist Institution at Stepney, the Church do most affectionately commend him to God and the Word of His grace earnestly entreating that Divine outpouring of the blessed Spirit by which he may become a good minister of Jesus Christ.’ Another minute, dated the 28th of the same month, states that, ‘Monday evening was employed in special prayer for our dear brother, David Wassell, who left on the 27th, appointed by the Stepney Committee to the tuition of Rev. James Simmons, of Olney.’ Thus was our departed friend launched on the voyage of life amidst the warm sympathies and earnest intercessions of the Church to which he and his parents belonged.

Within a month of Mr. Wassell's going to Olney, as an accepted but not entered student of Stepney College, the writer was first introduced to him, and very distinctly does he remember his attractive bearing in that casual interview. At that time there was no conceivable probability that we should meet next as fellow-students at Stepney, which we did in the

* A memoir of Mr. Wassell, sen., appeared in the *Baptist Magazine*, 1854.—ED.

autumn of 1832, there being, however, between us the broad collegiate distinction of senior and junior. Soon afterwards Mr. Wassell left Stepney for Fairford, where he began his ministerial career. Mr. Frise, the present pastor at Fairford, writing to Mr. Davis, the colleague of Mr. Wassell, remarks—'We, at Fairford, feel the loss of dear Mr. Wassell almost as much as yourselves. He was a great favourite with us. I see from the Church-book that he settled at Fairford as co-pastor with the Rev. D. Williams, the last Lord's-day of the year 1832. He continued this connection until August, 1837, when he accepted an invitation from the Church at Thrissel-street, Bristol. During this period, I see an account of several baptisms. On two of these occasions the numbers were thirteen and eleven, so that his labours were not in vain in the Lord. He was much respected and beloved while resident in this town.' Mr. Davis adds—'Previous to my settlement at Bath, I was pastor of the Baptist Church at Arlington, about six miles from Fairford. This, in Mr. Wassell's time, was a branch of the Fairford Church, and was more immediately under the care of the then young co-pastor. During my pastorate there, I heard many references to Mr. Wassell's ministry of twenty years before, all of which went to show that his first efforts as a minister were characterised by great earnestness, zeal, and success. Of his ministry in Bristol no information is at hand. The Church-book of Somerset-street, Bath, records his acceptance of the pastorate there, July 1st, 1839; so that had he survived a little longer he would have completed his thirty-fourth year as pastor of the Church. For the last six years and a half, being associated with him in the work, I have had an increasing admiration of his largeness of heart and nobility of character. Others besides myself have observed within this period a growing fervour and directness in his preaching. His last sermon was delivered on the third Sunday morning in September last. For a few months previous there had been a lack of his usual high spirits and a little failing in strength. During several years he had zealously worked in connection with the building of the new chapel, and helped to make arrangements for the opening on October 1st. It must have been a bitter disappointment to him not to be permitted to participate in the joy of that occasion, but no word of murmuring was heard. His entire illness lasting between six and seven months, was borne with unusual patience, fortitude, and cheerfulness. As long as he was able he conducted family worship in his bedroom, and one prominent feature in his prayers was the earnestness with which he asked to be restored for the purpose of working for Christ and the Church he loved. He was very reticent on all matters of personal experience, and this, with the hope of recovery which I believe he cherished until within a week or two of his end, and the fact that for the last seven hours of his life he was unconscious, leave us little to record

in the shape of exhortations or sayings from a sick or dying bed. To Mr. Newell, who was much with him, he said at different times, 'Stick to the Old Gospel, stick to the Old Gospel.' On the morning of his death, Mr. Newell having said that he had prayed that the Saviour's presence might be with them that day, he exclaimed with great fervour, 'Blessed Jesus! Blessed Jesus!' He calmly fell asleep in Jesus at about eleven o'clock on Saturday, May 3rd."

He was buried in Bath on the Wednesday following, the burial being preceded by a funeral service in the new chapel, conducted by the writer. Subsequently a funeral sermon was preached by the Rev. J. H. Hinton, M.A. Both services were largely-attended by sorrowing friends, and by sympathising representatives of other congregations. He has left a widow and children to cherish his endeared memory, and to be sustained and comforted by the grace which was effectual in him. I close this running record of our dear friend's outward life and death with an extract from the *Bath Chronicle* :—"For more than a generation Mr. Wassell has not only been an able preacher and pastor, greatly esteemed by his people, but has occupied a prominent place in the city, especially in connection with social and religious matters. His opinions upon such matters were definite and decided, the result of much inquiry and reflection. Strong in his views as a Nonconformist, and accustomed to think with a sturdy independence; he never wished to withhold from others what he claimed for himself. In times when many questions which have since been settled by the legislature were the subjects of discussion and party conflict, Mr. Wassell was ever ready to take his share of work and responsibility; and his keen observation of men and things, his extensive acquaintance with public persons and movements, his quick logic, his powers of wit and sarcasm, and his wonderful self-possession in public, made him an effective advocate and a formidable opponent. Illustrations will occur to those who are able to recall the events of former times, and they, more than younger persons will feel that a man of mark has passed away. In January, 1871, Mr. Wassell was elected a member of the School Board, and up to the time of his illness gave great attention to the business. However men may differ from Mr. Wassell's opinions, all his fellow-citizens who really knew him will, upon the occasion of his decease, experience the sentiments awakened by the remembrance of ability, integrity, and generosity, springing from and ennobled by Christian principle." At a meeting of the School Board, the following resolution was adopted :—"That this Board record with deep regret the loss they have sustained by the decease of their esteemed colleague, the Rev. David Wassell, whose diligent co-operation in all the duties of the Board, whilst health permitted, they gratefully recognise; and desire to convey to his widow,

through their Chairman (the Rector of Bath), the expression of their regret and their sympathy with her in this bereavement."

It is supposed that most of the readers of this narrative, and especially those who enjoyed personal intimacy with Mr. Wassell, will make the reflection that the spiritual force which began to act on him in his early home-life never spent itself nor altered its direction to the last. His life was a consistent whole. His course followed a straight line from beginning to end. His growth in knowledge, character and influence, was without deviousness. He did not grow away, as some do, from his juvenile self, but advanced in an orderly progression, "making increase in every part," so that the mature man was only an expansion of the youth. He underwent no metamorphosis. The energetic piety of his father exercised an abiding ascendancy over him, imparting tone and quality to his own. Of this an unusual attestation was given some twenty years ago. Mr. Wassell was preaching an association sermon on a set subject, which required him to portray a model church-member, when in illustration he drew a rather full sketch of his own father. His ministerial hearers, knowing the preacher's habitual reserve on personal matters, held their breath in surprise. As he finished the portraiture, a well-known minister whispered to the writer, "Nothing of that sort was ever better done." It was indeed well done—a piece of vigorous description with just a vivifying glow of filial love, without a single weak or puling word.

This regular and continuous progress along a well-chosen and thoroughly approved path accounts in good part for the serenity of his spirit. His mind was made up. He knew whom he had believed. To objectors and seducers he was not afraid to lend an ear, but none of them ever warped his judgment, or for an instant arrested his steady march along the King's highway. It was a study to see him listening, with a pleasant prompting smile, to some fluent neophyte of the new theology, and to note with what playful jerky interjection of question and surmise he would put him in a corner. It was like the assured manner of a great capitalist listening to a young enthusiast on the freedom and joy of being moneyless.

His conversational readiness and vivacity on all topics, aided by a radiant and mobile set of features, made his company delightful. He never indulged in sustained talk or monologue, as his friend Mr. Jay was apt to do. He was "a good listener" as well as talker, and by an approving or incredulous "Ha!" by foreshortened comments, and spurts of comical allusion and suggestion, he would draw out and humour an interlocutor "to the top of his bent;" and even a home-thrust in reply would be delivered so beamingly that no smart could be felt.

He was often consulted on matters of business, and in cases of

conscience and dissension, and many an applicant has left his presence charged with discretion and comforted. Where an affair was entangled by rival personal demands, or mutual prejudice and distrust, he ever showed himself an impartial, broad, fair-minded arbitrator. He was what every imitator of God should aim to be, "wise in counsel and excellent in working."

He heartily loved the vocation to which he was called. It was a never-failing joy to him to teach and preach Jesus Christ; and his delight was avowedly at its highest when he was doing the work of an Evangelist in the villages. Rustic hearers and informal sermons were grateful to him, as indeed they must be to every man whose nature like his shrinks with quick recoil from conventional restraints.

With his energetic vitality, so well-tempered, it was hard for any of us to believe that his sickness was unto death. Through the weary months, of alternate hope and fear for his dear ones, his own soul was kept in perfect peace—no impatience, no repining, no apprehension. To prayers offered with him his responses were frequent and fervent, and how much he himself was occupied in prayer was evident to all who approached him.

And so he passed away at the season of the year when death seems most melancholy, when all nature is beginning to throb with replenished life, when

"The birds made
Melody on branch, and melody in mid-air;
The damp hill-slopes were quickened into green,
And the live green had kindled into flowers,
For it was past the time of Easter-day."

W. BARNES.

Trowbridge, May 28th, 1873.

In Anxious Look at our Sunday Schools.

II.

IT will be within the remembrance of our readers that our last issue contained a letter from the pen of our venerable friend, the Rev. Samuel Green, in which he administered to us a gentle rebuke for our remarks on this subject in May. He seemed to take it ill that we set those remarks so prominently forth, "in type and lead," and distinctly charged

us with "entirely overlooking the efforts of the SUNDAY-SCHOOL UNION in the direction of *Systematic Bible Teaching*." We need scarcely say that we were not actuated by any desire to give offence to our friend, or to ignore the Sunday-school Union; this may, we hope, be taken for granted. The article in question was penned under the deep conviction that the lamentable condition of our working classes is mainly due to the fact that "our children have been either neglected or positively injured by our teaching agencies to a most alarming extent," and under the impression that the new serial which we mentioned was calculated to aid the necessary reform. We had no occasion to speak of the Sunday-school Union, and did not deem it necessary to go out of our course in order to do so.

That our note of alarm on this matter was neither unwarranted nor exaggerated is too clear to admit of dispute. The Rev. T. H. Pattison, of Rochdale, thus represents the present state of things among us to our American cousins in the *Baptist Union* of New York:—

"In this county of Lancashire, hardly a young man or young woman is to be found who has not been in a Sunday-school. Prisoners before the magistrate, convict lads in the prison schools, fallen women in the streets, the habitués of dancing-saloons and casinos, loungers, dog-racers, pigeon-fliers, and such like, have, in six cases (might he not have said eight?) out of ten, been Sunday-school scholars. The Sunday-school at present is a bag with holes, and, though it is a popular and powerful system, enlisting the ardour and talent of the young members of the Churches, there is a suspicion afloat that some of the holes might be mended with advantage."

And then, as to the results of "the Sunday-school Union's efforts in the direction of 'Systematic Bible Teaching,'" we are content to let the chief serial of that body speak for itself. The first article in the *Sunday School Teacher* for last month is on the "Results of Scholars' Examinations," and the following is part of the tale that it tells:—

"What facts did the examinations bring before us as teachers?"

"The principal and most obvious to my mind was this:—That the facts of Scripture are not impressed upon the minds of our scholars as they ought to be. With a few of the principal things taught in the Gospel the candidates were perfectly familiar; but there was nevertheless an astounding amount of ignorance of facts with which every child able to read and write, and in constant attendance at a Sunday-school, should be acquainted. To show the ignorance which existed of things which we might expect would be generally known, I may say that a very large proportion of the candidates were unable to tell us anything concerning the life, mission, or death of John the Baptist. One said he was a custom-house officer;—another that he was a disciple who loved Christ;—another that he was a publican;—another that he was beheaded by Cæsar;—and another that he was crucified between two thieves.

“Of facts concerning our Lord’s betrayal, crucifixion, and resurrection very many of the candidates were grossly ignorant.

“It was the exception, not by any means the rule, when a question relating to the historical portion of the book was answered correctly. This was the case, moreover, with scholars who had been a long time in attendance at the school. The answers to which I have referred were some of them given, not by little children, nor by scholars who had only recently joined a Sunday-school, but by those who had been six or seven years in attendance there. Some jumbling of facts was of course to be expected, but we were hardly prepared for this answer, given by a candidate eleven years of age, who had been about seven years in the school: “Matthew was a fisherman; Jesus saw him by the sea-side mending his nets, and He said to him, ‘Follow me;’ but Matthew said, ‘Lord, let me first go and bury my father;’ and Jesus said, ‘Let the dead bury their dead.’”

“One candidate, fourteen years of age, and who had been ten years at school, could not tell what kind of persons Jesus said were blessed in the sermon on the mount; could not give any account of the temptation of our Lord in the wilderness; and could not describe correctly the events which occurred at the crucifixion.”

Our friend, Mr. Green, in speaking of the Sunday-school Union, says that, “For more than thirty years past they have issued lessons, consecutive and systematic, and monthly notes thereon, in thousands every month, to aid in the kind of teaching you desiderate. These lessons and notes have been founded on the facts of the Gospels and on the Bible history generally, and have comprised the doctrinal and practical teaching which those facts and that history supply.” How, if this be the case, are we to account for the state of things confessed in the above extract?

Suspensions have long been afloat both that private enterprise would do better for our Sunday-schools than the Union either has done or is likely to do, and that the institution is a veritable barrier in the way of Sunday-school reform. However that may be, such efforts as that of the *Systematic Bible Teacher* will be dead and forgotten in far less than “thirty years,” if they cannot show better and greater results in proportion to money spent upon them than the Union seems to be able to do, after an existence of sixty or seventy years. “Time tries a’;” but in again commending the little serial in question to the attention of our readers, we write from actual observation of the work now being done through its instrumentality in the west end of London. “If this counsel or this work be of men, it will come to nought; but if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God.”

The Pre-Millennial Theory.

THE summary of objections to the Pre-Millennial Theory, inserted from the third volume of Dr. Hodge's "Systematic Theology" in your May number, may be calculated to confirm the faith of those who have never studied the subject referred to, but can scarcely be called a refutation of that theory in any sense.

It is to be regretted that there is no attempt at precision in specifying proofs of the charges made, or at quoting passages from the Scriptures which are supposed to disprove the theory in question; for after all it is not a matter of theory, but a question of interpretation, which can only be settled Bible in hand—in *which attitude*, we make bold to say, it would have been impossible to write much of the summary referred to.

Before attempting to answer these objections, it may be well to describe in few words what the Pre-Millennial Theory is. All Christians believe that the Lord will come a second time to the earth (or the clouds above it), but the large majority expect that before He comes the world will be converted during an indefinite period, called the Millennium, by the preaching of the Gospel and an extraordinary outpouring of the Holy Spirit which shall make that preaching effectual. At the end of that happy time the Lord Jesus will come in the clouds of heaven and judge all nations, as described Matthew xxv. 31 to end; after which the earth shall be destroyed. This may be called the Post-Millennial Theory, and those who hold it interpret most of the outstanding prophecies figuratively—calling Jerusalem, the Church; the reign of Christ from the river to the ends of the earth, a spiritual influence over the souls of men, &c.

Others hold that all the prophecies are to be interpreted literally, whenever there is nothing in the context, or the nature of the case, to make that impossible; they consequently look for a literal coming of Christ in His glorified body, to reign on the earth whereon He was crucified, together with the risen Saints, during a period of a thousand years, at the end of which the second or general resurrection will take place, and all who are still in their graves will rise and be judged. This is called the Pre-Millennial Theory, because its advocates expect the coming of the Lord before the thousand years of glory.

1. The first objection to this view of the prophecies is, that *it is a Jewish doctrine*. This is a singular argument, especially when we remember that the Jewish nation was the depository of all the revealed will of God for many centuries, but the inference drawn from the facts of the case is still more remarkable. "The Jews expected that when the Messiah came He would establish a glorious earthly kingdom at Jerusalem, &c. The event disappointed these expectations, and the principles of prophetic interpretation on which those expectations were founded were proved to be incorrect." It is admitted that the Jews, overlooking—leaving out of the account altogether—the prophecies which showed that the Messiah would come to suffer, fixed their attention exclusively on those predictions—equally clear—which spoke of his coming to reign, and the result was that they rejected Him to their own undoing; but where do

we find any hint in the teaching of our Lord that their principles of interpretation were incorrect? He fixed their view upon those passages which spoke of His sufferings, but so far was He from telling them that their expectation of an earthly kingdom was a mistake, that when, during the last interview before His ascension, they asked Him (Acts i. 6), "Lord, wilt Thou at this time restore again the kingdom to Israel?" He quietly answered, "It is not for you to know the times or the seasons, which the Father hath put in His own power." Surely, if their principles of interpretation were wrong, this was the time to set them right; and the fact that it was not done may be taken as proof that they were right as to the event expected, but were to leave the *time when* to God. We fear that the Christian Church is committing the very sin for which it blames the Jews—*i.e.*, refusing to look at one aspect of our Lord's mission (His coming glory), while they persist in considering that the prophecies were all fulfilled in His sufferings.

2. This theory is said to be *inconsistent with the Scriptures*, because it teaches that believers only are to rise from the dead when Christ comes, whereas the Bible declares that when He appears all who are in the graves shall hear His voice, and shall come forth, &c. It is the Bible which says (1 Thess. iv. 16): "The dead in Christ shall rise first," and (Rev. xx. 5) "But the rest of the dead lived not again until the thousand years were finished;" and the passage (John v. 28), part of which is quoted to show that when Christ shall appear all that are in the graves shall hear His voice, &c., says nothing as to the order of time, but "the hour is coming in which," &c.

3. The objection that "*this theory teaches that the final judgment will not occur till after the millennium*," is best met by referring again to Rev. xx., where the statement objected to is plainly made.

4. It is stated by Dr. Hodge—"The Scriptures teach that when Christ comes the second time without sin unto salvation, then the Church shall enter on its *everlasting state of exaltation and glory*." If your readers will refer to the passage, part of which is quoted, Hebrews ix. 27, 28, they will see that it says nothing whatever on the subject! He then quotes correctly 1 Cor. xv. 52, and adds, "according to this theory, instead of heaven awaiting the risen saints they are to be introduced into a more worldly kingdom. The passage says nothing with reference to the nature of the kingdom, and still less of heaven, while other passages—*e.g.*, Rev. v. 10, xx. 4, and xxi. 3—show that the millennium is to be spent mostly on earth, and in the presence of their Lord.

5. It is said to be *inconsistent with the representations given* (where and by whom?) *of the glory and blessedness of departed saints*, to assume that at the resurrection they are to be brought down to a lower state of existence—degraded from heaven to earth.* To say that the representations of modern pulpits, &c., are inconsistent with the Scriptures, would be much nearer the truth—in fact, there does not appear to be any need of a resurrection of the just, if the views of Dr. Hodge are correct; but it is for him to settle that matter as best he may. That our argument should bear against the patristic doctrine of the millennium would not trouble us if it were true, but we demur to the statement altogether.

* The Apostle Peter seems not to have been aware that the saints were in heaven, to be degraded from it, when he said (Acts ii. 34), "For David is not ascended into the heavens."

6. It is objected to our view of the Kingdom of Christ on earth, that it is *worldly*; that its blessedness is to consist largely of worldly prosperity; that the distinction between Jew and Gentile is to be kept up, if not increased; that it teaches "earth's eternal perpetuity," rather than that "the earth and the works that are therein shall be burnt up." The first three of these points refers, not to the state of the Church, or the risen saints, during the millennium, but to the nations living on the earth, of whom the things objected to are clearly predicted. The fourth is a matter of detail, concerning which so little is revealed that it appears impossible to reconcile the apparently conflicting statements concerning it in the Word of God. Millenarians, as a body, certainly do not hold "earth's eternal perpetuity."

7. It is objected that this theory *disparages the Gospel*. Now, if the Gospel is destined to be the agent of universal salvation, then doubtless the doctrine that it was never meant to do anything of the kind does disparage it; but if, on the other hand, it was designed (Matthew xxiv. 14) to "be preached in all the world for a witness unto all nations"; if the question of our Lord (Luke xviii. 8), "Nevertheless, when the Son of Man cometh, shall He find faith on the earth?" implies a totally different state of things; if the great apostasy (Rev. xiii. 8) is so to prevail that "all that dwell upon the earth shall worship him (the beast) whose names are not written in the Book of Life," then the holding up to the hopes of the Church delusive views of the gradual conversion of the world by God's blessing on preaching, is calculated to produce most depressing disappointment in the minds of those who look the facts of the present in the face, after eighteen centuries of preaching and waiting. Looked at as a means of calling out a people for Himself, the Gospel is a glorious success—the power of God unto salvation; but looked at as a leavening power, designed to pervade the masses, there are no signs of any such result. The cry is still, alas! as it was in the day of the Prophet, "Who hath believed our report?" The question, What means will probably be adopted after our Lord's coming for spreading abroad more widely the knowledge of His glory? is a very interesting one, but is not the point now before us.

8. The next objection urged against the pre-millennial theory is, "the want of consistency in its advocates, and the conflicting conclusions to which they come." If this objection were urged by Roman Catholics or Rationalists against the various Protestant sects, Dr. Hodge would probably reply that uniformity is a sign of blind unreasoning adherence to a system, whilst diversity in matters of detail is a sign of life and thought. And so as to *the manner* of the coming of the Lord. There is little or no difference of opinion among pre-millenarians as to the great fact that our Lord will come personally to reign on and over a renovated earth; but on the various minor questions connected with the manner of His coming and His reign, it is to be expected, seeing that the details given in the prophetic writings are few and often obscure, that there should be much diversity of opinion among students of prophecy. At the same time, it cannot be admitted, as alleged, that the principle of literal interpretation is given up with reference to the nations which are to go up to Jerusalem to worship—not every month or every Sabbath (which is not predicted), but from year to year (Zech. xiv. 16).

The meaning of the Apostle Peter, where he says (2 Peter iii. 10),

“But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise,” &c., may admit of various interpretations, but, as in the context (verse 13) Peter says, “Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness,” the passage can hardly be quoted in favour of the views of those who look in either heaven or hell for the final consummation of all things regarding our earth and its inhabitants.

The theory of Dr. Hodge is open to various objections:—

1. It leaves no room for the triumph of our Lord on that earth on which He was crucified. The researches of modern geology lead us to suppose that the earth was in preparation for man for a very much longer period than was formerly imagined, and, according to this theory, after having witnessed the fall of man, the humiliation of our Lord, and the subsequent recovery of man by the preaching of the Word, it is to be burnt up, and, so to speak, thrown away.

2. It adopts a mode of interpretation which places the meaning of words at the mercy of every critic and commentator. The same word in one place is to be taken literally, and in another figuratively. According to it, all the passages in the Gospels which speak of our Lord as visiting Jerusalem, being crucified outside Jerusalem, &c., are literal, but such passages as Zechariah xiv. 2, 3, 4, 9, 11—“For I will gather all nations against Jerusalem to battle. . . . Then shall the Lord go forth and fight against those nations, as when He fought in the day of battle. And His feet shall stand in that day upon the Mount of Olives, which is before Jerusalem in the East. . . . And the Lord shall be king over all the earth. . . . And men shall dwell in it, and there shall be no more utter destruction, but Jerusalem shall be safely inhabited,” are figurative. The doom of Jerusalem and the Jews (Luke xxi. 24) is literal; the restoration of the Jews; the promise (Isaiah xi. 11), “And it shall come to pass in that day, that the Lord shall set His hand again the second time to recover the remnant of His people, which shall be left,” is figurative. The seventy years’ captivity in Babylon, is literal; the thousand years in Rev. xx., is figurative. Zion is literal (Jer. xxvi. 18), “Zion shall be ploughed like a field, and Jerusalem shall become heaps;” but Micah iv. 1, 7, “But in the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it. . . . And I will make her that halted a remnant, and her that was cast far off a strong nation: and the Lord shall reign over them in Mount Zion from henceforth, even for ever,” is figurative, and means the Church of Christ! According to such principles of interpretation, an infidel might fairly argue that the life of Christ is only a beautiful fable, and that He never really came to earth. “How degrading,” he might say, “to imagine that the Maker of all became a helpless babe, and died! The meaning of the fable is clear; but to be such slaves to the letter as to suppose it is a matter of history, instead of fiction or allegory, is laughable folly, unworthy of intelligent beings.”

3. It discourages, if it does not actually condemn, the study of prophecy. The only Book in the Bible which begins (Rev. i. 3) and ends (xxii. 7) with a blessing on the student of the Book, is represented as hopelessly obscure, if not dangerous. It may even be doubted whether, according

to this view, there are any prophecies unfulfilled, as parables, whether relating to the present or the future, can hardly be called predictions.

4. It neutralises the exhortation of our Lord and His apostles to watch for His coming (Matt. xxiv. 42, xxv. 13; Mark xiii. 32 to end; 1 Cor. i. 7) by showing either that the millennium is begun already, or by leading us to believe that a very long time, called in Scripture a thousand years, must elapse before He comes.

5. It reduces the resurrection of the body to a very doubtful boon, since it teaches that the departed saints are now in heaven, from whence they will have to be brought down to judgment.

6. It despoils many passages of the Bible of all definite meaning, and represents totally different things as only different figures setting forth the same general truth. It can give no explanation of the first and second resurrection, of the difference between the parable of the pounds or talents, and the judgment of the nations in Matthew xxv., &c.

7. It leads earnest Christians to blame themselves for the non-conversion of the world, instead of encouraging them to sow the seed widely, leaving the results to God, who has never put such a yoke upon His people.

8. It substitutes the idea of death as a ground of warning to sinners, for the Scriptural motive—*i.e.*, the coming of the Lord.

J. P. BACON.

The Godless Physical Tendency of the Day.

By TAYLER LEWIS, LL.D.

THE two great divisions of the ancient philosophy were, both of them, grave and reverential. They were religious, too, inasmuch as they showed the incompleteness of all knowledge that did not rise above experience. They both acknowledged something higher. With Plato it was the world above *sense*, the sphere of what he called "*ideas*." With Aristotle it was the world above *Nature*, to which he first gave the name *metaphysica*, the supernatural, or the powers *beyond the physical*. They were substantially the same—at least, as regards the sense-transcending sphere, however variant their mode of expression. "Theology, the queen of the sciences," was the dictum of the one; "God and soul, the only true being," was the thought that pervaded every page of the other. These supersensual ideas of both philosophers are in harmony with Revelation. They modulate easily into that upper strain of the apostle: The *things unseen* and eternal, in distinction from the *things seen* and "temporal," or "the things invisible, from which came the things that do appear." In other words, they offered a direct transition to that higher world of truth to which the school of Spencer and Tyndall affords no entrance; from which, in fact, it directly bars out everyone who knowingly takes the first step with them in this realm of darkness. Hence it is that the works of Aristotle and Plato were ever both

regarded as favourable to Christianity, and studied by religious men according as intellectual temperament determined them to one or the other.

But high philosophy always declines when left to itself in this fallen and falling world. It was so with those older forms. An easy and pretentious Eclecticism first prepared the way, by tending to a sheer nominalism; and then there came in the Epicurean herd—noisy, boasting, shallow, materialising, intensely irreligious. It was not calm, like the old philosophy. It could not stand indifferent even. As it could not favour religion, so neither could it let it alone. It was possessed by a diabolical spirit of attack. Its outcry against Hades and all ideas of future retribution was like that of the demons in later times: "What have we to do with thee, Jesus of Nazareth? Hast thou come to torment us?" How far, sometimes, they went out of their way to assail every serious form of thought may be seen by anyone who studies Lucretius. Besides being shallow and pretentious, it was, moreover, terribly afraid. They could not disguise it, or the grudge they felt. They seem to be ever seeing "the wrathful face of Religio," as the Latin poet describes it, "scowling upon them from the heavens." There was the thought of something above sense which seemed to be ever haunting them, in spite of all their protestations of philosophic coolness; and for them there was terror in that idea. It was not the superstitions of the old religion that alarmed them, with them they had no quarrel; but the conviction coming home, at times with tremendous force, that there was something in the human soul, and in the human destiny, even as seen upon the earth, far more solemn and momentous than their poor atomic philosophy could explain. Hence their continual assaults. They could not be calm. They had what Socrates calls, "a horror of the spiritual." They could not let Religio alone, because the thought of her would never let them alone.

A similar cycle repeats itself in modern times. We have had again these two old forms of philosophising. Aristotle revives in Bacon—the real Bacon, we mean—in distinction from the stale authority of the Delmonico orators; whilst Plato comes again in Cudworth, Hooker, and other noble thinkers of the Anglican and Puritan Church. Eclecticism, too, shows itself in the later Scotch and Hamiltonian schools; and now, as of old, there is flooding us the shallow yet everywhere prevailing current of the materialising and the atheistical philosophy. The science of the times is almost wholly characterised by it. If anyone wishes to see the difference between it and the former manifestations, let him spend a few hours in converse with such great religious minds as Newton and Leibnitz, and then turn him to that bombastic *ad captandum* style of scientific declamation which seeks to make an audience wonder by talking of "Shakespeare, Newton, Raphael (together, doubtless, with the distinguished lecturer himself) as all potential in the fires of the sun," as all once "members of the nebular cloud," when "not alone vegetable and mineral forms, but the human mind itself, emotion, intellect, will, conscience, and consciousness, all had their origin," in the same manner as the fungus and the gas. Why not complete this sounding climax by assigning their makeweight, their *Deus ex machinā*, their "impersonal and unconscious God," as another of the school has lately characterised him, to the same exhaustless pangenesis—thus giving him his due place in the scheme as the last product, instead of the First Author of Nature?

The same moral phenomena, too, are coming round again. There is the same boasting that characterised the Epicurean school, and which is ever most rare where thought and conviction are most profound. There is the same affectation of calmness, ever betraying itself by the same unerring symptoms of dislike and uneasiness; the same show of superiority to what are styled "narrow religious ideas;" the same immense talk about what science is *going to do* for the world in some future period, whilst so utterly impotent to relieve the least of those near calamities now, as ever of old, passing us in countless throngs through the thick-set trap-doors of the broken hedge of life. They tell us about the cosmos, about the origin of worlds, the dispositions of the nebular fluid, the "fiery cloud," and how all forms of life and mind come out of it; but we point them to this *microcosmos* that lies so near us, this poor dying body that they have been dissecting and peering into with their microscopes, and experimenting upon in every way since the days of the Egyptian physicians; we ask them for knowledge here, we implore them to help us here, and medical science stands aghast—all science stands aghast. It cannot respond to our cry. There could be no bitterer satire upon these enormous pretensions, so loudly put forth at Delmonico dinners, in respect to what science has done, and is going to do for us, than this confession of ignorance, of uncertainty, and even of despair, that has lately been put forth by the highest medical authorities. And yet where we most want help, the utter heartlessness, the extreme inhumanity of this scientific humanitarianism most conspicuously shows itself. It tells us we must not pray. The physicians give us up; but we may not say, "God help us." That would be unscientific. It was a physician, it is said, who first suggested to Prof. Tyndall that wonderful conception, the so-called "physical test of prayer" in hospitals of the sick. In view of the undeniable facts stated above, it would surely seem that of all men the physician should be the last one to utter such an insult to Christianity and its Author, however sceptical he might be as to the efficacy of such a remedy. The confessed uncertainty of his own science should have taught him a little modesty. It was for this, doubtless, that the chief promulgator of the new idea received the honours conferred upon him at Delmonico's. The clerical orator does not specially dwell upon it in his laudation; but, surely, it is that for which Prof. Tyndall has been most distinguished, and for which he will be best remembered, if remembered at all, by posterity. All the antecedents, too, of the affair, as well as many of its accompaniments, go to show that this open insult to religion and Christianity, the greatest that has been offered since the days of Celsus, gave him with very many his chief *eclat* on that occasion. It was sufficient to give any man notoriety. A scientific test of prayer! A physical experiment to determine whether the only Light of this dark world was in earnest, or mistaken, or was under some fanatical hallucination, when He said that "men ought always to pray, and not to faint." The boldness and absurdity of the proposition find their equal only in another utterance, recorded as having come from that strange gathering—namely, that "religion and manhood are simply identical ideas."

This modern materialism resembles the ancient, moreover, in that strange feeling before adverted to. It is the aggressive spirit making it impossible for them to let religion alone, although ever crying out Galileo, or to refrain from meddling with a department of ideas for which they profess such a philosophic indifference, and of which they are, in general, so densely

ignorant. We see the same thing, too, in its effect upon the more vulgar mind. It reveals the secret of much of that apparent fondness for a certain kind of lecturing, as exhibited by great numbers whose scientific attainments are about on a par with their theology. The applauding crowd may not be always conscious of the feeling that lies deepest. Could they analyse it, it would seem, perhaps, that this philosophy gives comfort to men by enabling them to hide from ideas they cannot steadily contemplate without spiritual pain. The physical is loved, not because it is understood, not because such science has any peculiar charm for them in itself, but because it helps to deaden and obscure certain spiritual convictions, unwelcome on account of their associations—such as those of Providence, Prayer, and, above all, the feeling of entire dependence upon a higher personal Power. An illustration may give our meaning better than any amount of abstract reasoning. The cry of pestilence is heard. We all know what immediate and universal alarm such an announcement occasions. The language of Scripture is no hyperbole: "All faces gather paleness." It comes so stealthily, sometimes so rapidly. It is so mysterious in its movements; it baffles all predictions, all remedies. It assails those who were thought most safe; it passes by many who were deemed most exposed. Medical science stands confounded; all science stands confounded. We are terribly afraid. The trepidation is more universal than men are willing to confess, even to themselves. Now, the mere mathematical probabilities of becoming its victims, as compared with other dangers, are too slight to account for this. There is another element in the case—a moral element. It is the sense of human helplessness, brought out by the suddenness and mystery of such visitations. And with this comes another thought. It is that of God, not as a far-off power in Nature, or away back of Nature, but as coming very nigh. We judge of distance by intervening or supposed intervening objects. But these seem suddenly removed. There seems nothing between us and him, no screen to that burning conviction of a near personal Deity which human nature, in its unregenerate state, whether of the vulgar or the refined, the scientific or the ignorant, can never calmly bear.

But here comes our scientific comforter. Though, perhaps, himself shivering with dread, as we have known men of that class to do, he undertakes to quiet the vulgar mind. Be not afraid, he says; it is *only* something in Nature. Something is the matter with the water or the air. And then there is the usual babble about "natural laws," as though it were some very profound idea, never entertained until this nineteenth century. Now, all this abates neither the danger nor the mystery; but for the moment it soothes like an opiate. Something is interposed. The painful presence seems removed a little further off. We breathe easier. It is nature, then; perhaps we can do something. Nature. Soothing thought! Nature, though so fearful in some of the facts she reveals, is not so terrible as the idea of lying helpless in the hands of "the Living God." It is enough to allude to this feeling. Let the reader trace it out, and see if he can discover any other reason, either in himself or others, for that strange comfort men find in the mere idea of Nature, even when it adds nothing to their real knowledge or their real safety. What the Scripture represents as coming out in the great day of retribution—*dies iræ, dies illa*—lies ever slumbering in the fallen human soul: "Mountains fall on us, rocks hide us." Nature, cover us "from the face of one who sitteth upon the throne" of the universe

—from the presence of a true divine personality, having moral and retributive ends, to which nature is subordinate, as only one of His omnipotent and exhaustless means. These are matters of human experience, and they should be sometimes appealed to. They are *facts* of startling import. They belong to a deeper world than Nature; but no experimental philosophy is more sure than that which testifies to them.

The train of remark indulged may be deemed harsh and uncharitable; but the writer can only say that he has felt a pressing conviction that there should be some plain speaking in this matter. Perhaps the fact that he is not a clergyman (never dared, in truth, to assume the holy office which some take upon themselves so easily) may give the more weight to such an expression, though so irregularly and so inadequately made. It is certainly time that some one should speak, and speak loudly, when such open insults as Prof. Tyndall has offered to the Christian feeling of the land are met by laudation and a pitiful begging of scientific favour on the part of men, the whole worth of whose office is reduced to nothing, even by the bare entertaining of the anti-Christian proposition he has made. If he is right, then such clergymen are totally wrong in the positions they occupy, and from which other men—at least, as thoughtful as themselves—shrink with a sense of unfitness they can never overcome. The matter is capable of the plainest and most unanswerable statement. These are Prof. Tyndall's writings, his propositions, his challenges. Any man may be defied to point to an essential difference between his views of those vital matters, Providence and prayer, and those of the avowed atheist, Büchner. No man can lay his finger between the premises of the one and the conclusions of the other. What a wretched cheat, then, is it to get up a cry that science is attacked, and to seek occasion for telling over, for the thousandth time, that old, stale, worn-out story of Galileo. If Prof. Tyndall is right, then the clerical profession is an absurdity. The man who undertakes it, whether from his own or his father's choice, is in an utterly false position. He cannot intelligently laud Prof. Tyndall, and then bow his head in prayer, either for himself or for his people, with the least expectation of their coming from it any objective effect, either physical or spiritual. For nothing is clearer than that Prof. Tyndall holds both departments of body and soul (if the latter can be called an independent entity at all) as alike coming under the adamant, never-interfered-with chain of physical law. If, then, he be right, his laudator, we say again, is totally wrong. All his preaching, and all his praying, whether it be for *rain* or for *grace*, is the merest mockery; the most cruel mockery, it may be said, that was ever practised on our long-deluded race.

Damascus,—How-a-days.

WHAT a thrice ancient place is this City! It was very old in the time of the Apostles, when St. Paul was "let down in a basket" from a chamber built upon the City-wall; it was even venerable for age when, in the time of the prophet Elisha, the Syrian "Captain" contemptuously said, "Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel?" And probably it was as populous, in the days of the Patriarchs, some 4,000 years ago, as it is now. Few travellers would plan a journey to Syria without including Damascus in the line of their travels; such is the fascination which the famous memories of the place exert upon every thoughtful mind. A "correspondent" of the leading English Journal has lately sent home a very interesting account of the present condition of this ancient city, portions of which we will condense for the benefit of our readers.

Like all Cities in the East, especially ancient ones, Damascus has tried to remain unchangeable, but its struggles have been in vain. The "thin edge of the Western wedge is inserted." From Beyrout there runs now a good modern road right to Damascus, which traverses the famous mountains of Lebanon, and probably has displaced groups of cedars nearly as ancient as apostolic times. This road "is a triumph of modern engineering skill, and along which passes twice a day a diligence, that, for comfort or speed, would rival a Westmoreland tourist coach." Even the telegraph has reached the place where Abraham's "steward" lived, and an Oriental Palace has been transformed into a modern hotel, where, perhaps, some descendant of that same "steward" acts as waiter to a Birmingham manufacturer or a London lawyer. The Egyptian Cairo has been transformed into a second Paris, and a similar transformation, or degradation, of Damascus is only a question of time. Our "Correspondent" says:—"At Cairo, one used to walk out of the hotel into the society and surroundings of an *Arabian Nights*' tale. But Mahomet Ali and his successors, and more especially the present Kediye, have broken the spell. An Italian Opera, a French Theatre, *Cafés Chantants*, broad streets, and English carriages, make Cairo a very imperfect picture of the East, as we dreamt of it in the days when we listened to the tales of the *Arabian Nights*. Those who would see these dreams still realised, with no Western jar or discord, must leave Egypt on the way and come on to Damascus at once. As you alight from the diligence, you leave the West behind you. The way is blocked by members of every Eastern nationality short of China; the merchants squat and talk in their cupboards at the endless bazaars; the streets (save one, "the street called Straight") are only narrow, unpaved alleys, just broad enough for the camel to pass with his burden, and they are covered over with lath and plaster, through the holes whereof glints the sunlight, to give light and shade to the gorgeous colouring of the crowd." As in former times houses of the most beautiful interiors are approached by entrances of the utmost meanness. A paltry doorway opens upon quadrangles, enclosing

marble fountains, which ripple amid gardens of orange and spice. The city is still full of the usual Oriental dirt, "for the dogs, the only Eastern scavengers, though ten thousand in number, wax fat and lazy on the legacies left for their maintenance by pious Mussulmans." But if the dogs of Damascus remain Oriental, the men thereof are very recipient of Western ideas—and those not always of the most commendable kind. "More than half the bazaars are stocked with Manchester goods. Cheap prints from Lancashire factories give the colour to the quaint costumes; and, just as we strangers insist upon the real Damascene stuffs, so the natives demand the things of France and England. Only four days ago I hunted through the bazaars for a certain piece of native work, and I saw twenty pieces of French imitation to two of home manufacture; and when I found the thing I sought, I was asked only half the price of the foreign importation. The workshops of Damascus were invited the other day to contribute to the Vienna Exhibition. Instead of sending silk fabrics, in which the city is unrivalled, the people have been hard at work at clever but inferior imitation of French furniture. Their imitative powers have been put to still more questionable uses. The demand for antiques meets with as much skill as one would find in Birmingham; and you have only to name the period and the stage of wear-and-tear you require, and your bit of old brass will be made to order. Intaglios are made to order also. Last week I saw on sale, what to me looked like an ancient gem . . . that same stone, I was informed by a resident collector, had been seen only a month ago as innocent of antique emblem or characters as any pebble on the Lebanon." This skill of the Damascenes in the formation of "graven images" would doubtless be very displeasing to the Prophet, but still more so, their tendencies to wine and ardent spirits—*Raki*, a native spirit, made from grapes, especially. "A well-known hotel-keeper of Syria said the other day, when asked if many Turks came to his house, "Me no like Turks; they drink too much *raki*; me no like Turks." Their co-religionists in Egypt have gone still further, if possible, from the precepts of the Koran—at least so far as pork is concerned; for twelve Moslem merchants, of Alexandria, were lately cast into prison for mixing lard with inferior butter, and then selling it for first-class butter; well knowing that lard is an abomination to the followers of the Prophet. But what the Damascenes lack in religion they make up in fanaticism. "The injunctions of the Koran are habitually transgressed, but the Christian is hated more than ever. The Christian massacre of 1860, when 3,000 people perished in this city alone, would be repeated, so say the residents, if the Government raised a finger, or simply relaxed its hold upon the people. The fanaticism, too, is fanned by old prejudices which exist against all other creeds save that of Islam. 'Look, look!' cried a mother to her child the other day, as an English lady walked through the street; 'these are the people that eat their own children,' and the Mussulmans are few in the city who do not at this day believe that the Jews require the blood of children for certain ceremonies which precede their feast of the Passover. This very same superstition, coupled with the disappearance of a Moslem child, caused bloodshed and loss of life between Jew and Moslem in the streets of Smyrna only four months ago." The present state of Damascus, however, is not entirely dark. The surrounding Bedouins, the "Sons of Ishmael," are beginning to part with some portion of their long-cherished ferocity and lawlessness; and probably the time is not far away, when the ancient prediction shall be in-

applicable to them, "Their hand shall be against every man, and every man's hand against them." Tribes of them have accepted allotments of land, with gifts of oxen, seed, and agricultural implements, and, on the principle of setting a thief to catch a thief, others have been allowed to enrol themselves in the rural police. "Travellers to-day, instead of paying 300 Napoleons to the Sheik Miguel for a Bedouin escort to the ruins of Palmyra, now go for a few pounds with an escort of half-a-dozen soldiers, and go and come in perfect safety. The Waly or Governor of Syria, a man of education and comprehensive views, has seized the opportunity afforded by this amiable mood among the Bedouins, to push forward the survey of the proposed railway to Bagdad, and the extension of the telegraph system from Damascus to the Holy Cities, Mecca and Medina. May his undertaking prosper! But only last month the Bedouins felt the old habit too strong upon them, and robbed a surveying party, engineers, soldiers, and all. When, however, they found the engineers were European, they returned them their pelf, and only retained that which they had taken from the soldiers." Intellectually considered, Damascus is in as dull a state as the Prophet could wish, or any monk of the Middle Ages desire. One newspaper is sometimes published by the government there, which bears about the same likeness to the *Times* as a broadside of Cromwell or Charles the Second. We reserve our best piece of news for the last. Meanwhile, our good work goes on steadily. In 1841, the Damascus Mission was established by the "Irish Presbyterian Church, and in conjunction with the American Mission, which joined it some years after, it has worked in the true way by educating the coming generation. Its progress was checked, but not stopped, by the massacre of 1860. Making no efforts at proselytism, it receives all children who will come; and at the present moment, in the Damascus district, over 300 pupils are being trained to a useful life, by a sound education in the reading and writing of Arabic, while in the city schools English and Turkish are added. In the eleven schools now at work, the expenses during the last half-year, in all, only amounted to £130." May the smile of God abundantly rest upon so good a work! That ancient city contains a building which was once a pagan temple, then became a Christian church, and is now a Mohammedan mosque; upon a portion of it are carved the words of the Psalmist, "Thy kingdom is an everlasting kingdom, and Thy dominion endureth throughout all generations." May the mosque soon again echo with the praise of God, and Damascus, that antique gem, be a bright jewel in the diadem of Jesus Christ!

Mission Work in China.

No. III.

THE CHINESE BASKET-MAKER.

IN a recent number we introduced our readers to an able and educated Chinese brother, named Tsin. We now wish them to make the acquaintance of a poor illiterate man, who is equally a brother, and equally useful in leading his heathen fellow-countrymen to Christ. Fifteen years ago, when Mr. Hudson Taylor was first labouring in Ningpo, he used sometimes to try and attract audiences to his little Mission Hall by exhibiting Scripture pictures, and giving explanatory addresses on them, into which the Gospel was interwoven. The Chinese are fond of seeing good English pictures—and, indeed, we may here give a hint, *en passant*, that if any of our readers want to send their missionary brethren a useful gift, they will not err if they select a good set of large coloured Scripture prints, such, for instance, as those recently published by the Christian Knowledge Society. Why do we not more often send such helpful little gifts to our missionary brothers and sisters? An unexpected present, especially if selected with the thoughtful considerate wisdom which loving sympathy imports, is always a cheering and pleasant thing, even at home; how much more must it be so in distant heathen lands? Might we not, by little gifts, which we could easily procure and dispatch, often cheer the hearts of our lonely and self-denying missionary brothers and sisters? Let us try the experiment. Parcels for any members of the China Inland Mission would, I am sure, be kindly forwarded by Miss Blatchley, 6, Pyrland-road, Newington-green, N. But, to return to the picture-meeting in Ningpo in 1858. One night the Prodigal Son had been exhibited, and his story told and applied, and among those who remained for conversation afterwards; was a group of three basket-makers. All seemed earnest inquirers, learned to read the Testament in Romanised colloquial, and seemed likely to become converts. But opposition and persecution threatened—two of them went back; the third, a young widower, named Neng-kwe, persevered, soon became a candidate for baptism, and was ultimately received into the Church.

The first practical test to which his Christianity was put was, would he cease his daily labour on the Lord's day? He resolved to do so, and did it at no small cost. His wages at best were very low—only 1s. 2d. a-week and his food. For six days' work he got only 1s., and out of that had to provide food for Sunday; so his religion required him to forfeit a third of his income to begin with. How many of our home converts would stand this test? But poor Neng-kwe soon had a harder trial. His master had given him his Sundays at a time when work was slack: it no sooner became pressing than he demanded seven days' labour from his man again. Neng-kwe refused. Then came the alternative, so often presented to our poor Christian cabmen at home: "Come to work on Sunday, or you shan't come on Monday;" and his master influenced the trade against him, so that

one day Neng-kwe found himself without food, without work, and without a chance of getting work. It was the Devil's opportunity then, and he ceased not to whisper, "Give up your new religion, and get your living like a man." "Not I," said Neng-kwe: "If you won't let me work for bread, I'll work for a better object—the overthrow of your kingdom of darkness;" and so off with him to the tea-shop, where, if he had no cash to get a meal for his own body, he had, at least, truth to give food to the souls of others. He could not get work as a basket-maker, so he would do the work of an evangelist. He spoke to the people; made the acquaintance of an old farmer from the country, who, from a singular experience through which he had passed, was most anxiously seeking to know something about the new religion. Neng-kwe not only preached Jesus to him, but got him to stay at his lodgings, and began that very afternoon to teach him to read. Next day *he got work*: he had sought first the kingdom of God and His righteousness, and the things needful for the body were added unto him. The old farmer subsequently became a Christian, and is still labouring as an indefatigable evangelist. One day Neng-kwe was working in the house of some wealthy people, and some ladies of the family requested him to make them an incense basket for idol-worship. He declined; and, in explaining his reasons for so doing, he preached Jesus to them. They seemed amused more than impressed; but a poor painter, who was at work in the house, overheard the conversation, was interested, and led to seek further light. He was ultimately converted to God, and is now a most valuable native pastor. So Andrew called Peter and not only obeyed Christ's call himself, but became instrumental in calling the great apostle. Neng-kwe and these two, to whom he had been made a blessing, were subsequently associated in the charge of an hospital, which was then under Mr. Taylor's care; and, in the course of eight or nine months, about fifty of the patients professed faith in Christ. But the hospital had to be closed, and Mr. Taylor's health failed so far that he was obliged to return to England. The terrible Chinese rebellion broke out, and Ningpo was taken by the rebels. Neng-kwe was induced to enter into the employment of the Taipings, and was soon led by them into such evil ways that the Church had to exclude him from its fellowship. When the imperial forces retook Ningpo, the Taipings carried him off with them in their flight, but he managed, after a time, to make his escape, and to return to Ningpo, though not without much hardship and suffering. He was restored to the Lord and to the Church, and his old love for souls returned. In 1865, he was made a colporteur in connection with the Church at Wu-gyiao-deo, and soon a fellow-craftsman, another-basket maker, was the firstfruits of his labours in this capacity. After three years of blameless Christian life, this convert was taken home to glory. Neng-kwe continues to serve the Lord in the Gospel, and from time to time many souls have been added to the Church, as the result of his ministry. Our readers will, we hope, sometimes pray for him, and for the many native Christians now working for God in China, and never omit from their supplications the earnest petition, that many, many more, such may be raised up, and sent forth into the vineyard.

F. E. GUINNESS.

Short Notes.

THE CONFSSIONAL, AND PROTESTANT ROMANISM.—Last month we had occasion to notice the fact that a petition was presented to the Upper House of Convocation by 483 priests of the Established Church, praying that their Lordships would consider the question of licensing duly-qualified confessors to receive sacramental confession in accordance with the provisions of the Canon Law, that they would direct prayers to be said for the Blessed Virgin Mary, and a Holy Communion at burials, and a commemoration for the dead, and special service for baptized children. We are now enabled to give the form of confession prescribed by the Ritualists, which is in constant use in the churches of the Anglican section. It is copied, we believe, verbatim from the Popish ritual.

“I confess to Almighty God, to Blessed Mary, to all Saints, and to Thee my ghostly father, that I have sinned exceedingly in thought, word, and deed, by my fault, by my own fault, by my own grievous fault (*here strike your breast thrice*). Since the time of my last confession, when I received absolution, which was — ago, I accuse myself—

(*Here will follow the particulars of the confessions.*)

“For these and for all my other sins, which I cannot now remember, I am heartily sorry and purpose amendment; and most humbly ask pardon of God, and penance, counsel, and absolution of thee, my ghostly father.

“Wherefore, I beg Blessed Mary, all Saints, and thee my ghostly father to pray to the Lord our God for me.”

The progress towards Rome, in the Established Church, becomes daily more accelerated. The difference between the doctrine and practice of Roman Catholicism and Anglo Catholicism is less and less perceptible. The doctrine of the real presence and the sacrifice of the mass, the deification of the Virgin, the invocation of saints, auricular confession, priestly absolution, all these are now as undisguisedly taught in the Ritualist section of the Church of England, as in the Church of Rome. In fact, there would appear to be only one step yet to be taken—the acknowledgment of the spiritual supremacy and infallibility of the Pope. The heaven is rapidly spreading, nor does there appear to be any power in England to stop it, as the Ritualists set all authority at defiance. In the presence of these audacious innovations, the Bishops appear feeble almost to the verge of contempt. The Judicial Committee of the Privy Council, exercising the authority of the Crown, the Head of the Church, has ceased to be the Defender of the Protestant Faith. Neither of these powers have yet been able to stem the headlong progress of Romanism in the Established Church. Symbol after symbol is introduced to teach Romish doctrines to the laity, and it is boldly announced that “they are based strictly on the present Roman use.” Minute directions are promulgated as to the number of lighted candles to be used at these religious performances, and at what period of the ceremony they are to be extinguished. The feast of *Corpus Christi*, which is a high day in the Church of Rome fell on the 12th of last month, and was chosen by the Anglicans to celebrate

the anniversary of "The Confraternity of the Blessed Sacrament," one of the new orders introduced by the Ritualists. Numerous services were held on this occasion in the English churches in and about London. A description of the ceremonials in the Church of St. Michael's, a densely populous district in Finsbury, by a correspondent of one of the daily papers will serve as a specimen of the services performed within five miles of Lambeth Palace:—"The Rev. H. D. Nehill, the vicar, was dressed in a magnificent cope on one side of the altar, and on either side were two boys, in scarlet cassocks and short surplices, holding lighted candles. The altar was decked out with flowers and party coloured cloth, and more high candles were burning. There were large figures of the Saviour on the Cross. The vicar sang different pieces, and the boys carried candles, while another person censed the altar until it was almost hidden by the fumes. After some more of this ceremonial, the doctrine of the real presence was preached, and there was a procession of choristers and clergy with banners, incense, cross and candles, down one side of the aisle, and up another part of the building."

THE EAST AFRICAN SLAVE TRADE.—It is with no ordinary satisfaction we are enabled to record the success of Sir Bartle Frere's mission to Zanzibar. On a previous occasion we stated that the Sultan had treated him with great discourtesy when he was made acquainted with the object of his visit, and peremptorily refused to agree to any modification of the existing treaty, or to any measure, the tendency of which would be to discourage the trade, and that he had been encouraged in this course by the French Consul. After this rebuff, Sir Bartle visited various other ports in those waters, all of which were infected with the atrocious traffic, and in every instance he found the chiefs prepared to relinquish it, and was enabled to make arrangements with them for the permanent suppression of it. He then proceeded to Bombay, and held a meeting with the native mercantile community, Parsees, Hindoos, and Mahomedans, and, as the trade is supported chiefly by the capital supplied from India, he asked their co-operation in discouraging it, and they cordially entered into his views. He assured them that the investigations made in his visits to the various ports had shown that the trade was more extensive in its operations, and more atrocious in its character than we had any previous conception of. He then placed himself in communication with the local authorities and the Government of India, and the correspondence with them and with the ministry at home will be published in due course in a Zanzibar Blue-book. But it would appear that the measures to be adopted for the suppression of the trade were placed in the hands of the Government of India. The Sultan, having positively refused to sign the treaty presented to him by Sir Bartle, issued a proclamation to his subjects, authorising them to do as they had hitherto done, that is to say, to continue the traffic without any apprehension. Having thus set the Government at defiance, he doubtless considered himself a hero, but he forgot that he had to deal with the Government of India, which was not accustomed to put up with any such impertinence, and never allowed any of its orders to be treated with contumely. The question was brought to a speedy issue at Zanzibar, by employing one of Old Noll's plenipotentiaries, which "spoke all languages and never took a rebuff—a sixty-four gun frigate." Admiral Cumming, the naval Commander-in-Chief on the Indian station, proceeded to Zanzibar with his frigate, and gave the Sultan the option of signing the treaty or submitting to a

bombardment, and the treaty was accepted forthwith, and the slave mart at once broken up. When it came to the point, it was found that with the command of the Indian seas which we possessed, nothing more was necessary to extinguish this execrable traffic, which was desolating the coast and the interior of Africa, than the exhibition of a resolute determination on our part to root it out. We shall, of course, be obliged to employ a naval squadron to prevent the renewal of it, and our vessels could not be employed in a nobler enterprise; but the work will be found much easier than on the western coast, and a brief Act of the Indian Legislature, making any engagement in it felony, will effectually prevent our own native subjects from continuing to embark in it.

CHINA SLAVE TRADE.—Great Britain has yet another task before her, in reference to the transport of Chinese coolies from Macao to the Spanish colonies, which is to all intents and purposes a traffic in slaves. Sir Charles Wingfield has recently brought the subject under the notice of Parliament, and depicted, in vivid but true colours, the horrors associated with it. The empire of China is generally believed to contain one-third of the human family, and its teeming population, which requires an outlet, is constantly emigrating to scenes of labour beyond sea. Wherever employment is to be obtained, there Chinamen are sure to be found, and they are the most industrious, the most orderly, and the most successful of immigrant labourers. The emigration of Chinese coolies from the British settlement of Hong-Kong is regulated upon the most just and scrupulous principles. They are not allowed to embark except on British vessels, and for British settlements, and every provision is made to secure an equitable engagement of service, and their comfortable treatment on the voyage, and their protection from oppression while they continue in the colonies. In the neighbouring colony of Macao, however, which has been for more than two centuries under the Portuguese flag, all these precautions are wanting, and the emigration is nothing more or less than an atrocious traffic in human flesh. In defiance of the clear provisions of treaties, and of the protests of our colonial officers, more than 25,000 have been inveigled, on false pretences, from the interior of China to this colony, and the number is continually on the increase. On their arrival at Macao, the wretched creatures are required to sign contracts for labour beyond seas, of which they understand nothing; and from the moment of signing them, they become irrevocably bound to slavery. They are conveyed to slave-ships, and embarked for foreign colonies, placed between decks, and allowed to come up only in squads of twenty and thirty to breathe the fresh air, and to take exercise to prevent premature death. Their treatment on board is worse than that of convicts. In one case, of 600 put on board one vessel, 207 died during the voyage, 18 jumped overboard, and 50 were landed at Honolulu almost in a dying state. The same vessel then changed her name, and sailed under the Peruvian flag, and took fire during the voyage. The wretched coolies were battened down under hatches, and, out of 600, all but 50 were burnt. Many of these slavers call at the Cape of Good Hope to coal, on their way to Peru, where the miserable creatures are compelled to work in the guano pits, the most deleterious of all employments; and it has often happened that, while the steamers conveying them were coaling, 1,000 were battened down under hatches, subject to every extremity of suffering.

The condition of the coolies, who have been entrapped by the crimps and kidnappers to Macao, is a disgrace to civilisation; the number of dead bodies found lying in the streets within a very short period, was computed at 400. The condition of the coolies in the colonies to which they are transported, and more especially in the Spanish island of Cuba, is simply that of slaves; and the evil has more recently been aggravated by the prospect of the emancipation of the slaves in that island by the republican rulers of Spain, which has induced the slaveholders to make extraordinary efforts to increase their stock. In Cuba, though introduced as free labourers, they are publicly bought and sold, they are subjected to corporal punishment, ill-fed, and over-worked, and made to sleep at night in barracks guarded by soldiers. They are completely at the mercy of their masters, who are beyond the reach of law, and every hope of being permitted to return to their own country is most effectually cut off. By the arbitrary law of the colony, every Chinaman is bound to leave it within forty days of the expiration of his term of contract, or to enter into a fresh engagement. Whether that law is intended for the benefit of the master or of the emigrant will be seen from the statement that, out of 600 coolies, recently waiting at a port for a vessel to convey them back to their own country, 400 were seized by the Spanish authorities, and sold to planters for a long term of years. This traffic in coolies is unequivocally a slave trade, in every stage of its progress,—in the kidnapping, the voyage, and in the field of labour.

The extinction of this atrocious traffic depends entirely on the will of the Portuguese authorities at Macao. They are as inveterate patrons of slavery on the coast of China as the Sultan of Zanzibar was on the coast of Africa; but though the one be a Mohammedan, and the other a Christian Government, the difficulty of extinguishing it in the one case will be found to be greater than it has been in the other, because we have to appeal solely to the strength of Christian principle. We are certain that our Government will not relax their efforts to induce the Portuguese to put it down, but their success must depend on the earnestness which we manifest as a nation in the matter. It is, therefore, to be regretted that the Ministry should have met with so little support from the House of Commons, which is considered the barometer of the national feelings. While the question of the Zanzibar contract, involving a paltry sum of £10,000 a-year, but seasoned with personality, could attract hundreds of members, two efforts were made to count out the House when this question, involving the happiness of thousands of our fellow-creatures, was under discussion.

HOSPITAL SUNDAY.—On Sunday, the 15th June, a general collection was, for the first time, made in all places of religious worship in London, towards the support of the local hospitals. All creeds and all denominations, Jews and Gentiles, Roman Catholics and Protestants, Churchmen and Nonconformists, hastened to co-operate in this work of Christian benevolence, and, for once, the Dissenting chapel vied with the Episcopal cathedral in contributing to the same object. The Prince and Princess of Wales set the example by attending the service at St. Paul's. It has been hinted that some of the dignitaries of the Church at first gave a cold reception to the proposal, because it was likely to interfere with their denominational collections, but the tide of national feeling carried everything before it. The sum raised in the churches and chapels of London is reported

at about £25,000, and some returns are said to be still wanting. It is a source of pleasure to find that there is, at least, one object of Christian benevolence in which all classes are willing to unite without distinction of creed or sect. In all other institutions, religious or educational, Christian harmony of action is sacrificed to sectarian differences and animosities. The Roman Catholics will not join in any work undertaken by Protestants,—Archbishop Manning, indeed, has ordered that Catholic children shall not pray with Protestant children, but are to pray for them;—the Churchman stands aloof from any society belonging to Dissenters, and High Churchmen regard with indifference, if not with stronger feelings, the labours of the Low Churchman, and *vice versa*. No organisation seems to have any prospect of flourishing in this land, unless there is a strong, if not exclusive, element of denominationalism in it. But on this occasion all parties buried their mutual religious differences in the desire to promote a common object; and it is cheerful to contrast the harmonious exertions of all classes in this effort of Christian humanity with the universal discord and bitterness which meets the eye in every direction. Perhaps we may be forgiven for asking whether the result of this arrangement does not exemplify the old homely Saxon adage, that the way to an Englishman's heart lies through his stomach. The largest amount collected in any church or chapel did not exceed £500, whereas at the anniversary *dinners* of the London hospitals, it is no uncommon thing to obtain £2,000, and sometimes much more, in half-an-hour.

The Rev. C. B. Lewis of Calcutta.

The following address was presented to the Rev. C. B. LEWIS, by his brother missionaries in India, previously to his departure for England in February last.

Calcutta, 27th February, 1873.

As our beloved brother, the Rev. C. B. LEWIS, is about to leave this country for some months, and under very affecting circumstances, we deem it a duty to unite in the expression of our esteem, affection and sympathy.

We all acknowledge that the step on which he has resolved, is extremely desirable, if not absolutely necessary. When it became evident that Mrs. Lewis must return to Europe, we contemplated with the deepest concern the prospect of her undertaking the voyage without her husband. The anxiety we felt on her account was therefore greatly relieved, when we heard that he had resolved upon accompanying her. And in addition to this, we regard that resolution as wise, and indeed necessary, on his own account, since it is manifest that the arduous toil of many years and the mental anxiety of the last six or seven months have affected his health so seriously, that in our opinion his temporary absence from his post, which we deeply regret, is an evil of less magnitude than the great risk which would be involved in his continuing to labour here in his impaired state of

health. We pray and hope that it may please the Lord to enable him, towards the end of the year, to come back to this country, and resume his accustomed labours; and in that case, happily not improbable, we shall welcome his return with very great joy. We have all learnt to appreciate (though perhaps not adequately) the very great value of his labours in connection with the Mission, and desire to take this opportunity of expressing, with gratitude to the Lord, our admiration both of the gifts bestowed upon him, and of the use he has made of them, in exhibiting, for the good of the Mission, comprehensiveness of views combined with accuracy of detail, practical wisdom united to thoughtful kindness, and unflinching fidelity tempered by an unusual suavity of expression. We desire especially to express our firm conviction, that under the Divine blessing these qualities have greatly contributed to the promotion of harmony in the Mission, and on various occasions have averted threatening misapprehension and discord.

We deeply sympathise both with Mr. and Mrs. Lewis under the afflictive dispensation of Providence with which they have been visited, in the failure of their health, the breaking up of their pleasant home, the painful prospect of separation from their sons, and the necessity of relinquishing for a time the work in which they feel so deeply interested, more especially the instruction of Hindu women in which Mrs. Lewis has engaged with such self-denying zeal and encouraging success.

We fervently pray that it may please the Lord to restore their health, to watch over and bless their children, and in due time to bring our beloved friends back to this country in the enjoyment of renewed vigour. We trust they will enjoy the peaceful fruit of righteousness which this trial is intended to produce, and be enabled to realise the truth that their past labours are not in vain in the Lord.

J. WENGER.
 T. MORGAN.
 J. ROBINSON.
 J. C. PAGE.
 H. HEINIG.
 J. SMITH.
 J. SALE.
 J. TRAFFORD.
 R. BION.
 J. H. ANDERSON.
 T. EVANS.
 D. P. BROADWAY.
 G. KERRY.
 J. WILLIAMS.

G. SHAH.
 J. G. GREGSON.
 W. A. HOBBS.
 R. J. ELLIS.
 J. PARSONS.
 G. H. ROUSE.
 W. ETHERINGTON.
 I. ALLEN.
 G. C. DUTT.
 J. D. BATE.
 A. WILLIAMS.
 J. W. THOMAS.
 C. JORDAN.
 J. CAMPAGNAC.

Prize Essays on Sunday-school Extension.

WE are requested to draw attention to the following advertisement, which has appeared in most of the religious periodicals:—

“The Committee of the Sunday-school Union offer prizes of the value of TWENTY POUNDS and TEN POUNDS for the two best essays on the following subject:—

“How can the latent power in our churches be called forth to meet the pressing claims of the young in connection with our Sunday-schools?”

“The names of the adjudicators, the size to which the essays are limited, with all other details, can be seen in the *Sunday-school Teacher* for April, or will be furnished on written application addressed to the Secretaries, Sunday-school Union, 56, Old Bailey.

“N.B.—No essay will be received after the 31st July next.”

The Rev. Drs. Allon and Rigg, of London; Mr. J. A. Cooper, of Birmingham, and Mr. Joseph Gould, of Bristol, have kindly consented to adjudicate on the merits of the several Essays, and the first and second prizes will be given to the authors of those papers which are considered most fully to answer the question proposed.

The Essays are not to exceed 15,000 words in length, or forty-eight pages in foolscap 8vo., printed in bourgeois type, 300 words to a page.

Each Essay must be written on foolscap paper, and on one side only.

Each Essay must bear at its close some distinctive motto, and be accompanied by a sealed envelope bearing the same motto, containing inside the name and address of the author.

The successful Essays to become the property of the Committee of the Sunday-school Union, who shall be at liberty to publish them, if deemed expedient.

The Essays to be sent in to the Sunday-school Union, 56, Old Bailey, addressed to the Secretaries.

PSALM CXLV.

RENDEBED ACROSTICALLY AS IN THE ORIGINAL.

1. Almighty God, my King, I Thee will praise ;
And bless and magnify Thy name always.
2. Bless Thee, I will, devoutly, every day ;
Be praised Thy name, for ever and for aye !
3. Constant let praise to our great God ascend,
Can mortal man His greatness comprehend ?
4. Descending generations Thee shall praise,
Declaring all Thy acts and wondrous ways.

5. Eternal King! Thy glorious Majesty,
Ever the subject of my praise shall be.
6. Far off and near the people shall make known;
Fearful and wond'rous things Thy might hath done.
7. Gladly shall they their memory express,
Great King of Kings; of all Thy righteousness.
8. How gracious is our Lord; how good and kind!
How slow to anger; how to grace inclined!
9. In all His dealings goodness is expressed;
In all His works is mercy manifest.
10. King over all; Thy works, Thy praise proclaim;
Knowing Thee best, Thy Saints shall bless Thy name.
11. Lord, of Thy kingdom's glory shall they sing,
Lauding Thy mighty power, Eternal King!
12. Making to all mankind Thy greatness known,
Majestic might in all Thy works is shown.
13. No bounds, in time or space, Thy realm contain;
No limits to Thine everlasting reign!
14. *Of all Thy words not one but true shall prove;
O'er all Thy works compassion reigns, and love.
15. Powerful to raise Thy servants when they fall,
Preserving grace is near, whene'er they call.
16. Relying on Thy bounty, watchful eyes,
Regard Thy hand, which food for all supplies.
17. Swiftly that hand Thou openest—and wide;
So that our every want is satisfied.
18. The Lord most righteous is, and just;
To all most merciful † who on Him trust.
19. Unto all those who call upon Him nigh,
Upon Him if they call in verity.
20. Whate'er they want His saints are sure to have;
Whene'er for help they cry, He's near to save.
21. Yea, all who love Him will His aid enjoy;
Yet Godless sinners He will all destroy.
22. Zeal for God's glory prompts these thankful lays:
Zeal prompts the prayer that all may join in praise!

S.

* The verse answering to the 14th letter (N) of the Hebrew alphabet, is wanting in our printed Hebrew Bibles, but is found in one Hebrew MS., and in the Sept, Syriac, Vulgate, Arabic, and other versions. Boothroyd gives it thus:—

“ Faithful is Jehovah in all His works,
And merciful in all His works.”

† Auth. vers. “Holy.” In Marg., “Or merciful, or bountiful.”

The Christian to Archytas,

WHOM HORACE REPRESENTS AS CLAIMING FROM THE PASSER-BY A FEW
HANDFULS OF SAND TO COVER HIS DEAD BODY, CAST UP BY THE SEA ON
THE BEACH.*

OH, yes! Archytas, I can feel with thee;
For, as I find thee cast upon the shore,
I listen to thy windlike, piteous plea,
And with some sand thy dank limbs cover o'er.

The time, I know, is coming when the storm
Shall cast me high upon the broken beach:
I will ask nothing for my outward form,
But let thy plaint a higher mercy teach.

I reckon, indeed, but little what the world,
The great world or the small world, think of me;
Their hollow plaudits and their censures hurled,
Painless as profitless, my soul, to thee.

We know not how the enfranchised spirit feels,
Yet judge the future with a present mind;
And he who folds the shroud, the stone who seals,
Is deemed beforehand tender, loving, kind.

I, too, on some sad shingle shall be thrown;
Winds without heresy my requiem sing:
But shall my sepulture be quite alone?
One, two, or three—not more—a wreath may fling.

'Tis sweet to think, though without merit all,
Wife, child, or friend will lay me to my sleep;
Some footsteps gather to support my pall,
Some lips say, "Bless him!" and some eyelids weep.

But for the sands, Archytas, thou implorest,
And which, with zeal humane, I haste to strow.
Oh! may the Saviour thou, my soul, adorest,
His robe of righteousness on thee bestow!

J. M. H.

* Carm., Lib. I., Ode 2s.

Reviews.

THE SUBJECT OF MISSIONS: Considered under Three New Aspects.
Translated from the German of Carl Heinrich Christian Plath, In-
specter of Missions, Berlin. Edinburgh: T. and T. Clark. 1873.

THE writer of this volume discusses the subject of missions in relation to the Church, to the Universities, and to Commerce. He considers that they should no longer remain isolated, but be engrafted on the regular machinery of the Church. His remarks on this head as a Lutheran State-Churchman are not applicable to our own churches, in which, as far as our constitution permits, missions are already a part of our "regular machinery." The second aspect of the question—the representation of the science of missions at the universities, and at our colleges, needs more thorough consideration than it has yet received. Mr. Plath pleads for the establishment of a chair devoted expressly to this subject, for the delivery of lectures and for examinations on the universal history of religions—ancient and modern; and on the history of Christian missions—their methods, their deficiencies, their claims, &c., &c. The field is a wide one, and would doubtless yield untold treasures of pleasant and profitable study. If the plan here suggested were effectually carried out, it would not only secure for the sphere of missionary labour men better equipped for the warfare, and more thoroughly qualified to grapple with the various forms of superstition and unbelief, but would likewise interest more deeply in the work those students who in the course of a few years will be the pastors of our churches at home, and thus raise the work to a higher platform, and ensure for it a worthier and more vigorous support. Considering the range of the subjects which already form part of a College curriculum, and the limited time over which it extends, we can see many difficulties in the way of adopting the suggestions of this volume. But they might, at any rate, be partially adopted, and, as we feel convinced, with great and general advantage. The third aspect of the subject is the Church and Commerce. The author shows how the extension of commerce has facilitated the execution of mission-work, created new opportunities, and imposed upon us new obligations. Without giving an unreserved assent to all that the author has advanced, we most cordially commend the work to the directors of our colleges, and especially of our missionary societies. They will find in it much which, if acted upon, cannot fail to harmonise these institutions with the highest aspirations and most pressing needs of the day. The work, we ought to add, is introduced by a prefatory note from the venerable Dr. Duff, and this alone will secure for it general attention among the friends of missions.

SERMONS PREACHED IN MANCHESTER. By ALEXANDER MACLAREN.
Third Series. London: Macmillan and Co. 1873.

MR. MACLAREN'S characteristics as a preacher are so well known that it is quite unnecessary to attempt an elaborate analysis of them here. A volume from his pen is always a welcome addition to our homiletical literature, and in this, his latest volume, are some of the best of his sermons which have yet appeared. Preaching more thoroughly adapted to the needs of thoughtful minds in our own day, more healthy and invigorating in its tone, we cannot imagine. Mr. Maclaren's ideal of the Christian life is beautifully expounded in the first

sermon of the series. His sense of human sin and misery, and of the glorious possibilities which are nevertheless "folded up" within us, give a complexion to all his teaching. Not less conspicuous is his sense of our absolute dependence upon Christianity. The reverence in which he holds the character of Our Lord—the grateful appreciation with which he speaks of His work for our redemption—the moral and spiritual stimulus which he finds in fellowship with Him, render his sermons profoundly evangelical. A deeper insight into the meaning, the purpose, and the power of Our Lord's mission to the world has rarely been given to men; and never have we seen more memorable descriptions either of the commanding splendour of His personality, or of the winning and irresistible tenderness of his love. We are greatly pleased also with the expository power of Mr. Maclaren's preaching. He has a thorough mastery of the exegesis of the Old and the New Testaments, and this enables him to impart a wonderful freshness even to the most familiar texts as, *e.g.*, in the sermons on "The Servant and the Son" (John viii. 35), "The School of Christ" (Eph. iv. 20, 21), "Soldier Priests" (Psalm cx. 2). What noble sermons, again, are those on "Eternity in the Heart," "Man's Blessedness and God's Praise," "The Toiling Christ," and, in a different way, "The Hiding Place" and "The Last Pleading of Love." If Mr. Maclaren's style is severely logical, the logic is lighted up by the glow of a brilliant imagination. He has a simplicity and directness of utterance which carry his words home "like a winged arrow," and a wealth of imagery which frequently makes his sermons read like poems in prose. Above all, his loftiness of aim, and his intensity of life, affect others with his earnestness, and give to him a power such as few possess over the hearts and consciences of all who are brought into contact with him.

APOLOGETIC LECTURES ON THE MORAL TRUTHS OF CHRISTIANITY. By CHR. ERNST LUTHARDT. Translated from the German by SOPHIA TAYLOR. Edinburgh: T. & T. Clark. 1873.

THE lectures contained in this volume are a sequel to the two series delivered in 1864 and 1867 respectively, on "The Fundamental Truths of Christianity," and on "The Saving Truths of Christianity," both of which have passed through several editions in England as well as in Germany. We certainly do not wonder at the wide circulation which Luthardt's writings have secured. He is, to begin with, a devout and earnest-minded Christian, thoroughly imbued with the spirit of the Gospels. He is, moreover, a profound thinker, a masterly reasoner, a widely-read scholar, and one who writes, moreover, in a clear and vigorous style. When, therefore, such a man undertakes the discussion of such a theme, it is impossible for him to do otherwise than produce a valuable book. He here discusses the nature of Christian morality; man; the Christian; the devotional life of the Christian and his attitude towards the Church; marriage; home; the State and Christianity; the life of the Christian in the State; culture and Christianity; humanity and Christianity. We are glad to see the rapid growth of the conviction that there is a distinct system of Christian morality, and that ethical questions cannot be adequately discussed apart from the aid of its truths and principles. The author of this volume has shown in a most conclusive manner the incalculable superiority of Christian morality, and our dependence upon it for the attainment of our highest life, alike as regards our personal character, and in our domestic, our social, and civil relations. Some features of his lectures are most admirable. A franker and more manly discussion on the necessity and work of Church-fellowship, *e.g.*, we have rarely seen, and very beautiful and suggestive are the remarks on the mutual duties of masters and workmen. The altered conditions of the latter, in consequence of the amazing progress of the mechanical arts, are forcibly sketched, and the views advanced appear to us in every way

sound and satisfactory. Luthardt firmly believes that in the Christian spirit alone will be found the solution of the problems now presented by the labour question.

On most points, we heartily agree with Luthardt. But we certainly cannot understand his assertion that "it is by means of infant baptism that Christianity has preserved the recognition of the moral personality of children, by the general consciousness of Christendom." And how the rejection of infant baptism endangers the interests of mankind, as well as the stability of the Church, we are at a loss to imagine. The reverse of this is really the case. Infant baptism is altogether an impersonal thing—it endangers the intensely personal character of religion, robs some of the New Testament statements of their richest significance, and contradicts the spirituality of the Church. We do not think our author has given to this subject the attention it merits, or that he usually gives to matters that deeply interest him. His account of the relations of Church and State is in many respects good, and we should be prepared to assent to it, if for the words "friendly alliance," he would substitute "friendly independence," or some equivalent phrase. And all that he says as to the impossibility of ignoring Christianity, the influence of religion on the State, procedure, &c., demands this and no more than this. Everything may be as Luthardt contends it should be, without State patronage, or the existence of an organic union between the two bodies.

We take these exceptions to a book with which, as a whole, we are in profound sympathy, and the appearance of which, in an elegant English translation, we heartily welcome.



I.—KEIL ON THE BOOKS OF EZRA NEHEMIAH, AND ESTHER.

II.—THE DOCTRINES AND CONFESSIONS OF THE VARIOUS COMMUNITIES OF CHRISTENDOM. By DR. G. B. WINER. Edinburgh: T. and T. Clark, 38, George Street. 1873.

THESE are the first issue of the "Foreign Theological Library" for 1873. The progress of the translation of the "Commentary on the Old Testament," by Keil and Delitzsch will, we are sure, be a source of general satisfaction. The previous volumes of the series we have constantly used in our study of the Old Testament, and, as a rule, find in them exactly the kind of help we need. We have looked carefully into this new volume, and are equally pleased with it. Keil is certainly not the most suggestive of the German theologians. By many he is considered somewhat dry, and in point of spiritual insight he is far inferior to his late revered teacher Hengstenberg. But as a critic, who, with competent scholarship, investigates the meaning and traces the history of words and phrases, and who sets before the mind of his readers the plain literal force of Scripture, he has probably no superior. His work is not homiletical, but almost purely exegetical. In its own department it is invaluable, and takes the very highest rank. The introductions on the authorship, the aim, the date of the different books, are especially good.

Winer's work on "The Confessions of the Various Communities of Christendom," occupies a place peculiarly its own. Comparative dogmatics is a branch of theological study, which has not received a large share of attention in England, and we have, in fact, no systematic work on the subject at all. Winer's volume is, therefore, the more welcome. His treatment of the subject is expository, rather than controversial. He exhibits the different formulas or expressions of belief, but does not profess to give any decision of his own. The work is, to some extent, a history of confessions. It contains a brief succinct account of their origin, their growth, their literature, &c. We have certainly no work of the class so complete. The study of such a book as this must prove highly advantageous to ministers and theological students. It is well to have a

clear discernment of the differences by which the various Christian communities are separated from one another, and to have the differences stated by the abettors of the conflicting systems themselves. A firm and intelligent adherence to our own creed requires a competent knowledge of other creeds. The conviction has forced itself on our mind, while reading Winer's volume, that while there is an irreconcilable antagonism between Romanists and Protestants, there is between the different sections of Evangelical Protestants a far more substantial agreement than is generally thought.

The translator—Rev. W. B. Pope, of Didsbury College,—furnishes a most valuable "Introduction," pointing out the relation of the three great creeds to subsequent confessions, and noting several respects in which, from an English stand-point, Winer's work needs to be supplemented. We could have wished, for the sake of English readers, that the Latin and Greek passages had been translated.

THE WORDS OF THE NEW TESTAMENT; as altered by transmission, and ascertained by modern criticism. For popular use. By the Rev. W. MILLIGAN, D.D., and the Rev. ALEXANDER ROBERTS, D.D. Edinburgh: T. and T. Clark.

THE science of Biblical criticism has, during the last few years, made very rapid strides, and secured to itself an amount of attention which would formerly have been deemed incredible. The fears with which sincere but ignorant Christians once regarded its results are now seen to be groundless, and it is generally acknowledged to be one of the most valuable aids to the progress of truth. The labours of Biblical scholars deserve our heartiest appreciation; and, as far as possible, we are bound to make ourselves familiar with them. Professors Milligan and Roberts, in this deeply interesting work, have written expressly for English readers, and convey the most scholarly information in a form which can be universally understood. First, Professor Roberts shows how the various readings in the text of the New Testament have arisen; also their nature and extent. He then enumerates the existing manuscripts of the New Testament, giving a pleasing account of all the principal ones,—such as the Alexandrian, the Vatican, the Sinaiticus, &c. The Ancient Versions are also referred to, and the section closes with a sketch of the history of Modern Biblical Criticism. Professor Milligan, in the second part of the work, explains "the mode of dealing with the facts," which have been previously described, the principles on which the value of a manuscript is estimated and on which the readings in the text are determined. In the third part of the work the results of the application of these principles are exhibited: first, upon the more important texts of the New Testament; and, second, upon the text of the New Testament in its successive books.

We most cordially commend the work to the attention of all intelligent Christians. The scholarship of its accomplished authors is well known to Biblical students, and they here embody the results of their investigations in the simplest and most pleasing forms. It is no uncongenial task, but a source of great delight, to read the book from beginning to end: and we rise from its perusal with a clear idea of the need of a revision of the text of Scripture, of the principles on which it must be conducted, and the results to which it will probably lead. A more useful book than this we have not met with for a long time. Its design, its method, and its spirit are worthy of the highest praise.

THE CHRISTIAN AGE. A Sunday Paper for Home Reading. Vol. III. London: R. D. Dickenson, Farringdon-street, 1873.

THE Christian Age is already one of the most widely circulated weekly religious papers of the day, and its merits are proportioned to its success. The materials of which it is composed are mainly American—sermons, lecture-room talks, essays, serials, anecdotes, &c. The sermons by Henry Ward Beecher and T. De Witt Talmage are alone worth the price of the entire volume. The papers being from different writers are not always consistent one with another—indeed, we can generally find in some part or other of the volume the two sides of a question. But this is inevitable from the nature of the work, which we can on the ground of its various merits, heartily commend to the attention and perusal of our readers.

THE PICTORIAL POCKET BIBLE FOR THE YOUNG. With Maps, Notes, and References; with Preface by Dr. EDMOND, of Highbury. London: Elliot Stock, 62, Paternoster Row. Price Two Shillings.

THIS is an elegant edition of the Sacred Scriptures, a marvel of cheapness, and charmingly free from the forbidding aspect in which too many editions of the Bible are clad. Our honoured friends of the Bible Society would do great good by improving the clothing of their publications. The Word of God is not bound in bright enough colours.

News of the Churches.

INVITATIONS ACCEPTED.

Frewin, Rev. J. F. (Met. Tab. Coll.), Dover.
 Greenhough, Rev. J. G. (Coseley), Cotham Grove, Bristol.
 Kerr, Rev. R. (Barnes), Avening, Gloucestershire.
 Malyon, Rev. T. J. (Reg. Park Coll.), Sunderland.
 Norton, Rev. J. (Olney), Sabden, Lancashire.
 Walker, Rev. W. H. (Birmingham), Tamworth.

RECOGNITION SERVICES.

Cave, Rev. J., King's Heath, Birmingham, May 15th.
 Evans, Rev. C., Rickmansworth, May 21st.
 Gomm, Rev. J., West Row, Suffolk, June 2nd.
 Jarman, Rev. J., Rhydney, May 15th.
 Jennings, Rev. D., Evesham, May 22nd.
 Roberts, Rev. E., Aylesbury, May 22nd.

RESIGNATIONS.

Grant, Rev. Jas., Stafford.
 Walker, Rev. J., Armley.
 Wheatley, Rev. T., Weston-super-Mare.

DEATH.

Ingham, Rev. R., D.D., Halifax, Yorkshire, June 2nd, aged 63.

THE MISSIONARY HERALD.

Our Need.

THE special attention of our readers is earnestly requested to the following extract from the Annual Report:—

“With the exception of the Rev. J. Jenkins, of Morlaix, the staff of the Society has suffered no diminution by death. The Rev. I. Pegg, of Turk’s Islands, has been separated from the service of the Mission, and Mr. Wenman, of Trinidad, has left that island for Christian labour in the United States. The additions only just make up the losses. They have been Mr. St. Dalmas, who has reached his location at Agra; the Rev. Professor Hormazdji Pestonji, who will shortly leave to occupy the long-vacant station at Poonah; and the Rev. G. H. Rouse, who most readily and kindly came to the help of the Committee in their hour of difficulty. Mr. Rouse will, for the present, occupy the post of the Rev. C. B. Lewis, whose failing strength, with that of Mrs. Lewis, has obliged his departure from Calcutta. But, while the Committee have been spared the grief of losing brethren by death, there has been a great weakening of the Mission, especially in India, by the inroads of disease. Eight brethren are at present at home on this account; and the Committee learn, with great anxiety, that four if not five others of the Indian missionaries must shortly seek reinvigoration of health by a return to their native land. To this must be added the fact that some of the brethren are losing their early strength by reason of age. Pearce, Wenger, Lewis, Lawrence, Trafford, are names of honoured and well-known brethren, who have long borne the heat and burden of the day, and are now enfeebled by the weakness that time and exposure to an unfavourable climate inevitably bring. If these fail, who shall occupy their posts, or replenish the ranks so sorely thinned? Large districts, like Jessore, Backergunge, and Eastern Bengal, have been deprived of brethren who formerly laboured there, in order to fill posts vacated in the way described; while, on the other hand, new fields are ever presenting themselves, and claims are pressing, to which the Committee are un-

willingly constrained to turn a deaf ear. Under these circumstances, the Committee do not deem it too much to ask of the churches and their constituents the means to send out, during the coming year, at least five brethren, who may, by immediate preparation, both fill up vacancies already made and be prepared for those in prospect."

Measures have already been taken by the Committee to obtain the services of suitable brethren; one, the Rev. E. C. B. Hallam, now in Calcutta, a Canadian by birth, but recently in connection with the American F. B. Foreign Missionary Society, and well able to preach in both the Bengali and Oriya languages, has been accepted; and one or two others are under consideration. Still, the Committee are anxiously awaiting an answer to their prayers. They will be happy to receive further applications, or information with respect to brethren who may be inclined to enter on this great field. At the same time, they entreat that much prayer may be made that the Lord of the harvest will raise up men every way qualified, by their piety and ability, to become the messengers of Christ to the heathen.

The proposed increase of the staff will necessarily require, on the part of the Society, some considerable addition to its funds. It is not desirable, in the view of the Committee, to meet the increased expense by the formation of a special fund. It is hoped that the increase of the staff will be permanent—an actual enlargement of the work; the funds required should therefore be permanent, and not a temporary resource which will leave, on its exhaustion, the annual income no larger than before.

Under these circumstances, the attention of the Committee has been called to the practicability of increasing the annual receipts of the Society by an extension of their subscription list. That there is abundant room for such an enlargement will appear, if one or two striking facts are taken into consideration. It appears that in 1872 the number of contributing churches in the United Kingdom was 1,253; besides which, subscriptions or donations came from 116 places, in some of which no Baptist congregation exists. These churches contain rather more than 150,000 members. They furnish, so far as can be ascertained, only 4,003 subscribers of 10s. and upwards; the total of their subscriptions being £5,493 18s. 6d., in the following proportions, in the four sections of the country:—

	Subscribers.	Subscriptions.
Ireland	39	38 14 0
Scotland	135	362 0 6
Wales	375	359 6 3
England	3,454	4,733 17 9
	<hr/> 4,003	<hr/> £5,493 18 6

There are a few churches in Scotland, Liverpool, and one or two other towns, which contribute considerable sums as congregational subscriptions. These are not included in the above estimate. The general fact thus brought out may, however, be still further illustrated by the following details. There are seven counties in which the contributing churches contain 4,664 members, and yet they furnish only ten subscribers of 10s. and upwards in each county. There are 20 counties having 37,433 members in the churches, with less than 50 subscribers in each county; and in 29 other counties, with a church-membership of 69,325 persons, there are less than 100 subscribers in each of them.

As the average subscription of the above 4,003 subscribers is 27s. 6d. each, it follows that an addition to the list of 2,000 persons would add to the income of the Society £2,750, a large proportion of which would be a permanent gain, as subscriptions are usually continued from year to year. Besides, some such an increase is requisite to make up the waste from death and other causes.

The Committee are hopeful that the treasurers and secretaries of the auxiliaries and ladies' associations will take up this matter. There is abundant scope for the enlargement of the Society's income from this source alone. If only there be obtained an average of two subscribers per church, the desired end will be secured, and the Committee will be able to enlarge its staff of missionaries without any risk of debt.

The need is a very urgent one, and the means of meeting it are very far from difficult.

May not the Committee confidently rely on the zeal and skilful organisation of their friends to supply this need?

Preaching in Calcutta.

FROM various causes we have seldom received from our brethren any detailed account of the work of evangelisation in the city of Calcutta. Besides the regular work of the ministry in the English chapels in the Circular-road and Lal Bazaar, and in the two Native chapels in Itally and South Colingah, there are carried on daily, in several parts of the city, considerable efforts to reach the vast numbers of the heathen, for whom the Christian sanctuary has no attraction, and who cannot be reached except by more direct agency, appealing to them in places of resort, or in the crowded streets. Such is the object of the brethren whose names appear in the following extract from a letter of the Rev. George Kerry. It is dated 21st March, 1873:—

"In referring to the various departments of mission work carried on in Calcutta, the report simply states that throughout the year the Gospel had been preached daily in the city and suburbs throughout the year, and that upwards of twenty persons directly or indirectly connected with our Mission, had been engaged in this work of preaching to the heathen in their own tongue. The names of the brethren who have laboured, or are labouring in this way, are as follows:—Messrs. Pearce, Morgan, Jordan, Hal-Zam, Rouse, and Kerry; Goolzar Shah, Tara Choron Banerjea, Ram Krishna Kobiraj, Romanath Ray Chowdhry, Anundo C. Duffadar, Radha Mohun Nath, Moniram, Moti Ullah, Ram Choron, Sworup, Samuel Peer Buksh, Jadub Biswas, Brindabun Holdar, and Mr. Greenway. Two or three of these brethren are not in Calcutta now, and some of them have not been here all the year, and others are not able to

preach every day in Calcutta, as they are engaged in other departments of Christian work, and the duties of some call them from time to time away from Calcutta to minister the Word in other places. Mr. Greenway, as you know, is a voluntary labourer, so is Goolzar Shah, and also Samuel Peer Buksh. The latter is employed as an assistant to Dr. Wenger, in the translation work, and goes out every evening of his own accord to preach; and besides that, he takes his turn in preaching to the Christian congregation at Intally. The above shows that the public preaching of the Gospel has not diminished in Calcutta in connection with our Mission, neither do I think it has in connection with other missions; indeed, I think there is more preaching carried on than ever, in addition to the multiplication of various other kinds of evangelistic work."

To the Rev. A. Williams we are indebted for the following fuller account and blessed results of the labour of some of these brethren. It is written by one of them, Anundo Chunder Duffadar:—

"Thank God for the privilege granted to us to proclaim the glad tidings of our blessed Redeemer to our countrymen who are living in Calcutta and its vicinity. Every morning we went out into different parts, preached in bazaars or stood on the corners of streets. Whenever we began to read some religious tracts, or commenced to talk with any one, within a short time we were surrounded by a crowd composed of people of different classes and sects,—the poor and ignorant, as well as the learned and intelligent, Hindus of different sects, including the Brahmins, and Mohammedans of different sects. Almost all the poor ignorant class of Hindus, standing

quietly by, heard the Gospel with much patience and attention, but they generally passed on without uttering a single word. Their utter indifference proves that they have no religious life in them, and they appear not to hunger and thirst after righteousness, nor to have any care for their immortal souls. The intelligent class, and especially the Brahmins, many a time raised arguments against Christianity, and tried to establish their own religion, which they believe to have been originated by God. But to them it is generally enough to reply, if the Hindu religion had been of God, it would have been suitable to the needs of every human being, but since it

refuses to accept any other nation but the Hindus alone, it proves that it is a religion invented by man. God is our common Father, and whatever has been given by Him is given to all. The Gospel is good news to all, like other Divine gifts, such as air and water, and it is offered to all for acceptance.

HAPPY RESULTS.

"A young man, who had been attending our preaching for some time, and received much instruction about Christianity, commenced to attend our Sabbath services regularly for some months. Some two or three indeed used to join our services, but I am thankful to say that this one was lately baptized, and is now a member of a Christian church, though not of our denomination. In like manner another young Mohammedan last year attended our preaching for some time, and he also has been baptized, and has joined another denomination. Some two or three years ago, an old, good-natured gentleman, one evening joined our preaching, and heard the Gospel with much attention. At the time of his departure he invited me to see him at his house. According to this request, I went to his house for some time and communicated with him. I think I also gave him some religious books to read, but having found him a hard and bigoted idolator, I ceased to visit him. Lately having been requested by Mrs. Saunders, one of the superintendents of the Zenana Mission, to visit one who seemed to be an earnest inquirer, on calling, I found it was this old man that was referred to. He recognised and joyfully received me. I found, after conversing with him, that his heart had been changed, and that the Spirit of God was working in him. He was reading attentively 'The Pilgrim's Progress;'

besides that he had many Christian books, and a Bible which he had received from Mrs. Lewis, around him. He mentioned some of his doubts to me, when I gave him some explanation, which he was very glad to hear. Afterwards, when I asked him what he had settled in his mind, he openly and joyfully declared that Christ was his only Saviour and Christianity the true religion. He also promised to attend our Sabbath services.

OUT OF DOORS.

"In the evening work, Mr. Greenway, Baboo Radha Mohun Nath, and myself, meet at a place called *Moolah-Ali's Durgah*. Here many people attended regularly and heard the preaching, especially some six or eight Mohammedans, who have been (and are still) attending continually for some four or five years. For the most part we observe that they come with the intention of disturbing us, and to draw the attention of the audience from our preaching. These men are no doubt the bitterest enemies of Christianity.

"Among them is a Hafiz, who used to say that the Bible which Christians have, has been changed to suit their own views. When he was asked to prove this, and being unable to do so, he began to wander from the point. Mr. Greenway on one occasion challenged him to a discussion on this point, and fixed the time for meeting, but he did not show his face. He appeared again another evening. Mr. Greenway demanded him to prove what he had said before. He replied, in a cunning way, that he would not condescend to prove anything without having a fit umpire, and, after making this vain excuse, remained silent. Another of his companions, who also used to say that the Gospel which we

have is not real, but a forged one, when he was asked once how he knew that this was a forgery when he had not seen the real one, in reply said that he had seen the real one at Mecca, and in that one the name of Mohammed is mentioned. In fact, he says that he is prepared to show us the copy, if we will accompany him to Mecca, paying all the expenses of the journey. Such are the subtle men we have to deal with.

DISCUSSIONS.

“The Brahmins, who often met with us in our preaching, raised many arguments against the Divinity of Christ; against the inspiration of the Bible, and against the Christian doctrine of atonement. Once, when I was addressing a large congregation, some Brahmins were listening, and one among them, an intelligent Baboo, in a very mild manner opposed me, and interrupted the preaching. I asked him his opinion concerning Christ. He answered, ‘Christ was a good, pious, extraordinary man.’ I asked him, ‘Is this your firm faith?’ He said, ‘Yes it is.’ Then I asked him, ‘How have you come to know all this?’ He said, ‘By reading the life of Jesus.’ Again I asked him, ‘Do you believe the account is correct?’ He said that he did. Then I asked him, ‘can you believe that man, of whom you hold such a high opinion, can tell a lie?’ He said, ‘No,’ he could not call him a ‘liar.’ Then I asked him, Why do you not believe Him, when He Himself said in the same account, that He is the son of God, Saviour of mankind, who had glory with the Father before the creation of the world. He is called Immanuel, He and His Father are one, who hath seen Him

hath seen the Father. Hearing all this, he remained quiet. In another instance another Brahmin said that God is our Merciful Father; if we ask pardon of Him for our sins, ‘He will graciously forgive us.’ The answer was given to him in this manner: ‘It is true, that He is merciful, but at the same time we ought to remember that He is just in showing His mercy; He cannot forsake His justice; He must be justified in all His attributes. In your speculation, He is proved unjust; that cannot be. But in the Gospel truth we see His mercy and justice both fulfilled in the atonement of Christ, and that is the only way by which sinners can obtain the pardon of their sins. Hearing this, he hesitated for some time, and went off. In another instance Mr. Greenway stopped the mouths of some Brahmins, discovering to them the following illustration regarding their intuitional doctrine. He said—‘There was a man sitting in darkness; he had to enter a room, for which he required a light, without the help of which he could by no means enter into it. A man brought for him a light, which took him to his intended place; having entered there through its help, he despised the light. This is just the case with you (the Brahmins). The knowledge of God, whatever you have, is from the Bible; you have attained the knowledge of God through its help, and now you despise it.’

“Though the success of our work, in comparison to the vast numbers of people sitting in darkness and shadow of death, is nothing; yet we believe the word preached to them shall not return void. So, then, neither is he that plougheth anything, nor he that watereth, but God that giveth the increase.”

My First Cold Weather Missionary Tour in Beerbhoom.

By the Rev. W. A. HOBBS.

The following graphic picture of missionary life conveys an admirable idea of the nature of the work in which our missionaries are engaged, and of their mode of carrying it on:—

Monday, Nov. 4th.

THIS morning I was up an hour before dawn; at half-past six o'clock despatched two bullock-carts to Nuggar (containing tent, bedding, books, cooking utensils, &c.), and at seven o'clock, in company with my brethren Béni and Rajkoomar, set out on foot to make known the words of eternal life to all with whom we should come into contact. After going five miles we came to the village of Pata-danga. An old Brahmin invited us to sit down, rest, and converse. We did so. He asked why I, a sahib, should walk and sweat, whilst other Europeans rode on horseback or in a buggy. I asked him why a sunyashee (religious mendicant) walked, whilst many Brahmins and rich men rode in palkees. He said, '*O, there is merit in enduring distress* ; but, sahib, are you an English sunyashee?' I said, 'No, I am not; I don't walk to obtain merit, but it costs too much money for us all to ride, therefore I walk.' He suggested that I should ride and let the native preachers walk; but when he found that I would not do this, he said that I was *almost a sunyashee*,—the only difference being that I walked to save expense, whilst the sunyashee endured weariness to increase his holiness.

"We soon glided off into a conversation about the two castes—the Hindu and the heavenly—in which we tried to show him that a God of wisdom and love would not give

a religion based upon cooking, and from which all but Hindus should be excluded. Poor old man! he would not receive our teaching; he said it sounded very well, but how could he think ill of the religion in which his grandfather and great-grandfather lived and died?

"Another two miles' walk brought us to Chunderpoor. Here, in a grocer's shop, we saw a group of men cosily seated, discussing some topic or other with considerable animation and hilarity. We proposed to join them, to which they consented, and at once gave us a little plank and a bit of an old sack to sit upon.

"After being seated, I requested them to go on with their talk, but this they declined to do, saying they wished to hear our words. We divided our remarks into three portions—a portion for each of us. I discoursed upon the black heart; Béni showed how this black heart could be made a white one; and Rajkoomar described the benefits resulting from the heart being cleansed. Gradually they let their pipes go out, and for nearly an hour they listened with profound attention.

"The rays of the sun beginning to get powerful, we walked on seven miles without stopping, till we reached the ancient but now decayed city of Nuggar. The usual spot for pitching the tent being occupied by a drove of oxen, I requested permission to occupy a part of the police-station. The

Baboo in charge gave me a small room, but regretted that he had no accommodation to give my companions except a large prisoners' cell. This, to his evident surprise, they gratefully accepted, upon the understanding that if any prisoner should be brought in during the night they would have to turn out into the verandah.

"As soon as we were comfortably settled and had eaten our dinner, the people came around for books. At first they would not buy them, as they formerly got them free of charge; but one daring boy having thrown down his pice for a Gospel, numbers came and bought. Indeed, I hardly knew how the time passed by, until darkness came on, when I found that the native preachers, seeing how busy I was, had been to the old bazaar to preach, and had some time since returned. At eight I went to bed, and was just falling asleep, when the sub-inspector rattled the door and begged the favour of an interview to talk about religion. I told him that I was undressed, and should not dress again this evening; but that if he would allow me to give him an interview in my nightclothes, I was willing to see and converse with him. He consented, I turned out of bed, and we had a most lively conversation upon the shortcomings of Brahmoism till half-past ten.

"Tuesday, Nov. 5th.

"Early this morning, having waded through the shallow river, we preached to thirty persons in the village of Patmooree; afterwards to eight persons in the village of Raneegram; and finally to forty persons in the village of Radhanuggar. In the first-named village the preaching somehow glided into a mere argument about the vices of the gods; and though I tried to give it a

more practical turn, I did not succeed to my satisfaction. I hate to waste time in talking about their gods (that is not the soul-saving Gospel), and yet sometimes one seems to be so much at the mercy of circumstances, that he cannot say the things which he would. In the *other* two villages, however, we got nice opportunities to praise our Jesus, and recommend His religion to the acceptance of all. This morning we sold sixteen Gospels. During the day many came to my little room to buy books, and several to converse.

"In the afternoon we went to Khoosh Bazaar, and preached to thirty people. We sold no books, however; for, alas! not one of the thirty could read.

"Wednesday, Nov. 6th.

"At dawn we started for Tatepara Market, 6½ miles distant. I shall not soon forget the walk there, for I had to slip off shoes and tuck up trousers, to go through mud and water about ten times before we reached the place. We each preached three times, keeping on from half-past nine till half-past twelve.

"Though we sold about a dozen books, I was not satisfied with the morning's work. Some of the hearers were mere triflers, and several argued evidently for mere argument's sake. I tried to warn the poor creatures of their exposure to destruction; but I returned back with a saddened heart, feeling that I had received poor encouragement for thirteen miles tramping through jungle, mud, and slush. No doubt the discipline was needed, but at the time it was not pleasant to endure. After reaching home, I lay down for a little while, but before I got any rest. I heard a voice at the door, saying: 'Your honor, I am come to pay my respects to you. I knew

the old missionary (Mr. Williamson) ; I am a Brahmin, seventy-two years of age.' I got up at once, engaged the old man in conversation, and urged him to pay his respects to the Lord Jesus Christ. He said he could not do that, for he was not acquainted with Him ; so I briefly told him who He was, what He did, why He did it, and the benefit we get by it. He said, if all I mentioned were true, Jesus must have been a very excellent person ; but there, he should forget all about it when he left me, unless I gave him a book. I offered him a soiled Gospel gratis, and a new clean one for a pice. He took the dirty one and saved his pice. He was a true Bengali.

"At half-past four we went to the bazaar ; I felt that my headache was coming on, so I preached first to about

thirty people, walked back to dinner, and early retired to rest.

"Thursday Nov. 7th.

"At five this morning, packed the garries, and walked to Dosbrajpoor (fourteen miles), preaching by the way, which we reached at four P.M.

"The chief native police officer here being a Christian, we again made our home at the station-house.

"After dinner (we had had nothing since five A.M.) we gathered a number of people together near the Moonsiff's Court House, who paid marked attention to the Gospel we preached. Several books were sold, and the people remained talking and arguing amongst themselves about Christ and His salvation, for a considerable time after we had left them.

Christian Salutations.

THE following interesting letter has been communicated to us by the Rev. Geo. Pearce. The writer of it is Jonah Santh, one of our best esteemed native brethren in the villages to the south of Calcutta. He has been for many years a faithful labourer in the vineyard of the Lord, and now he has the happiness of seeing his son walking in his steps. The son has lately been set apart for the service of Christ, in the little church of Bishtopore :—

"For some time past I have been expecting a letter from you, but as none came to hand about the end of March I purposed writing to you again ; however, on the 26th of that month I received your letter, and was very much delighted with it. After reading it, I felt the best thing I could do was to go down among our brethren residing in the south, and, having made myself acquainted with their affairs,

on returning to write to you and fill my letter with the information I had obtained. On the day following, therefore, I left home and proceeded to Khari, where I spent the Sabbath-day, and was permitted there to address the brethren from the parable found in the 25th of Matt., verses 14 to 30. I was happy to find that the brethren, Jacob Mundle and Kalachand Mundle, together with all the

members of the church, were well, through the mercy of our God, as were also the brethren Khorgashor, Sirdah, and Kartia Roy, and the brethren of the Church of Luckyanti-poor, with whom I met on my way down to Khari. As you, dear sir, do not forget them, neither do they forget you; indeed they said (on receiving your message), 'Shall we forget him from whom we have learned the way to heaven? We can never do so.' Moreover, they send you their loving salutations. On my return home I visited the neighbouring stations of Narsigdarchoke, and little Luckyantipoor, and delivered your message to the brethren residing there. You will be pleased to hear that, with one or two exceptions, they are all well and are at peace with themselves. The churches about here are doing what they can to among themselves independent of support from the Parent Society. They are really doing this with earnest effort; however, as you know, from their poverty, they are unable to do all that should be done. Our superintending brother, Romanath, often visits the southern churches, and constantly supplies us with motives for this good work. In respect to my station Bishtopore, seven persons in all—viz., three men and four women, were baptized by Nundo Lall Santh, during the past year, and three others are desiring baptism. At present there are twenty-four members in this church, but that number includes the members of my own family, and those of John Sirdar. At this station there are eight families in connection with the mission, and, although they are very desirous of doing what they can for the support of

their pastor, yet, as you know, the number of persons here is too small to do that effectually. Nundo Lall, I am happy to say, is working diligently, and he, together with the brethren here, send their love to you. In respect to what myself and John, the other evangelist, are doing in the country around; through want of room, I cannot write particularly. Be assured we are not idle, but we endeavour to fulfil the Word of God (Eccl. 11 vi., 'In the morning sow thy seed'), keeping in mind and putting Him always before us, the Lord, whose eye is ever upon us. Moreover, as to the inestimable pearl of divine knowledge which I have received by your diligent instruction, it is my constant comfort; if, indeed, I can forget that which opens to me the fountain of salvation, then it will be possible for me to forget you. By-and-bye when we meet in heaven, how will my remembrance of you and love be greatly increased. Be pleased to present my loving salutations to the members of the Home Society, through whom the inestimable pearl of the Gospel has been brought to us; the debt we owe them we have no means of duly repaying. All that we can do is to beseech Him who is the rewarder of every good word and work to bless them abundantly. My family, with that of John Sirdar, send you their love. Our brother Brindabund Huldah, whom I have not seen for some time, is, I hear, in somewhat better health, still he is suffering a good deal in his head. Pray that the Lord would strengthen me, and be pleased to receive my best loving salutation."

Extension of the Mission in Africa.

OUR readers are aware that the Rev. Q. Thomson and the Rev. R. Smith have left the Cameroons River in order to establish a new station on the great mountain of Cameroons. Previous to fixing on the spot, several journeys were made, and in the following letter Mr. Thomson gives the result of his investigations as to the field chosen for extended efforts:—

“I may premise that you are aware we have always considered the Cameroons mountain, and the coast around its base, as being so thinly peopled that there was no opening for missionary labours. It has been our impression hitherto that the one missionary at Victoria was ample for all the claims of this neighbourhood. In this I find we have been misinformed. But to the journey! On ascending the mountain in company with Mr. Geo. Thomson, we took the road which would lead us through the known towns—*i.e.*, those mentioned in the accounts of previous ascents. At each of these towns we inquired the names and size of towns which could be reached from them, and received the names of some six or seven towns to the east, and some five to the west. Beyond those named in an easterly direction, we came upon countries where Cameroons people trade. Having ascended to the highest town previously visited, we altered our course, and sought to return to the sea, passing through some of the towns to the west. The first we reached on the descent were those belonging to the Monjongo family. This family is larger than any of those visited on the ascent, and we found them much more hospitable. On leaving the Monjongo people we made our way to Makonda, on arriving at which place we were utterly amazed. We had no idea that such a town was to be found on the side of the mountain. We passed out of the forest into a large clearing,

partly pasture for cattle and partly streets of houses. The people flocked out in numbers to see us. We found that this large people never go to Victoria to market, they having an old feud with the families of the other side. At this place we remained for the night, and in the morning by six o'clock started for Fish Town on our way to Victoria. We passed several houses, and then another town of the same Makonda people. We saw also roads leading to other small towns from Fish Town. We walked by the beach to Victoria, and were in Mr. Pinnock's house by 10 a.m. The result of this journey has been to prove to Mr. Pinnock, Mr. Geo. Thomson, and myself, that there is a larger population on the mountain-side than we had thought; that there is sufficient work for one missionary and several native teachers, and that the mountain work cannot be done by the Victoria missionary, nor by a man resident at Victoria entirely devoted to that work, but that it requires a man to go and live in the midst of the mountain tribes and be constantly in association with them.

FURTHER RESEARCHES.

“On the Lord's-day I visited the islands and Fish Town, and on Monday morning proceeded by boat along the coast. It being the rainy season, the surf prevented my landing at many inhabited places, but they were pointed out to me and described from the boat. I found, all along the coast

between Victoria and Rumby, quite a number of small towns, all of which can be easily landed at in the dry season, and there is communication by land from one to the other. The end of my journey was where we had passed the base of the Cameroons mountain, and we were evidently opposite a valley, which I at once supposed would be a beautiful entrance into the interior. Here we entered a small creek where the water was perfectly still. We found a small town, and heard of another and larger one some short distance away—say, one or two hours' walk. These people have intercourse with a large tribe in the interior. The coast here is rocky. To the north-west the Rumby river and the Keva mountains, to the south-east the Cameroons mountain. The large bay opens to the same Atlantic breeze which daily blows into Amboises Bay. It struck me at once, May this not be the very way into the interior for which we look in vain at Cameroons? If you will obtain one of the charts of the coast between Old Calabar and Cameroons, you cannot fail to see the spot I describe and its advantages; as they became more evident to me whenever I looked at the chart. The coast is thinly peopled. The towns are small, therefore they cannot prevent, were they disposed, our travelling into the interior; and you will notice that the valley would lead us to the country behind the mountains we see from Cameroons river and to that same thickly populated country behind, Abo, Wuri, and Buddiman, to which we have always desired to extend. I fancy a land journey along the valley

of some 50 to 100 miles would bring us to a thickly-peopled country having communication with Abo and Buddiman. To me it appears that we have now discovered the key by which the interior may be opened to missionary labours. After due consultation with Mr. Pinnock, who has also visited this coast, my ideas are—1st, that we ought to put a house and a missionary on the side of the Cameroons mountain, some 2,000 or 3,000 ft. up, in a central spot for the most of the people; 2nd, that another missionary ought to be stationed *temporarily* at Victoria to itinerate along the coast, making it his business to investigate the roads and seek to penetrate into the interior from the spot I have mentioned. And if all should prove as favourable as it now seems for the extension of the mission, a station to be established on the coast central to the various coast towns, and at the best starting-point into the interior. I can hardly tell you how rejoiced I have been to find so much work near at hand. You know that I have always been ready to go anywhere; that the determined opposition of the people of the Cameroons river has alone prevented me being now at Abo; therefore it will not surprise you that I wish Mr. Smith to choose one of these spheres for himself, and I will take the other.

“You will observe, the country we shall have to do with has no Mangrove swamps, and will therefore be healthy; so, with that and other advantages, both money and men ought to be forthcoming for this scheme.”

Since this journey a place called Bonjongo has been fixed upon for the site of a new station, and Mr. Thomson has removed to the spot the iron house that he occupied at Bell Town.

Brahmoism and Hinduism.

FOR some time past little has been heard in this country of the movement of which Babu Keshub Chunder Sen is the prominent leader. It would seem from the following article in *The Englishman* newspaper, that it already shows signs of decay, and that it has no real root in the Hindu mind:—

“An article on Hindu tolerance, which has just appeared in the *Indian Mirror*, seems to show that a feeling of despair has taken possession of the Brahmist Camp. Hinduism is too astute to strengthen its opponents by affording them the bracing influence of persecution, and has consented to stoop that it may conquer. Tempted away by the conciliatory overtures of their old faith, which by a relaxation of its discipline offers them the freedom of Brahmoism without any of its drawbacks, the followers of Keshab Chandra Sen are deserting him so rapidly, that if the very existence of the movement is not endangered, its present progress is arrested. ‘Yesterday,’ says the *Mirror*, ‘we saw thousands of educated youths in all parts of the country marching valiantly in the path of reform, and crushing all the evils in the land. To-day, hundreds may be seen stealthily retracing their steps, and ignobly vowing allegiance to ancestral divinities and ancient errors.’ Hinduism, we are informed further on, has, for the last few years, been swelling its ranks with deserters from the band of Indian reformers and patriots. Many have apostatised, and many are preparing to follow their example.’ — ‘Let Christians and Brahmos, and all men interested in the welfare of this country,’ concludes the writer, ‘combine to arrest the revival of Hinduism, and with the strength of public opinion prevent those who once courageously break

with caste and idolatry from falling back upon those evils.’ Unfortunately the strength of public opinion is on the other side.

“If there is any truth in the picture drawn, we fear it shows that Brahmoism is likely to prove a nine days wonder; that it has been tried, and found wanting in the power to secure a firm hold upon human faith. If, however, the change lamented by the *Mirror* is of fatal omen to the continuance of Brahmoism, it is of still more fatal omen to Hinduism. These apostates may go back to their old social system, but it is impossible that they can go back to the old faith. Their very presence in the ranks of Hinduism must tend gradually to leaven the whole mass with that indifference and consciousness of insincerity, of the growth of which the laxity that receives them with open arms is a proof. Many of those who doubted the possibility of Brahmoism ever taking the place of Hinduism, may not improbably find cause for congratulation in the revelations of the *Indian Mirror*. Yet thoughtful persons can hardly help seeing that though the work of destruction is likely to be more rapid, that of construction will be indefinitely postponed. Hinduism will tend more and more to become a mere cloak for the absence of all religion, and the moral condition of the Hindu community will resemble that of the Romans when they ceased to believe in the old gods.’

The prospects of Hinduism, in the estimation of its adherents, seem also to be of the most gloomy description. The native paper, the *Hindu Patriot*, arguing against the continuance of the Church Establishment, makes the following frank confession of the decay into which the institutions and temples of idolatry have fallen:—

“It is a well-known fact that, in consequence of the extraordinary hardness of the times, the modern Hindu finds it difficult to keep up the religious establishments of his pious ancestors; to celebrate, as he should celebrate, the religious ceremonies and festivals which in his eyes are so full of spiritual good; to give, on the scale in which he should give, stipends to Brahmins, and alms to the poor. Dilapidated temples, grass-covered tanks, and ruined caravanserais, will convince the hastiest traveller in the towns and villages of India, that

the plenty which had once covered the face of this country with living proofs of piety and benevolence has well-nigh vanished. Walk into any of the villages of Bengal at the time of Doorga Pooja, and you will hear a hundred different lamentations that the Pooja, which had been celebrated for a hundred years and upwards, can take place no more. And, such being the religious condition of the Hindus themselves, is it right to maintain with their money a Church which is not their own?”

Missionary Notes.

SEWRY.—The Rev. W. A. Hobbs reports that the native church continues to conduct its affairs with harmony and success. He has under his supervision six boys' schools and three girls' schools, supported by Government grants, the Christian Vernacular School Society, and local aid. Zenana work is also carried on with great encouragement.

DACCA.—The Rev. Isaac Allen has undertaken the charge of the Tipperah and Comilla districts, and reports that the improved health of his family already justifies his change of station. He writes encouragingly of the work in Dacca, and mentions an interesting visit to a mela and to the district of Bikrampore. He regrets the large increase of spirit-shops in Dacca. The Rev. R. Bion informs us that the native church has elected six elders to conduct its affairs. The English services have much improved, and are attended by many English persons and Brahmins. He hopes to be able this year to open a new station among the Garrows, a tribe inhabiting the hills.

CALCUTTA.—We learn from the Rev. G. H. Rouse that the Rev. Jno. Page has taken his passage for England in the *Dhoolia*, viâ Suez Canal. Long-continued ill-health again constrains our esteemed missionary to revisit this country. He was to sail at the end of May.

BACKERGUNGE.—The Rev. Jno. Sale reports that, with his native preachers, he has enjoyed some good preaching tours since the year began. The testimony of all who took part in them is, that the Mohammedans are more friendly, and were more willing than ever before to buy books.

AGRA.—The Rev. J. G. Gregson has found it necessary to rebuild the chapel which was originally the scene of General Havelock's labours, and appeals for

help to do so. He mentions that the brethren in the North-west Provinces devoted the Sunday of our annual sermons and the Thursday of the public meeting to special prayer for a blessing upon them. Surely the prayers were heard.

COLOMBO, CEYLON.—In the month of March a meeting of the ministers and pastors was held, and it was resolved to form a Baptist Association. Mr. Pigott hopes that the question of self-support will be materially aided thereby. He also reports the opening of Medampe Chapel. The value of the chapel is about £480, of which sum the friends on the spot have given £170. By means of the Government grant, education is receiving a very considerable extension among the people.

CHEFOO, CHINA.—Mrs. Brown earnestly begs the assistance of friends to erect an hospital for the sick, and for articles of clothing to cover them in their poverty. She has taken a journey to Tungchow, and speaks of the discomforts of travelling in China. Evil reports of the objects of missionaries are constantly being circulated.

VICTORIA, AMBOISES BAY.—The church here continues to enjoy a season of spiritual blessing. The new station will soon be ready for habitation, and Mr. Smith reports that new villages are continually being discovered in the vicinity. On a recent visit to the mountain, with some American missionaries, snow was found at the highest range.

CAMEROONS RIVER.—The Rev. A. Saker reports that at present there is quiet in the river; but King Bell still keeps everything unsettled. Preparations are in progress for two new stations, but Mr. Saker's ill-health greatly hinders him in his work.

CAMEROONS RIVER, MORTONVILLE.—The congregations here are encouraging, and the school is well attended. The Rev. J. J. Fuller also mentions some very interesting incidents of visits paid in the higher reaches of the river. The irregularity of the mails was producing much scarcity of provisions. Mr. Fuller mentions the death of the wife of the native pastor N'Kwe. She was a long time ill, but bore her sickness with simple trust in the Saviour.

BONJONGO, CAMEROONS MOUNTAIN.—The Rev. Q. W. Thomson writes from his new station, which promises to be a very healthy spot and favourable for a sanatorium. His own health was variable.

JACMEL, HAYTI.—A very useful visit has been paid to the churches in Port au Prince and St. Marc by the Rev. J. Hawkes. At Petit Goave there is some prospect of the formation of a church. The Bible-readers continue their labours with diligence and good effects.

WALLINGFORD, JAMAICA.—The Rev. T. L. Rees reports that his work continues to enjoy the Divine blessing. The new chapel is being erected slowly, as the people are busy on their plantations. The congregations are very large, and the Sunday-school increases. Seven persons were baptized at Santa Cruz on Easter Sunday.

CALABAR INSTITUTION, KINGSTON.—The work of the College is going on with much satisfaction. Mr. Roberts reports that in the Theological School there are eight students, and in the Normal School fifteen. One of the students wishes to devote himself to the missionary work in Hayti.

Home Proceedings.

In our last issue we inadvertently omitted to state the safe arrival in this country of Mrs. Morgan, the wife of our esteemed missionary, the Rev. Thos. Morgan, of Howrah. Her health has long required the change, and we trust it will be thoroughly restored.

Many of our readers will like to see the latest publication of our venerable missionary, the Rev. J. M. Phillippo. It is entitled "An Address delivered to the Baptist Church and Congregation of Spanish Town, on the Recognition of the Rev. Thomas Lea, on the 22nd January, 1873." It may be had of our publishers.

From Bergen we learn the arrival at home, heartily welcomed by his friends, of the Rev. G. Hubert. He left Hull on the 29th May, and reached Bergen on the 1st of last month. He states that his congregation is increasing, and he hopes shortly to occupy the large hall for public worship. The entire cost of the structure he has been erecting will be £1,100, towards which he still needs about £300.

The missionary services of the past month have been as follows, so far as they have been made known at the Mission House :—

PLACES.	DEPUTATIONS.
Jersey and Guernsey	Rev. C. Bailhache.
Amersham	„ J. E. Henderson.
Cross-street, Islington	„ B. Millard.
Northamptonshire	Revds. J. Wilkinson, F. D. Waldoek, A. McKenna, and Thos. Martin.
Cambridgeshire	Dr. Underhill, Revds. A. McKenna and Ellis Fray.
Tewkesbury and Westmancote	Rev. A. Sturge.
Sandhurst and Tenterden	„ H. Pestonji.

A missionary conference was held by the Northern District of the London Baptist Association on the 10th June, at West Green, at which Mr. Templeton and Mr. A. H. Baynes gave, in much detail, particulars of the state and working of the Society. Such meetings are very useful, and we should rejoice to see them multiplied in all parts of the country.

Our friends will welcome the arrival in this country of the Rev. Ellis Fray, the son-in-law of the late Rev. Wm. Knibb. Mr. Fray is one of the oldest of the native pastors of Jamaica. It is the first time that he has visited England.

For the convenience of friends who may be entitled and wish to be present at the meetings of the Committee, it may be mentioned that the ordinary meetings of the Committee are held on the first and third Tuesdays of every month, at half-past eleven. The quarterly meetings for the current year will be held on Wednesday, July 9th; on Monday evening, October 13th, at Nottingham; on Wednesday, January 21st, 1874; and on Friday before the Annual Services in April, 1874.

THE
BAPTIST MAGAZINE.

AUGUST, 1873.

Mission Work in China.

No. IV.

REUBEN, Dan, and Asher are more numerous tribes in our modern Israel than are Zebulun and Napthali. The men and the women who love to abide among the sheepfolds, and hear the bleatings of the flocks, who choose to remain in their ships or abide quietly in their creeks on the sea-shore, may be counted by thousands in the Church of God ; while few, alas ! are they who "jeopard their lives unto the death in the high places of the field." If Paul could make a journey round the world in this nineteenth century, and note the fact that, while Christian England has hundreds of thousands of Gospel labourers of one sort or other, some four hundreds of millions of souls in heathen China are without an evangelist to tell them of Jesus, would he not emphatically endorse his ancient utterance, "All seek their own, not the things that are Jesus Christ's"? And yet, even as in his own day, he found some blessed exceptions—persons who, like Epaproditus, naturally cared for the souls of others—so in our day would he be able to single out many a one of whom he might say that for the work of Christ they regard not their lives, and whom he would command us to receive with gladness and lovingly to hold "in reputation."

Do we realise that it is often at the risk of life itself that our dear missionary brethren and sisters of the China Inland Mission pursue their difficult and often discouraging task? Let us take a peep at some incidents which happened to some of them, three or four years ago, in Gan-K'ing, a large city on the Great Yangtsekiang, in the province of Ganhwny—a province containing thirty-nine millions of people (twice as many as all England), and having at that time no other Protestant missionary. Mr. and Mrs. Meadows and Mr. Williamson had, after great difficulty, long delays, and most vexatious hindrances, succeeded in getting suitable premises for a mission station. Their landlord, however, was such an unprincipled rascal, that they had been obliged to apply to the magistrates to get him to fulfil his contract. The house was well situated in a central part of the city, and yet in such a secluded situation that crowds were not likely to be attracted to it. They were allowed to live in peace and quietness for two or three months, during which time their efforts for the evangelisation of the Chinese were confined to private conversations in their own house. They did not even hold their morning and evening worship openly, as they found they were watched, and absurd reports of their possessing supernatural power of influencing others were being circulated. Still, they seemed to be gaining the goodwill of the people, and foolish prejudices appeared to be giving way, when, about the end of September, the literary examinations commenced. Fifteen or twenty thousand young men were on this occasion assembled in the city, and our missionaries, well knowing the unruly and easily excitable character of these candidates for civil appointments (which in China all depend on a *literary* examination), were particularly careful to avoid attracting attention in any way. Large numbers came to see them notwithstanding, apparently from motives of mere curiosity, and went away again evidently agreeably surprised to find that they were really human beings and spoke their own language. One morning, however, a placard was posted near the Examination Hall, styling them "religious brigands," and calling on the students to unite on a certain day to pull down their house!

Mr. Meadows and Mr. Williamson knew no time must be lost, so started immediately to the Governor's office, to request him to take measures at once to prevent any disturbance; but he would not be

seen, declined twice to receive them, and sent a message to them to go to some other official. They had to face a large idle gathering of the candidates outside the office, who seized their chairs, tried to overturn them and cried, "Beat the foreign devils! Kill the foreign devils!" Such a furious mob soon collected, that they got out of their chairs, rushed back into the office, and placed themselves under the Governor's protection, demanding to see "His Excellency" at once.

But "His Excellency" was "eating his rice," and continued eating it an hour, in spite of urgent representations that life and property were in danger, as Mrs. Meadows and the children were in the house, and there was every probability that the mob would go and destroy it. But the stolid indifference of "His Excellency" could not be roused to action, and the husband and father had to wait in helpless inactivity, not knowing but what his family were being murdered. And the poor wife, what was she doing? Foreseeing the danger to come, she commenced packing a few of their valuables as soon as her husband left her, and was busily engaged at this occupation, when crowds began to gather round the house, and from their resolute and angry bearing she soon saw they would very quickly break in. Staying her soul on God, and hoping help would come before the danger reached a climax, she finished her packing, fastened some money in a belt round her waist, put her little girl to sleep, and waited—waited—waited, that hardest of all things to do under the circumstances—waited to see whether the help or the attack would come first. It was not long doubtful, the downstairs door gave way, the mob were in the house; retreating upstairs with the children and female servant, she fastened the bedroom and sitting-room doors, piled up boxes and furniture inside, and again anxiously stood seige, looking out for the help that came not (because His Excellency was eating his rice!) and seeing nothing but a furious mob outside. A few minutes more and the doors were burst in, the barricades gave way, and scores of excited men poured into the rooms. Two terrified children clinging to her, the maid crying, and her own blood running cold, there stood the poor mother and watched the sack of her home. Wanton destruction, and wholesale robbery, soon cleared the house; boxes, drawers, cupboards, all were torn open, and their contents carried off, windows were broken, and furniture thrown out. They seemed

to expect to find a hoard of money ; ripped up pillows and mattresses, crammed the baby's clothes (that had cost the poor mother so much time and trouble, and that could not be replaced there) up their loose sleeves, tore her satchel from her, and her ring from her finger, and tried to take her baby out of her arms. But that she managed to resist ; her babe should not go into the hands of these baby-murderers, while she had life to prevent it. Then they began to pull down the walls, and Mrs. Meadows had to retreat. But where should she go ? Not a friend had she in the city, and where her husband was she knew not. The landlord lived close by, but would not receive her ; some rough men seized her and the baby, and, for a moment, she thought she would be killed. It was a dreadful moment ; but lifting her heart to God in her helplessness, she was heard and helped. They were moved to depart from her, and tearing the baby's glass ring from her waist, they left her. A friendly native servant led her out right into the crowded street, and guided her, faint, and lame, and bruised, safely to the Governor's office, and to the arms of her anxious husband. What a meeting was that ! They were reunited in life, and, though without an earthly possession left, they were filled with thankful joy. But they dared not remain there that night, spite of the severe cold, and of their lack of all proper clothing, they had to travel by boat to the nearest city, where a missionary resided, and where they might rest awhile.

Now, many would say, " Well, after such a lesson as that, they, of course, gave up the attempt to found a mission in Gan-king ! " No, dear readers, they did not. Treaty rights protect English subjects from such treatment ; they knew the authorities would have to punish the outrage, and reinstate them, and they had courage to try again. A very satisfactory proclamation was issued ; some of the ringleaders were punished ; and, after some inward conflict, Mrs. Meadows, with whom her husband rightly left the decision, willingly consented to go back. And back they went, and Chinese hymns of praise to God ascended from the very rooms where such hours of anguish had been passed ; and though failure of health has obliged Mr. and Mrs. Meadows to return to England for awhile, the station is still worked, and pioneering evangelists have attempted three other cities in the same great province of Gan hwuy, in one of which the native assistant has succeeded in getting a house.

If we and our readers cannot aspire to the honours of Zebulun and Naphtali—are not privileged to suffer loss or to risk our lives for Jesus, yet let us pray for and sympathise with those who are, and *deny ourselves in order to aid them*, that thus we may have a share in their service. One of the missionaries of the China Inland Mission is leaving this month to return to his distant and dangerous sphere of labour. Contributions in clothing, books, apparatus, or money, for his outfit and travelling expenses, will be gladly received by the editor of this magazine, or at the offices of the Mission, 6, Pyrland Road, Newington Green.

“ And ye who cannot go, O help
 With the wondrous weapon—prayer ;
 While ye uplift your hands at home,
 The Cross shall triumph there.

“ And give ye freely from your store
 To the warriors in the field ;
 The more ye give the more to you
 Barrel and cruise shall yield.

“ So only can ye cleanse your hands
 From the guilt of your brother's blood,
 While a million a month in China
 Are dying without God !”

FANNY E. GUINNESS.

Our Sunday-Schools.

No. I.

SOME pages of the “BAPTIST MAGAZINE” having been placed at my disposal for the purpose of offering some remarks on this subject, I must first thank the Editor thus publicly for the articles in his issues for May and July, entitled “An Anxious Look at our Sunday-schools.” Already those articles are evidently attracting wide-spread attention, not only to the publication with which I have the honour to be connected, but also to some important points in the broad subject of Sunday-school reform.

My next word, although it may at first seem somewhat personal in its nature, will pave the way to the more general remarks which are to

follow. My colleagues in this work and myself have often been asked why we cannot "manage somehow" to tack our work on to the Sunday-school Union or some kindred institution. The advantages of working with such institutions, and the disadvantages of isolation, and probable opposition, have been variously pictured and abundantly magnified. As to this we may say, once for all, that we weighed the matter fully, counting the cost, and anticipating all the difficulties, before we entered upon the work at all. Not to mince matters, or waste words, we believed that we were divinely guided to it; and, as this is still our conviction, we are content to do what we deem our duty, and to leave the disposition of results with a higher Power. The shortest answer to the question just referred to is, that—two cannot walk together unless they be agreed.

The articles entitled "An Anxious Look at our Sunday-schools" have pointed out some of the many causes of the comparative failure of the Sunday-schools, most of which have slept peaceably, without disturbance from the Union, up to the present time; and there are others yet which demand attention if the Sunday-school is to be reformed and rendered effective as an institution of the Church of Christ for the moral and religious training of the young. One of these is the dislike for dogmatic truth which is now pervading, more or less, almost every branch of the Protestant Church of this country. You may read the Scriptures and comment upon them in a mild, general way; only, whatever you do, don't teach dogmas. The tendency which expresses itself thus would, of course, be dogmatic enough on the exclusion of Catechisms; hence they were banished, many years ago, from the Sunday-school Union. But what can you teach without dogma? As the Rev. John Clulow (Inspector of the Wesleyan Methodist Schools) has aptly remarked: "You cannot teach that God is love without teaching a dogma; you cannot teach the duty of faith in Christ without teaching a dogma; every duty is based upon dogma."

Under the spell of this foolish reaction against dogma, Sunday-school teaching has become loose, vague, and indefinite, so that the present condition of our young people, both morally and in the matter of Bible knowledge, is the natural result of their training. The Sunday-school Union, depending for existence and support upon popular opinion, has drifted with the tide, and lent its influence to spread the mischief; and hence there can be but little hope of a remedy from that quarter.

In the same direction, and akin in its influence, is the growing disposition to confine the attention, as much as possible, to the pleasant side of religious truth. This is to be found alike in the pulpit and the Sunday-school. Less than a month ago the popular minister of one of the most fashionable Dissenting congregations in the suburbs of London preached

a sermon upon Hebrews ii. 17, in which the great need for the "High Priest" was omitted entirely, the time being almost wholly taken up with proofs of the divinity of Christ, and remarks upon His mercifulness. Omitting the argumentative parts, the gist of the whole matter seemed to be, that man, being in a very unfortunate predicament, the Most High, in much pity, came down to help him out of his troubles; and that now, having gone back to heaven, He is still very sympathetic and willing to help him in any way He can. The law of this kind of thing in Sunday-school teaching is, that you may say as much as you will about a child's relation to the angels, and about the gentleness and tender love of Jesus Christ; but you must be careful to maintain a guarded silence about Adam and the Fall. Remember always that the fashion is to take certain elements of truth, and to make sweetmeats of them for the children, and let your attention be devoted to feeding them with these. Stuff them well with these confections of truth, and keep them amused at any cost, but don't bother the little things with such unpleasant subjects as relative duties and human obligations to Divine laws. And, as for such a thing as the possibility of Divine displeasure upon any part of human conduct, or of a sinful heart in a child, be sure you avoid any dark suspicion about anything of the sort. Such, we are told, is "the spirit of the age:" then so much the worse for the age, and worse still for its moral teachers who have bowed down to it and become prophets of smooth things. All this may, it is true, be the result of an extreme reaction from what is termed the harsh morality and the severe theology of a bygone age; but this fact neither diminishes the mischievous tendency of the present state of things, nor lightens our responsibility to set forth both sides of Divine truth. There is true philosophy in the familiar line of Tennyson, put into the lips of the dying damsel, as she speaks of the kindly offices of "that good man, the clergyman," "who taught her words of peace." She says:

"He taught me all the mercy, for he showed me all the sin."

Tennyson well knew that to teach the mercy without showing the sin is not only illogical but unpoetical, and as useless as presenting light before a blind man, or introducing a physician where there are no symptoms of disease. Let our Sunday-school workers consider the bearing of this upon their work, and they will then be as anxious to present the obligations of the Bible to their children as its privileges and more pleasant things, and all in the most effective way possible.

We must mention, as one of the expressions of the false and mischievous tendencies of which we complain, the degenerate taste in the choice of children's hymns, which has sprung up (or been imported from America) during the last few years. The hackneyed saying, "Let me make the

people's songs, and I care not who may make their laws," would seem to suggest the importance of paying special attention to the character of *children's songs*. But how do we stand in relation to this matter? Well, we have made such rapid advances here, that grand old Dr. Watts, with his *Divine and Moral Songs*, is eclipsed altogether. There are a few folk still living, though mostly on the shady side of forty it must be admitted, who can still reproduce snatches of these "songs" as learnt in childhood. But then, that was some time ago; and since then we have changed all that. We live now far on in the nineteenth century, and hence, instead of old Dr. Watts, with a troop of children singing the Wisdom, Power, and Glory of God around the hearth, we have W. Bradbury, Philip Phillips, and others, with vast Sunday-schools and Crystal Palace assemblies announcing themselves to be "little pilgrims," sighing to be angels, asking one another whether they have "heard of a beautiful stream," anxiously "waiting by the river," straining their eyes to catch a glimpse of "the shining shore," &c., &c., *ad nauseam*. This is the style of thing we have come to in children's songs—albeit the poor children themselves know little or nothing of the meaning of it all; while, as to moral principle or knowledge of Bible truth, they are in the saddest plight. If any of my readers consider this to be an exaggeration let them, to go no farther, look through the list of "Anniversary Hymns and Tunes" published by the Sunday-school Union within the last few years.

SAMUEL SLOCOMBE,

Editor of "The Systematic Bible Teacher."

Juvenal.

THE above is the name of an ancient Roman poet, for ages much read and deservedly renowned. Comparatively little is known of his personal history. He is believed to have been born in the year 40, during the reign of the Emperor Caligula, that is about seven years after the death of the Lord Jesus Christ. He was of humble birth: the grandson of an enfranchised slave, and is supposed to have been for some years what we now call a barrister. Having devoted himself to literary pursuits, he became, in his later years a powerful and popular satirical poet. He is said to have incurred the displeasure of the Emperor Hadrian, on account of some sharp words which he wrote concerning a Court favourite; and, having been sent to Egypt, into a sort of semi-exile, he died there, partly of vexation, A.D. 120, when about eighty years of age. His writings, which are of small bulk, are certainly of great literary and historical value; though open to the charge of entering too much into a detailed description of the many immoralities which were in his time

practised by the Roman people. He was, undoubtedly, a man of strong intellect, of cultured tastes, and, so far as a pagan could be, a man of substantially pure morals. Our own Dryden places him in the very first rank of thoughtful writers; and Dr. Johnson proved his high estimation of him by writing the "Vanity of Human Wishes," in imitation of Juvenal's tenth Satire. Our present purpose is to quote some of those references of Juvenal to facts recorded in the Old and New Testament, and early Church history; thus showing to our readers the opinions which were held concerning these facts by a clever pagan, contemporary with the writers of a portion of the Inspired Scriptures.

1. What Juvenal says concerning *the Jews*. As we might expect, from many passages of the New Testament, there were multitudes of Jews in Rome and other parts of Italy in the first century of the Christian era; and, doubtless, the Christians there were often looked upon as a mere Jewish sect, and treated by the public authorities as such. In proof of which statement we may remind our readers of what we are told concerning the two disciples of Christ, Aquila and his wife Priscilla (Acts xviii. 2); that they left Italy, "because Claudius had commanded all *Jews* to depart from Rome." If the Emperor himself could make such a mistake, of course literary men would be liable to fall into a similar error; and, therefore, we shall do well, for the sake of historical accuracy, to bear in mind that, many of the gibes and satires in which Roman writers indulged at the expense of the Jews, were aimed also at the early Christians.

Our first quotation from Juvenal concerning the Jews, is as follows:— "Some, having a father who reverences the Sabbaths, worship nothing but the clouds and the God of the sky; nor do they think pork, from which the father abstained, differs from human flesh; and, presently they are circumcised. Being accustomed to despise the Roman laws, they learn, obey, and reverence the Jewish law, and whatever Moses has delivered in his mystic volume: which teaches men not to show the road unless to one worshipping the same sacred things,—to lead Jews only to the desired fountain. But the father is in fault, to show every seventh day was kept idle, and who did not perform any duty of life." (Satire xiv. 96-106). The thoughtful reader of these remarkable words will be struck, first of all, with the mixture of truth and error which they contain. The poet properly gives the Jews credit for their reverence of "Sabbata"—the Sabbaths; perhaps he was right in thinking that they looked upon pork as not much better than human flesh; and, probably, the fact of the bitter enmity existing between Samaritan and Jew, was in his mind, when he says that a Jew would not show the right road to a benighted traveller, nor point a thirsty Gentile to the "desired fountain;" but he pays them an unintentional compliment when he asserts that "they adore nothing but the clouds and the God of the sky." Pompey the Great, a century before Juvenal's time, had fallen into the same error; for when he entered the Temple of Jerusalem, "he was surprised to find no God there." To a Roman, with his "lords many and gods many," it was strange to see a temple which contained no "graven images;" and the utterance of Jesus Christ would be, indeed, a hard saying to him—"God is a Spirit, and they that worship Him, must worship Him in spirit and in truth." It is noticeable with what contempt Juvenal looked upon the Jews; evidently thinking of them about as our fathers looked upon

the gipsies, or as a Jamaica planter looked upon his "niggers." Nor did Juvenal stand alone in the matter; for the poet Horace shows the same supercilious contempt for them, as the following quotations prove:—

"Credat Judæus Apella,*

Non ego."

"The Jew Apella can believe that, not I."

Again he writes:—

"Ac veluti te

Judæi cogemus in hanc concedero turbam."†

"And like the Jews, we will force you to come over to our numerous party."

This is evidently a fling at some of those of whose children Jesus Christ afterwards said, "Ye compass sea and land to make one proselyte," and of whose descendants a few centuries after, St. Ambrose said, "They insinuate themselves into families; enter into the courts of justice; disturb the judges, and are always more successful in proportion as they are more impudent." In a third passage, Horace thus speaks of the Hebrews:—"To-day is the thirtieth Sabbath. Would you offend the circumcised Jews?"‡ Not only Horace and Juvenal speak thus contemptuously of the Israelites, to whom a little "poetic license" may be allowed, but even a grave historian like Tacitus treats them with little less respect. For in a well-known passage, in which he describes Jewish proselytes, he thus speaks:—"Having adopted Jewish customs, they practise them. Then they are prepared to despise the gods; to cast off their country; to hold as vile things their parents, children, and brothers." Bearing in mind what we have said above, that Christians and Jews were often classed together with the like contempt and scorn by even intelligent cultured Romans, we can understand what would be the feelings of the ignorant masses of the people towards the first disciples of Jesus; and how easy it would be to raise the frequent cry, "Ad leones!" "Ad leones!" "Let the wretches be answered by wild beasts!" Juvenal has another contemptuous reference to the Jewish race, which is worthy of quotation. It is found in his 6th Satire—a poem "wholly directed against the female sex, and is the source of all the invectives that have been for eighteen centuries accumulating against them."

If the poet does not spare the Roman women, of course the Rebeccas of the twelve tribes must expect the lash. When the lady, whom Juvenal satirises, had been visited, and flattered by the priest of Osiris, a Hebrew fortune-teller takes his place. "A Jewess, trembling, having left her basket and hay, begs secretly in her ear. She is an interpreter of the laws of Jerusalem, the great priestess of a true and faithful inter-nuncio of the highest heavens! The Jews vend any sort of dreams you please for a little money."§ We may compare with this quotation the passage in the beginning of the third of the Satires:—"The grave of the sacred fountains and the shrines are let to the Jews, whose wealth is a basket and truss of hay: for every tree is ordered to pay a tax to the people, and every wood is a nest of beggars." When, therefore, Juvenal calls the Jewess "the great priestess of a tree," he seems to be satirically contrasting her sordid condition with the grand claim to be the "faithful inter-nuncio of the highest heavens!" Doubtless, many of the Hebrews in Juvenal's time, resembled those "vagabond Jews, exorcists," of whom we read in the Acts of the Apostles; and, judging of the whole nation by

* Sat. l. v. 100. † Sat. J. iv. 143. ‡ Sat. J. ix. 69. § Sat. vi. 542.

its mere dregs, the poet thus unjustly pours upon the twelve tribes the vials of his satirical vituperation.

Juvenal concerning Bernice.—Bernice was the sister, and, it is to be feared, the incestuous paramour, of Herod Agrippa II. He was that "King Agrippa" before whom Paul pleaded, when he appealed to Cæsar. It is remarkable that the only mention of Bernice in the New Testament is in connection with her licentious brother. In after years, she resided at Rome, becoming a Madame Pompadour to the Emperor Vespasian, and afterwards the mistress of his son Titus. Juvenal must often have seen her in the gay city, and, by a remarkable reference to her in his satires, completely confirms the character which is attributed to her in the writings of Josephus, and in the Acts of the Apostles. The poet's reference to her is in his famous sixth satire—that upon women. The following are the words:—"In the month of winter, when the merchant Jason is shut up, and the snow-white cottage delays the sailors already prepared, large crystal goblets are brought, again immense vessels of myrrh, the most brilliant diamond, and rendered still more precious by being worn on the finger of Bernice; formerly a barbarian gave this diamond to an incestuous female; Agrippa gave this to his sister, when the kings observe their festive sabbaths, barefooted, and their ancient clemency indulges old swine."* The reader of the above lines will notice several things. He will perceive the "sly hit" at the Jews, and their pork. He says they spare the "old swine;" meaning that they ate the young pigs, being tender, contrary to the Mosaic law, and, under the pretence of piety, shunned old pork. His remark concerning "barefooted kings" refers to the fact that the Jews entered their synagogues and temples with their sandals off; but the chief force of the passage is his reference to Bernice and her brother, which is certainly a striking confirmation of the account of their immoralities, indirectly to be gathered from the Acts of the Apostles, and directly from the writings of Josephus, and the works of the Roman historians.

Juvenal and the Christians.—The disciples of Jesus are not mentioned by name in the writings of the poet, but there is a remarkable passage in the first of his satires,† which is believed to contain an allusion to the martyrdom of the first Christians at Rome. The following are his words:—"Expose Tigellinus, you shall shine in that torch in which they burn standing, who smoke with their throat fixed, and draw a broad furrow in the middle of the sand." This Tigellinus is, of course, the infamous courtier and accomplice in crime of the Emperor Nero, so often mentioned in Roman history. He rose to power during St. Paul's first imprisonment at Rome, and was most likely one of the chief causes of the atrocious cruelty afterwards inflicted upon the Christians there. The readers of the history of the early Christian Church will remember the famous words of Tacitus, in this matter a most trustworthy witness, and they cannot be too often read. "But neither his largesses to the people, nor his offerings to the gods, did away the infamous imputations, under which Nero lay, of having ordered the city to be set on fire. To put an end, therefore, to the report, he laid the guilt, and inflicted the most cruel punishments, upon a set of people who were held in abhorrence for their crimes, and called by the vulgar, Christians. The founder of that name was Christ, who suffered death in the reign of Tiberius, under his procurator, Pontius Pilate. This pernicious superstition, thus checked for a while,

* vi. 153.

† I. 155.

broke out again, and spread not only over Judæa, where the evil originated, but through Rome also, whither everything bad finds its way, and is practised. Some who confessed their sect were seized, and afterwards, by their information, a vast multitude were apprehended, who were convicted, not so much of the crime of burning Rome, as of hatred to mankind. Their sufferings at their execution were aggravated by insult and mockery; for some were disguised in the skins of wild beasts, and worried to death by dogs; some were crucified; and others were wrapped in pitch shirts, and set on fire when the day closed, that they might serve as lights to illuminate the night. Nero lent his own gardens for these executions, and exhibited at the same time a mock Circensian entertainment; being a spectator of the whole, in the dress of a charioteer, sometimes mingling with the crowd on foot, and sometimes viewing the spectacle from his car. This conduct made the sufferers pitied; and though they were criminals, and deserving the severest punishments, yet they were considered as sacrificed, not so much out of regard to the public good, as to gratify the cruelty of one man."* Doubtless it is to some of these poor sufferers that Juvenal refers in the remarkable words just quoted, and in all probability he was an eye-witness of these atrocious cruelties. We wish we had reason to hope that he was spiritually benefited by the sad sight, and became one of the "companions of them who were so used."

A Presbyterian Manifesto on Baptism. †

WE are always glad to hear of a discussion on baptism. The majority of Christians have thought about the subject in so light and superficial a way, and are so prone to class it among things non-essential, that it is good for them to have their attention directed towards it, from any cause whatsoever. We have no love of controversy for its own sake, we have, in fact, a decided aversion to it, but it is sometimes rendered imperative in the interests of truth; and, if it is conducted on both sides in a befitting spirit, it must lead to good results. We are none of us infallible. Our minds are necessarily limited, and it is, of course, possible for the strongest and wisest men to overlook some aspects of truth, and to view it in a partial one-sided manner. It is good for us to be reminded that there are two sides to a question, and to know all that can be said on each of these sides. And if we keep steadily before our minds the great end of all inquiry, and enter upon our work with earnestness and candour, and, above all, in reliance upon the Spirit of God, we shall in the end be freed from error, and see things in their true light. "If any man willeth to do His will, he shall know of the doctrine whether it be of God."

Readers of this MAGAZINE need not be told that we attach no undue importance to the subject of baptism. Discussions on it do not form the

* *Ann.*, xv. 44.

† *The Protestant Pedobaptist Catechism*. By a Member of the London Presbytery. London: Nisbet & Co. 1873.

prominent feature of our work, nor do we, by the stand we have taken in regard to it, disturb "the proportion of the faith." We certainly think that all Christians are bound, as far as possible, to have correct views on this as on every other subject of the Divine revelation. We ought to understand God's Word in its natural and designed sense, and when we know His will—to whatever it may refer—we are bound to obey it. To do only that which is absolutely necessary to our being saved—to get to heaven at the least possible cost, is mean and contemptible. The lovingkindness of God ought surely to beget in us a generous unselfish spirit in our relations to Him. We should be animated by a sincere and disinterested loyalty. Our obedience should be uncalculating and unreserved, and we should delight to do our Father's will. 'Tis an

"Ignoble liberty to snatch our rule
From what God tolerates, not what He loves."

Hence, while we desire to cherish the most cordial relations with our fellow-Christians of all denominations, we are constrained, by our sense of the claims of Christ, to separate ourselves from them on the subject of baptism, and to maintain in its integrity what we most firmly believe to be the teaching of Scripture in reference to it.

These remarks have been suggested by a small publication which we have recently received, entitled, "The Protestant Pædobaptist Catechism, by a Member of the London Presbytery," a work which we have read with considerable interest, and with the utmost desire to allow full weight to its representations and arguments. The anonymous author puts in for himself a plea which we certainly will not disregard. "As he is on his defence, and conducts it in brotherly love, he expects to meet with the same." We might, perhaps, slightly demur to the statement that "he is on his defence," inasmuch as he displays also somewhat of an aggressive spirit, and would evidently enjoy the overthrow of the position which he attacks. But of this we have no right to complain, if he sincerely believes that position to be false. The Catechism is, in many respects, ingenious. The author is no novice as a reasoner. He is well read in the controversial literature on the subject, and on these grounds his work has a claim upon our attention. But after a careful and candid consideration of what he has written, our views are unchanged. The more we weigh the arguments advanced, the more we are dissatisfied with them, and we do not think it will be difficult to expose their fallacy.

The Catechism is "a protest against the Catholic doctrine of baptismal regeneration," and it "proves (?) the baptism of children to be Scriptural," "accepts baptism by immersion, and defends baptism by pouring or sprinkling." With the protest against baptismal regeneration, we, in the main, agree, although there are some portions of the argument to which we could not assent. On this aspect of the work we do not propose to dwell. And, as it is possible to make statements in a single line which may require many pages to refute, we shall not be able to notice in detail every argument in reference to the mode and subjects of baptism. We will, however, select the more important.

The writer objects to our rule on baptism—*i.e.*, to our trying it by the New Testament alone. "It is," he says, "too short. It leaves out the Old Testament, the larger portion of the Word of God." But in thus leaving out the Old Testament, we are simply submitting to necessity. We value

the Old Testament, we heartily accept it as a part of God's revelation to mankind, and we uphold its Divine inspiration. But it has reference, except in its prophetic elements, to a preparatory stage of God's dealings with the world, and it does not describe the nature, the laws, and the ordinances of the Church of Christ. It does not contain a single word—either direct or indirect—about the ordinance of baptism. We must, therefore, gather our instructions from the teachings of Christ. He introduced a new dispensation, and what that dispensation is, we must learn from His own words. He and His commissioned Apostles have spoken distinctly and repeatedly on the subject of baptism. Their words are authoritative, and, if it can be shown that our views do not harmonise with them in every way, if they err either by defect or excess, we are prepared at once to make such an alteration as shall ensure the requisite agreement. More cannot be demanded.

Our principle of interpretation is said to be "express letter, without analogy and inference." How far all Baptists would concur in this statement we do not know. For ourselves we are not prepared to accept it as an accurate representation of our principle of interpretation. All that we demand in favour of any doctrine or practice is the clear and intelligible sanction of Holy Scripture, and with less than this we ought not to be satisfied. Let us see that a requirement is really the expression of the Divine will, whether that will is made known literally or by metaphor, and we will at once accept it. The author enumerates a number of false doctrines which must be true, and of true doctrines which must be false on the principle which he says we follow. Concerning which we remark that if, on the one hand, he can adduce evidence *against our views* as decisive as we can adduce *against "transubstantiation," "salvation of such as Simon Magus," "the damnation of infants," &c.,* and, on the other hand, can adduce *in favour of his views* as good evidence as we can in favour of the "First Day Sabbath, psalmody in New Testament worship and female communion," he will gain an unheard of triumph. We pass over the question of transubstantiation, which even "express letter" shows to be false. But with regard to the New Testament Sabbath we have this explicit sanction—that Paul abode at Troas "seven days; and upon the first day of the week, when the disciples came together to break bread, he preached unto them" (Acts xx. 7). See also 1 Cor. xvi. 1, 2. Is there an equally explicit mention of either sprinkling or infant baptism? As to female communion, it is said in the passage we have just quoted from the Acts, that "*the disciples* came together to break bread," and, of course, there were females among them. Besides which we are told by St. Paul, that in Christ Jesus "there is neither male nor female, for ye are all one in Christ." And as to psalmody, we know that at the institution of the Supper, Christ and His disciples sang a hymn, and we have direct exhortations on the subject in Eph. v. 19, Col. iii. 16, and several other places. Will the author show us by proofs, as conclusive as these, that *baptizo* means to sprinkle, and that either Christ or His Apostles baptized infants? If he will bring forward "analogy and inference," which do not contradict the manifest design of Christ's command, and the practice of the Apostles as based on that command, we shall certainly not reject it.

Baptism is defined as "a moral positive ordinance"—the positive part resting on express Scripture—the moral on inferential and analogical reasoning from Scripture. The positive part must, we suppose, refer both to the mode and the subjects of the ordinance—the moral to its doctrinal significance. But we surely require express Scripture to tell us what baptism is,

and to whom it is to be applied. And is there a single express Scripture that warrants its application to infants?

We have the customary arguments as to "the oneness of the Church under all dispensations." But the fact is, the Christian Church was founded by Christ Himself, and had no existence prior to His Advent. The Jews were separated from other nations, but it was in their national capacity as an entire nation, and there was not among them any organisation based on holiness of character or spiritual relationship to God. In other words, there was no Church. The Jewish dispensation was national rather than ecclesiastical, as Presbyterian writers allow when (like Dr. Hodge, of Princeton) they tell us that the Church existed in the form of a nation, that the Church and State were identical, &c. Admissions of this nature amply prove that the community established by Christ is not a mere continuation of the Judaic system—that it differs in its composition, its laws and its relations to the surrounding society. The Jewish dispensation was altogether exceptional, and hence the *Church* membership of children—of which so much is here made—never existed, and we require for its sanction an express and intelligible command.

Many of the arguments advanced in connection with this idea are answered in the series of papers which recently (January-April) appeared in our pages on "The Relation of Children to the Church"—*e.g.*, those drawn from circumcision, from "the promise to you and your children" (Acts ii. 39); from "the holiness of children" (1 Cor. vii. 14); from "the sealing import of baptism;" "the baptism of households," &c. It will, therefore, be unnecessary for us to notice them here.

We have already occupied more space than we purposed in reference to the subject of baptism, but we must, nevertheless, direct attention to what the author writes on "The Commission" (Matt. xxviii. 19). He tells us that the commission "enjoins only one work; discipling consisting of two parts—baptizing and teaching." Even if this criticism is correct, it will not in the slightest degree tell against our principles, unless the term disciple has a very different signification from that which it commonly bears. But we incline to the opinion of an eminent Presbyterian authority, Dr. Campbell, of Aberdeen, that "there are manifestly three things which our Lord here distinctly enjoins His Apostles to execute with regard to the nations—*matheteucin, baptizein, didaskein*; that is, to convert them to the faith, to initiate the converts into the church by baptism, and to instruct the baptized into all the duties of the Christian life."

Dr. Wardlaw has also written to the same effect:—"Go, disciple, baptizing," I must contend, limits the latter to the measure of success attending the attempt at the former. 'Disciple' is the charge—'all the nations' the extent of the charge. But the charge does not imply any assurance that all the nations were to be actually made disciples; or a command to effect what depended, not upon them, but upon the grace of God accompanying their ministry. It expresses only the amplitude of the range to be embraced by them in the execution of their trust; amounting in effect to much the same thing with the parallel charge, 'Go ye into all the world and preach the gospel to every creature.' The charge to disciple is manifestly equivalent to a charge to preach with the view of making disciples: and this was to be done . . . among all nations. And '*disciple, baptizing*,' I repeat, limits the baptizing to the extent of their success in discipling." (Infant Baptism, p. 292 *et seq.*)

It is further contended that the term *mathetes* (disciple) does not always imply teaching. And very many are the statements about "universal affirmative propositions" "generic and specific" "primary and secondary meanings" which must darken counsel and perplex plain-minded readers. If the will of God cannot be understood by a less elaborate and circuitous method of reasoning than is here adopted, the greater part of us must remain in hopeless darkness. We contend that discipling necessarily implies teaching, and though our author says it does not, he has not adduced a single instance in proof of his assertion.

Let us see in what sense the word is used by our Lord Himself. "If any man come to Me, and hate not his father, and mother, and brethren, and sisters, yea, and his own life also, *he cannot be My disciple.*" "So likewise, whosoever he be of you that forsaketh not all that he hath, *he cannot be My disciple.*" (Luke xiv. 26, 33.) "Then said Jesus to those Jews which believed on Him, If ye *continue in My word*, then are ye *My disciples* indeed." (John viii. 31.) "Herein is My Father glorified, that ye *bear much fruit*; so shall ye be *My disciples.*" (John xv. 8.) The reasoning in the council at Antioch certainly did not apply to infants as is here asserted. "The disciples" there were such as had *believed*. (Acts xi. 21.) And is it not explicitly said that "certain men which came down from Judæa taught *the brethren*, Except ye be circumcised," &c. (Acts xv. 1.) Nor is there in the New Testament so much as one instance in which the term disciple is applied to any who had not personally professed repentance towards God and faith in the Lord Jesus Christ. Unconscious infants and children who have not reached the stage of moral responsibility are never contemplated as disciples or as members of the Church, but we do not therefore deny "that they belong unto Christ," as is somewhat unworthily insinuated. It will be sufficient to say of all children what the author himself says of the children of such as are not members: "We leave them where the Word leaves them—in the hands of a gracious God."

The author has written very strongly and dogmatically on the meaning of the word *baptizo*, and has made so many unfounded assertions, that it would require a volume to expose them. There is not one of his arguments on this matter which has not been refuted again and again, and that by Pædobaptist and even by Presbyterian writers. He says "that immersion is only one of the meanings of *baptizo*; that the earliest authors seldom use it for immersion, but often for something coming down on; that it frequently signifies drench, wash, wet, pour." We cannot enter here into a refutation of this unwarrantable statement, but will content ourselves with referring to Dr. Conant's lengthened—and we venture to say unanswerable—examination of the word, in which he adduces nearly all the instances in which it is used, and proves that "there is no instance in which it signifies to make a partial application of water by effusion or sprinkling, or to cleanse, or to purify, apart from the literal act of immersion as *the means* of cleansing or purifying." He likewise quotes examples from Pindar, Strabo and others, which show that the word *cannot* have had any other meaning.

The Catechism says that *baptizo* in the Septuagint means to wash, as in 2 Kings v. 14. But our translators have rightly used the word dipped, and can we say that *it* means to wash? A man may of course wash by dipping, but does he necessarily dip when he washes? In both the verses referred to in the Apocrypha the word means immerse, and not, as the author

asserts, sprinkle and wash. He begs the whole question and gives a meaning which he cannot substantiate. And with respect to the use of the word in the New Testament, we contend that *baptizo* not only can be rendered immerse, but must be so rendered. So also, as Dr. Conant has proved, it is rendered by early Jews, and by patristic writers, and in the early versions.

May we direct the author's attention to the following utterances of Dr. George Campbell, as a Presbyterian whose authority will not be questioned? "The word *baptizo*, both in sacred authors and classical, signifies to dip, to plunge, to immerse. It is always construed suitably to this meaning. Thus it is 'in the water' 'in Jordan.' The whole phraseology, in regard to this ceremony, concurs in evincing the same thing. It is to be regretted that even good and learned men allow their judgments to be warped by the sentiments and customs of the sect which they prefer." (On Matt. i ii.10)

The "baptism of Moses" (1 Cor. x. 1, 2), to which the author refers as a triumphant refutation of our views, is certainly more favourable to the idea of immersion than of sprinkling. "Our fathers were *under* (*hupo*) the cloud, and passed through (*dia*) the sea." Alford says: "The allegory is not to be pressed minutely; for neither did they *enter* the cloud, nor were they *wetted by the waters* of the sea, but they passed *under* both, as the baptized passes under the water." Webster and Wilkinson say that "the prepositions used (*hupo*, *dia*, *en*) are evidently intended to reduce the process undergone by the Israelites to a greater similarity with immersion. The introduction of *nephele* (cloud) is probably with the same object."

The "diverse baptisms" (Heb. ix. 10) are, as Macknight renders, "diverse immersions." The word *diaphorais* does not denote that they were diverse in the manner in which they were performed, nor is there anything to forbid the translation "different baptisms or immersions." Suppose that the Apostle had spoken of diverse sprinklings—could we have concluded that they were not all sprinklings, but sprinklings and something else? Where the idea of sprinkling is present, a word which has that, and no other meaning, is used; and so here the word *baptismois* has its own appropriate force. That there were diverse immersions, as well as diverse sprinklings, under the Mosaic law, we know from many indications. In Leviticus xv. and xvii. there are some twelve or thirteen cases in which the body is to be "bathed in water." Vessels of wood are to be rinsed with water. So, again (in xi. 32), we are told of various things touched by an unclean beast, that they are to be put into water. The diversity is in *the objects* baptized, not in "the manner." The attempt to evade the force of this argument by the remark quoted from Dr. Carson, that "bathe is not synonymous with immersion" utterly fails, and only shows how the author "twists about" according to his purpose. He would scarcely say that dip and wash are synonymous, although he has virtually represented them as so, because, forsooth, Naaman washed by "dipping himself in the Jordan." Here, however, he refuses to follow his former method of procedure, because it will tell against him. Dr. Carson's authority is quoted in favour of the refusal. But the sentence quoted only partially represents Dr. Carson's position. He contends that "two, or even more words may, with equal propriety, fill the same place, though they are all essentially different in their significations." And among the instances he gives are *dip the bread* in the wine, or *moisten* the bread. *Bathe yourself* in the sea, or *dip yourself* in the sea. And the question here is whether bathing *implies* immersion or the covering of the

whole body with water. We have always understood that it did, and so say—in reference to the customs of the Jews—those best acquainted with them. We will give one or two extracts from Maimonides, the great Jewish writer, in proof of this. We are indebted for them to “Ainsworth’s Annotations on the Pentateuch.” The Hebrews say, “Every place where it is said in the law of bathing the flesh and washing the clothes of the unclean, it is not meant, but of baptizing the whole body in water.”

“By the Hebrew canons, all that are unclean, whether men or vessels, are not cleansed, but by dipping or baptizing in water. And wheresoever the law speaketh of washing a man’s flesh, or washing of clothes for uncleanness, it is not but by dipping the whole body therein.”

But these baptisms were not baptisms proper, because they were to be performed by the unclean themselves, and in private!! To a more miserable subterfuge we have never listened, and, after the above quotations from Maimonides—showing us in what sense to bathe was understood—it needs not the slightest notice from us.

As to the baptism of tables, beds, &c., we may again quote from Maimonides:—“In a laver, which holds forty *seahs* of water, they dip all unclean vessels. A bed that is wholly defiled, if he dips it part by part, it is pure. If he dips the bed in the pool, although the feet are plunged in the thick clay at the bottom of the pool, it is clean. What shall he do with a pillow or bolster of skin? He must dip them, and lift them up by the fringes.” (See “Hinton’s History of Baptism,” p. 19).

Here, again, is a remarkable piece of reasoning:—“From a comparison of Scripture it appears that the phrase, wash the hands, is equivalent to wash—baptize themselves; that a baptism of a part is a baptism of the person; and that an application of water to a part of the body is called a baptism.” A comparison of Scripture, indeed! We venture to say, it is a comparison which few are capable of making, and which never would be made at all, except there were a sore need for it. The argument comes to this: The Jews wash their hands often. They are said, also, to baptize themselves when they come from the market. Therefore, to wash ones hands is to baptize. They do two separate things—things described by entirely different words. Therefore these two things are alike! When it is said that the Jews *wash their hands* the term used is *nipsontai*: when it is said *they wash*, it is *baptizontai*. And the customs alluded to are quite distinct. The washing of the hands was a frequent thing “before eating.” The baptism, or immersion, was when they came from the market. Two sorts of washing are plainly alluded to, and Dr. Campbell very properly says, “For illustrating this passage let it be observed first, that the two verbs, rendered *wash* in the English translation, are different in the original. The first is *nipsontai*, properly translated *wash*: and the second is *baptizontai*, which limits us to a particular mode of washing: for *baptizo* denotes to *plunge* or *dip*.” And we might adduce evidence from Whitby, Spencer, Grotius, Lightfoot, and many others, to show that the customs actually followed were in accordance with the statements of Mark vii. 4, and Luke xi. 38, as we have now interpreted them. Further, we cannot infer that, because the hand is said to have been dipped, the whole body was baptized. Only the part dipped was baptized. Our author’s statement here is false.

The baptism of the Spirit, it is said, could not be by immersion. Neither could it be, we reply, by affusion or by sprinkling. The phrase is figurative; but it is evidently intended to denote the overwhelming power of the Spirit’s

influence on our hearts. And the room in which the disciples were at the time was *filled by it*.

To the ancient paintings of the second and third centuries, which represent John standing on the banks of the Jordan, and pouring water on the head of Jesus, we do not attach great weight. They cannot be held to represent the apostolic or the post-apostolic age. We have the *most ancient* evidence in the catacombs at Rome. Mr. Wall, in narrating his visit, says: "At the bottom of the stairs (leading to the baptistery) in a small room is a picture of our Lord's baptism. John is on one side; an angel, on the other, holds his robe; while Jesus, in the midst, stands waiting to be immersed. At the foot of this picture, to my great surprise, I not only saw the ancient baptistery, but found it still filled with water, so clear that we could see to the bottom, though about four feet deep," &c. (BAPTIST MAGAZINE, 1871, p. 56.)

For an answer to his remarks on the argument of the Apostle Paul, in Romans vi. 4, we may refer our author to all the principal expositors. We have not a word to say against Dr. Hodge or Dr. Wardlaw; but it is scarcely fair to say, because of what they have written on this text, that the Baptist interpretation is not in harmony with expositors, when we can quote in our favour Drs. Chalmers and Macknight, Conybeare and Howson, Alford, Webster, and Wilkinson, Dr. Vaughan, Olshausen, Luther, Calvin, the Annotations of the Westminster Assembly of Divines, and a host of other well-known authorities of all schools.

And so of the arguments based on the want of water, and others of a similar class. They are utterly trivial; and have been shown, again and again, to be unworthy of scholarly men. Even with regard to the desert in which Philip baptized the eunuch, Dr. Thompson writes: "There is a fine stream of water, called 'Murubbah,' deep enough, even in June, to satisfy the utmost wishes of our Baptist friends." ("Land and Book," p. 536.)

The chapter on the prepositions is dexterous, but misleading. We have not, however, time to examine it now, but purpose, at our first opportunity, somewhat minutely to investigate this aspect of the subject. This only we will remark here, that the meaning of *bapto* and *baptizo* are not affected by prepositions. *Baptizo* has a definite meaning of its own; and it will invariably be found that the prepositions used harmonise with it, and do not modify or alter it.

There are other points in this catechism which we would gladly have passed under review. But there are none which are not virtually answered already. And we can assure the author that if he is to remove our objection to Pædobaptism, and to overturn our position, as tested by the teachings of Scripture; he must advance something very different from what he has here given us.

Christianity in India.

[The following able paper was published by Dr. Marshman, on the occasion of the mutiny at Vellore, more than half-a-century ago. We are thankful to the friend who has enabled us to reproduce it in our pages, not only on account of its historic value, but because the lapse of time has destroyed neither the cogency of its arguments nor the necessity for their diffusion.—ED.]

IT is curious enough to observe the conduct of those who deprecate the idea of alarming the natives with any appearance of a design to extend Christianity. They themselves have done more in one hour to excite alarm among the natives than all the missionaries in India have done, from Zeegenbaly's arrival to this time, or perhaps may do for a hundred years to come. Let me solve this problem. The Hindoos are not so much afraid of becoming Christians as of being *made* Christians; of embracing a doctrine when previous and ample examination has convinced them of its truth, as of being *compelled* to embrace it while they, through ignorance, hold it in abhorrence. Discussion, especially of a religious nature, is familiar with the Hindoos; it agrees with their taste, and the country is almost full of it. Among the various sects of the Brahmans it is carried to a surprising extent, and it has been thus for many centuries. I have heard it also mentioned as one cause of the detestation in which the Hindoos have always held the Mahometan governments in India, that they were constantly hostile to religious discussion, which I believe is a strong feature in all Mahometan governments. This freedom of discussion renders it perfectly safe to propose any doctrine, or agitate any question of a religious nature. Are their prejudices attacked; opinions, held sacred for ages, called in question; or even the fundamental principles of their religion opposed? A Hindoo feels no kind of alarm: he even enjoys the confusion of his teacher, when pressed with powerful arguments, and sometimes unites in the ridicule which is poured upon him. Why is this? Because the reception of these new principles is a matter of perfect option: they are questions proposed for discussion, not commands which must be obeyed, however repugnant to the feelings and the judgment. Hence they are examined with pleasure, because they can be rejected without incurring the displeasure of their rulers. Not so under the Mahometan governments, and hence the dislike already mentioned. Of the truth of these ideas, the most abundant proof has been furnished. Whence has it arisen that the preaching of the Gospel for nearly fourteen years in Bengal, the distribution of many thousands of tracts, and several thousand copies of the New Testament, and, above all, the baptism of more than a hundred of the natives—Kaystas, Brahmans, and Mahometans, have never occasioned the least appearance of tumult, or sensation of alarm? Nay, more: To what can it be ascribed that the labours of those zealous and able missionaries, Zeegenbaly, and his successors, and particularly the fervent, the apostolic labours of the venerable Swartz, for nearly half-a-century, caused no sensation of alarm even in a country situated in the vicinity of powerful princes, both Hindoo and Mahometan; the latter of whom, Hyder and Tippoo, for a great part of the time in a state of actual

hostility, and of course ready to foment the least appearance of discontent? Even to this, they only *persuaded* men; nothing of a compulsory nature was added to excite fear, and create alarm—and no alarm was excited, even at Vellore, by these means, although the Gospel has been preached there and in its neighbourhood *more than forty years*.

“But the issuing a command to obliterate, while on duty, all marks of caste, was a measure of a totally different complexion, of which a moderate acquaintance with the real state and feelings of the natives must convince any one. I have heard of a missionary who attempted, partly by authority and partly by ridicule, to obliterate those marks on the face of his hearers. We, however, never attempted to prevent their wearing them, though we have remonstrated and continue to remonstrate with them in an affectionate manner on the evil of idolatry, of which this is a badge; but we have never prohibited their appearing with it. Had we done thus, we should probably have had no servants, nor have left the least impression on their minds favourable to the Gospel. Their judgment remaining unconvinced, they would still have considered these marks as sacred badges, and conceived of us as unjust and unreasonable men.

“The case of the soldiers is, however, different even from this. It might be, as Sir J. Craddock states, that the influence of Tippoo’s family was the grand cause of that unhappy affair; but I am as fully convinced that a more favourable occasion of working on the minds of the Hindoo troops could scarcely have been furnished to the emissaries of that family. How easy was it for designing men to represent to these poor ignorant Hindoos, ‘They have commanded you to efface all marks of caste while on duty; but what is this, but a prelude to compelling you altogether to obliterate them, nay, to renounce caste, and embrace the religion of *Eesa*.’ I do not say that this unhappy circumstance was thus fatally improved to the prejudice of their British masters; but it was what I should have expected, and that these Mahometans would also have urged the impossibility of disobeying every subsequent command of this nature, unless the first were resisted. which, to men ignorant as these Hindoos must have been, and unable to evade the command without the crime of desertion, might have enraged them almost to madness.

“After this, however, to throw the blame on Christianity, and, in consequence, raise a hue-and-cry against Christian missionaries, and this after the experience of so many years, and the testimony of the Honourable Company, as well as of a number of its highest servants, civil and military, who had borne witness to the peaceable nature and tendency of their conduct—is so unreasonable, as well as illiberal, that I cannot find a parallel instance in Christian history; nor do I know of anything similar, unless it were the conduct of that heathen emperor, who, after setting fire to his capital, threw the odium on the Christians.

“It is certainly true that very serious consequences arise from the retaining of caste in the military department. In addition to what this memoir mentions, relative to a private of superior caste refusing to let his officer of inferior caste sit in his presence, we know that it is painful as death itself to a Brahman, if he be required to obey the commands of a Soodra. Of this contempt for a Soodra, an instance occurred last week. Nimmi Mullik, one of the richest Hindoos in India, died a few weeks since, and left an order for three lacs of rupees, nearly 30,000 pounds, to be distributed at his *sradda*, or funeral feast. Brother Carey, a day or two ago,

asked several of his pundits why they had not applied for a share, as application alone was necessary to ensure success. They replied, with apparent abhorrence, that they would not on any account touch a cowrie of the money; nay, the Khidmitgai joined in the sentiment. Would you know the reason why these Hindoos were so averse in this instance to touching money? Nimmi Mullik was a *soodra*, of the caste of goldsmiths, which happens to be a degree lower than that of the Khidmitgai! Caste is therefore a *remora* of the most serious kind to military subordination. It is, however, only *one* of the fruits of Hindooism; and if the tree must be so carefully nourished that even a breath of Christian doctrine must not be suffered to approach it, lest it should prove noxious, it seems singular, and perhaps somewhat hard, that one of its principal branches should be lopped off at once, because in one instance the flavour of the fruit happens to be unpleasant. There are ways, however, of causing this branch to wither of itself, without the least alarm, and we have a number of instances now around us of the success of such a method. But if gentlemen who are disgusted with the fruit will not themselves take the pains to apply this effectual remedy, it seems rather extraordinary that they should wish to expel from India the very persons who would.

“It is neither my business nor my wish even to glance at anything of a political nature; my calling as a missionary, however, can never abate my affection to my native country, nor can I cease to feel deeply interested in its welfare. I am conscious, too, that no one in Leadenhall Street, nor even in Britain, more ardently wishes for the permanence and prosperity of the British Empire in India than myself; and I cannot at all times avoid weighing those ideas respecting the probable means of securing these objects which my situation among the natives, and my acquaintance with their notions and feelings naturally suggest; and I am fully convinced that one of the most effectual means of perpetuating the British dominion in India will be the calm and silent, but steady and constant diffusion of Christian light among the natives. Little is at any time to be feared from the Hindoos; they are too much divided and too indolent to be formidable. It is my firm opinion that, to the very end of time, through their imbecility of character, which Christianity itself will never remove, they will be dependent on some other nation. And happy will it be for them should Providence continue them under the mild and fostering care of Great Britain, provided she act in her proper character, as a nation professing Christianity. The genius, however, of Mahometanism—ambitious and bloodthirsty in its very nature—is of a totally different complexion. Mahometans never forget that they once had the dominion throughout India, and nothing can ever be expected from them, except on the ground of their weakness and inability. It is childish to talk about Christianity’s alarming them; they neither need nor wait for any alarm of this nature. Their lust of dominion and hatred of the British are sufficient at all times to incite them to resistance, if they possessed the ability; and when they have no strength, which is happily the case at present, no alarm about Christianity can impart it to them. The Hindoos, then, are a kind of *caput mortuum*, lying between the Mahometans and the British, and the question is, who shall secure them? It is true they have no predilection for the Mussulman; but it is equally true that nothing can ever effectually attach an idolatrous Hindoo to the British; not merely because their worship, ideas, and habits are different, but because the Hindoos are, in their

present state, incapable of attachment, unless it be to their caste. They are not attached to their own *debtahs*; they will speak and write against them for money. Hence an appearance of greater profit would turn them from any nation upon earth. Every attempt, therefore, to create attachment by assimilation in any degree with their religious customs or worship is totally unavailing. Impart vital genuine Christianity to them, and you give them a new nature; you create new ideas and new attachments—attachments stronger than death; attachments, too, of which the British, as Christians, are the full objects. But, setting aside every effect of Christianity on their minds, their being of the same opinion with the English in matters of religion would be the same thing in effect as being of the same caste, and would insensibly, but powerfully, attach them to the same interest.

“There is also another idea, of which we should never lose sight. Every converted Hindoo or Mussulman is necessarily the cordial friend of the British, on the ground of his own interest and security, for on the continuance of their empire in India his very existence depends. By embracing Christianity he has not only dissolved all the ties which hold him firmly to his caste and superstition, but he has incensed his friends and countrymen against him, and has everything to dread from their obtaining the ascendancy in India. Hence every step which might be taken against the English must threaten the existence both of himself and all that are dear to him. What a powerful counterpoise in favour of the British Government would be created in India, even by the partial progress of Christianity! Say that, of the millions of Hindostan, only five hundred thousand persons had embraced Christianity, who can calculate the value of five hundred thousand such friends, thus united to us both by inclination and interest, and scattered up and down throughout the British dominions in India? On this subject let the testimony of Bartelomeo, a professed Papist, be heard, as you have it in his *Voyage*, p. 237: “The newly-converted Christians on the coast of Malabar are the chief support of the Dutch East India Company at Cochin, and are always ready to take up arms in their defence. The pagans and Mahometans are naturally enemies to Europeans, because they have no similarity to them either in their external appearance or in regard to their manners. If the English, therefore, do not endeavour to secure the friendship of the Christians in India, on whom can they depend? How can they hope to preserve their possessions in that remote country? In the above considerations may be found one of the reasons why neither Hyder Ali nor Tippoo Sultan could maintain their ground against the English and the King of Travancore on the coast of Malabar. The great number of Christians residing there, whom Hyder and his son everywhere persecuted, always took part with the English.”

“Ivory, Apes, and Peacocks.”

THE above are part of the articles of commerce imported by Solomon from India and the adjacent parts: “Once in three years came the navy of Tharshish, bringing gold, and silver, ivory, and apes, and peacocks.” (1 Kings x. 22; 2 Chron. ix. 21.)

Students of Scripture are aware that much has been written concerning the geographical situation of Tharshish, or Tarshish; but we have not space for a detailed consideration of the matter. Some think that there were two commercial ports of this name—one in the south of Spain, and another in India. Others think that “ships of Tarshish” are so called because they were constructed by the Phœnicians in Europe for the Indian voyage; and then, just as we now call a ship an “East Indiaman,” though it may go only to China, so a “ship of Tarshish” may mean any ancient vessel which made a very long voyage. It appears, from the passage of Scripture quoted above, that Solomon’s navy took “three years” to perform its outward and homeward journey, which would be space of time enough for Solomon’s sailors to perform their journey in. It is a curious fact, that modern students of language can prove that these “apes, peacocks, and ivory” must have come from India, because the Hebrew names for them are only Sanscrit names a little altered—the Sanscrit being the language of India in the times of early Jewish history. As this matter is not only curious in itself, but supplies a confirmation of the truthfulness of a portion of Jewish history, we will make a few detailed remarks upon it.

1. As to the word IVORY.—This term is from the Latin *ebur*; and Webster, in his large dictionary, says that, in ancient Egyptian, *ebur* means an elephant, and that the Irish word for elephant is *boir*. It is now well known that the Sanscrit word for elephant is *ibha*, or *ibba*. Now the Hebrew word for ivory is *shenhabbim*; *shen* meaning *tooth*, and *habbim* being this Sanscrit word *ibha*, which means an elephant. As ivory would be known to Solomon’s sailors as the tusks or teeth of the elephant, we can at once account for the Indian origin of the name, and its equivalent in the Hebrew language.

2. As to the word APES.—The Hebrew word for ape is *koph*, which was a foreign word to the Hebrews, but well known in India. Curiously enough, the Greek word for ape is *kēpos* or *keipos*, which is evidently the Hebrew word *koph* mentioned above, and is our word *ape*, with the *k* dropped; but the Sanscrit word for ape is *kapi*, from which it is evident that the sailors of Solomon derived the Hebrew name for this animal.

3. PEACOCKS.—The Hebrew word for peacock is *tukhi*, and this, beyond doubt, is also an Indian word. A great Indian scholar thus writes:—“*Toka* is a well-recognised Tamil word for peacock, though now used only in poetry. The Sanscrit word refers to the peculiar *crest* of the peacock; the Tamil word signifies, according to the dictionaries, ‘plumage, the peacock’s tail, the peacock, the end of a skirt, a flag, and, lastly, a woman.’ In the last meaning, the gay dresses of women are tacitly compared with the brilliant plumage of the bird.” That the peacock is

originally an Indian bird there can be no doubt; for Baron Cuvier says:—"It has long been decided that India was the cradle of the peacock. It is in the countries of Southern Asia, and the vast Archipelago of the Eastern Ocean that this bird appears to have fixed its dwelling, and to live in a state of freedom. All travellers who have visited these countries make mention of these birds. Theverut encountered great numbers of them in the province of Guzerat; Tavernier, throughout all India; and Payrard, in the neighbourhood of Calcutta; and they are known to be common in Java." We think we have thus proved that Solomon's "ivory, apes, and peacocks" have Indian names, therefore, that they came from India or the adjacent parts; and that thus we have a curious and striking confirmation of the truthfulness of this part of Solomon's history.

As Mr. Max Müller is a great authority in matters of language, we quote his words upon the subjects, adding, however, this remark, that a learned Baptist Missionary (the late good Mr. Denham) called our attention to it years before the following quotation was written:—"You remember the fleet of Tharshish which Solomon (1 Kings viii. 21) had at sea, together with the navy of Hiram, and which came once in three years, bringing *ivory*, *apes*, and *peacocks*. . . . The names for *apes*, *peacocks*, and *ivory* are foreign words in Hebrew, as much as *gutta-percha* or *tobacco* are in English. Now, if we wished to know from what part of the world *gutta-percha* was first imported into England, we might safely conclude that it came from that country where the name *Gutta-percha* formed part of the spoken language. If, therefore, we can find a language in which these names are indigenous, we may be certain that the country in which that language was spoken must have been the Ophir of the Bible. That language is no other but Sanscrit." Mr. Müller then gives the derivation of the three words as we have given them above. "Apes are called, in Hebrew, *koph*—the Sanscrit, *kapi*. *Ivory* is called either *kamoth-shen*, horns of tooth, or *shen-habbim*. This *habbim* is a Sanscrit word, meaning elephant. *Peacocks* are called, in Hebrew *tukhi-im*, and this finds its explanation in the word still used for peacock on the coast of Malabar, which is *togëi*, which in time has been derived from the Sanscrit word *sikkin*, meaning furnished with a crest." If any of our readers think these derivations of words fanciful, we will, in conclusion, ask them to think over the undoubted changes which the now familiar word *peacock* has, in the lapse of time, undergone.

Of course, when we were children we were sure that the bird, somehow or other, took its name from a *pea*;—*pea-hen* and *pea-cock* being the female and male bird. No such thing. The Greeks called the bird *taos*, from the Indian word *togëi*; the Latins called it *pavo*; the French called it *paon*, which their Saxon servants probably corrupted to *pea-hen*; and (strange to say) they made the word *peacock* to match the term *pea-hen*. The study of words may seem dry and profitless to some people, but those who know most about them see in their structure, similarities, and changes, undoubted proofs of that oneness of the human race which the Scriptures clearly assert, and upon which fact our hopes of the final triumphs of the Gospel firmly rest. That cannot be a profitless study which so thoroughly confirms the words of Moses (Genesis xi. 1), and the noble utterance of St. Paul to the Athenian philosophers (Acts xvii. 26), "Now the whole earth was of one language." "God hath made of one blood all nations of men for to dwell on all the face of the earth."

The Bible in the Sunday School.

ARE our Sunday-schools conducted, in all departments, in the best possible manner, and therefore followed with satisfactory results? If not, WHY NOT?

“Whatsoever a man soweth, that shall he also reap,” is a declaration of the infallible word, “and the Scripture cannot be broken.” If, therefore, the crop be unsatisfactory, surely the tilling, the sowing or *the seed sown*, must have been defective, as every seed will produce its own kind. Does, then, the after-life of scholars, as a rule, demonstrate the fitness of our teaching in their sound moral principle, genuine and earnest piety, and uniform consecration of heart and life to the Lord Jesus Christ?

Doubts on this subject are entertained by many devoted friends of the Sunday-school, and, indeed, very few earnest teachers are fully satisfied with the results that too frequently follow. It does, therefore, seem high time that the whole thing were thoroughly looked into, and the question at the head of this paper were fearlessly, but faithfully answered, and radically dealt with, for the sake of the thousands of immortal souls and the glory of our divine Lord.

If results are not all that we could wish should we not examine whether there may not be hindrances in our very school usages to account for it? Indeed, may not our very treatment of the Bible in the Sunday-school be one cause, grieving the Holy Spirit, and causing him to leave us without His power and blessing?

The question, then, forces itself upon us, and demands an answer as in the sight of God: Ought Bibles to be lent by the schools in the classes, to scholars or teachers?

After great practical experience in Sunday-school work, very many visits to schools of various denominations in both town and country, and much serious thought and prayerful consideration on the subject, I am decidedly of opinion that the practice of lending Bibles in Sunday-schools, *as a rule*, ought at once entirely to cease; instead of a help, it is a serious hindrance to the one great end the Sunday-school has in view, and, therefore, has become almost a sin.

When Bibles were beyond the reach of the poor to buy, it was kind to provide and lend them. Even then children ought to have been allowed to *take them home*, with encouragement from the teachers to use them during the week; but the price now is so low that every child able to read can easily procure one, and should therefore be induced by teachers or helped by schools—indeed, necessitated, by not lending—to do so.

Few Christian labourers seem to have considered either the ease with which all may be supplied, the evils that lending perpetuates, or the immense advantages that must result from each child possessing, and diligently using, his or her own. Notice how easily the whole thing may be changed.

1. *One sovereign* will pay all the difference in price of 120 sixpenny Bibles, if sold at 4d., 80 ninepenny, or 60 tenpenny, at 6d. And very few schools have sixty children able to read, without a Bible, unless, indeed, it be children of ragged schools, which special cases will require special treatment.

2. *One month* of decided effort, each child bringing a penny per week for a sixpenny, or three halfpence per week for either a ninepenny or tenpenny Bible, and the thing is done. Then,

3. On *one day*, say the fourth or fifth Sunday, the much-to-be-envied donor of the difference in price may enjoy an abundant return for his twenty shillings, or less, by handing the precious book to the delighted recipients, and at the same time giving a word of congratulation for any sacrifice which they may have made, but which is amply repaid, for they now can sing, not as before,

“ Holy Bible, book divine,
Precious treasure thou art,”—the teacher’s—

there being no tune for that metre, but

“ Holy Bible, book divine,
Precious treasure, *thou art MINE!*”

And surely with no less enjoyment will devoted teachers look on their happy faces, and rejoice at the fact that lending, as a rule, is once and for ever at an end.

As an inducement to the children to make this effort, schools should have sample Bibles, with the prices on them, placed where every child can easily see them. And let a teacher devote a little time to the work of showing them to the children, and they will cheerfully make the sacrifice. In several schools already the habit of lending has been abandoned for some time; yet even among them very few teachers have viewed the practice in all its hurtful bearings, nor have they sufficiently thought on the matter to turn to its best account the advantage of children possessing their own. The following four or five things should be done at once:

1. Hold a special meeting of teachers for this one business only.
2. Decide then and there, by rule or resolution, to give up lending after, say, one month.
3. Find a friend who will do him or herself the honour of paying the money, and the happiness of placing in the hands of the children the new books.
4. Get sample Bibles to show to the scholars as soon as possible.
5. Let all teachers encourage scholars to bring the money, and let the matter produce a wholesome excitement in the schools, which it certainly should do.

On the first Sabbath in 1856 the writer distributed 312 Bibles in this manner, and it was worth many sovereigns and many sacrifices to see the delighted children run home with their holy treasures. Since that time he has distributed many hundreds more in the same way, and he only desires teachers of every school that lends to share in the like pleasure and advantage.

The mere mention of only a few of the evils lending perpetuates will justify the writer in urging this decision, especially when it is stated that out of between fifty and a hundred schools which he has visited this year, not one has lifted a voice for continuing to lend, after hearing only some of the sad consequences resulting.

1. It teaches the bad habit of borrowing.
2. It perpetuates a bad tax on the school funds.
3. It affords opportunity for thoughtless, careless scholars to damage the sacred volume, which they would not do if it were their own, as tearing

leaves, pulling off leather, and so defacing as to lose all reverence for the Word of God itself; this is moral harm.

4. It prevents scholars from studying the lesson in the week.

5. It effectually hinders the usefulness of the scholars in their own homes.

6. It deprives scholars of an *object* or purpose in school life, which is necessary to keep up their attendance, and to help them to diligence in the study of the Scriptures.

Surely any one of these would justify giving up the practice, though at a considerable cost; but when we can show that advantage, and only advantage, must follow, little will be said in favour of a bad habit, even though of long standing.

The following seem to be some of the benefits that would result :

1. If no Bible be lent, both teachers and scholars must bring their own; and should they forget at first, let the superintendent stand at the door, and, in good, kind words, ask them to run back for them. They would soon remember to bring them, especially if made the admission ticket.

2. Always reading in one Bible facilitates the study of it greatly, and scholars will soon come to prefer it, and desire no other.

3. If teachers, by preparation, reference, &c., make the lesson interesting, scholars will desire, for themselves, a reপরusal of it on reaching home or during the week.

4. The lesson may be more profitably retraced at home in the same book.

5. If scholars who have Bibles be requested to read the lesson to parents, brothers, or sisters, or ask them to read it, or, indeed, to the aged, the afflicted, or others who cannot read, or would like to hear them, *they may* thus become an agency, and the schools a power, for good above what we have ever seen, and just what we have a right to desire. Many parents go to no place of worship, never read the Bible, or help their children in any way; by this means, *they* also may be benefited by reading the lesson pointed out by their own child.

6. By fostering the hope of becoming teachers in their turn, children may be helped in their studies, and may be encouraged also to use their little powers to learn the subject by trying to teach it to brothers and sisters. And, finally,

7. As soon as it shall be known that no child can be a scholar without bringing a Bible, the school will rise in the opinion of both parents and scholars.

May the motto of every school in England soon be

“NO MORE CHARITY BIBLES.”

J. GREEN.

Protestant Persecutions.

THE elder Disraeli, the father of the present leader in Parliament of "Her Majesty's Opposition," obtained, if we remember rightly, the diploma of D.C.L. from the University of Oxford, in reward for a book in praise of "Charles the First, the best of kings." But opinions differ, and the more we learn of the Stuarts the less we seem to like them. Some of our readers are aware that the State Papers, long preserved and concealed in the national archives, are being gradually published, and that, from the study of these, much new light is being thrown upon different portions of English History. A writer in the "Edinburgh Review" has recently given extracts from some State Papers illustrative of ecclesiastical doings under the Stuart 'Dynasty; and, as our spiritual ancestors, miscalled "Anabaptists," now and then appear upon the scene, probably our readers will like to catch a glimpse or two of those "good old times." It appears that the last heretic burnt in England suffered death in April, 1614; not by command, however, of a papist prince, like "Bloody Queen Mary," but by the "English Solomon," James the First; and that the heretic appears to have been half Unitarian and half Baptist. According to the State Papers, Wightman—that was his name—was sent for judgment to Neile, as Bishop of Lichfield, because the heretic was, in some sense, of that diocese. The Bishop accordingly, with the aid of "many able divines," proceeded against him "in a legal way in the Consistory Court," and pronounced the sentence in Lichfield Cathedral. "I myself began the business with a sermon and confutation of his blasphemies . . . the other divines each confuted one of the ten several heresies that were charged against him." Fuller, in his "Church History," has recorded in detail "these ten several heresies," which were those of "Ebion, Cerinthus, Valentinian, Arrius (*sic*), Macedonius, Simon Magus, Manes, Manicheus, Photinus, and of the *Anabaptists*." Poor wretch! with ten such heresies upon his head, how could he expect to escape burning? When the sermons preached at him were over, and Wightman was not converted from his errors by them, the Bishop read the sentence against him, denouncing him "as a blasphemous heretic, to be accordingly certified to the secular power." The authorities of the City received the royal mandate against Wightman, and the burning began; but he, "being brought to the stake, and the fire scorching him a little, he cried out that he would recant. The people thereupon ran into the fire, and suffered themselves to be scorched to save him. Being brought into the Consistory, to declare his recantation . . . he blasphemed more audaciously than before; and his Sacred Majesty being informed of his behaviour, renewed the writ, and he died blaspheming." But "Sacred Majesty" felt ever afterwards, that he himself had "burnt his fingers" at Wightman's stake; for "the novelty and hideousness" of the sight produced such popular displeasure that the king kept clear of such punishment of heresy for the future. A quarter of a century passed away, Charles the First was upon the Throne, Laud was Archbishop of Canterbury, and the burning of

another heretic nearly took place. In 1639, one Trendall fell into clerical clutches, at a time when the Archbishop thought or said that Wightman's execution "did a great deal of good in this Church, and that the present times do require the like exemplary punishment." Trendall, it appears, was a stonemason, and not a very "blasphemous heretic," according to modern styles of thought and belief—unless, indeed, Mr. Edward Miall and the like of him are guilty of blasphemous heresy; for he was merely a spiritual ancestor of the Dissenters and Voluntaries of Queen Victoria's reign. He held that "our Saviour, Christ, was Head and Lord of His Church;" he had no great liking for creeds, and not much for episcopally-ordered worship. He told Laud's officers, they said, that "Christ's ordinances were not in our Church;" yet he was not an utter reprobate, for he prayed for the king in becoming language, and denied the "holding of conventicles"; admitting, however, "that he conversed at divers people's houses that sent for him," and once preached for five hours at a stretch. When legally questioned upon these supposed offences, he told his examiners that the command, "Fear ye not the reproach of men," was more sacred to him than the injunctions of the Council Board. The result was that he was cast into the Fleet Prison, and narrowly missed the honour of being burnt at the stake. Burnt he would have been, but that the Archbishop dreaded to raise a tumult which might have proved worse than the existence of even Puritanism itself. While Laud was pondering the matter in his library, at Lambeth, an agent of his reported to his Grace the details of the following scene, which took place within gunshot of the precincts of the Palace:—"Being accidentally to visit one in Bethlem, coming home I met Brownists and Anabaptists, I think at least two hundred, with Eaton's corpse. . . . They answered such as met them, demanding who that was to be buried, that it was one of the Bishop's prisoners. When they came to the grave, they, like so many Bedlams, cast the corpse in, and, with feet instead of spades, thrust in the mould till the grave was almost full; then they paid the grave-maker for his pains, who told them that he must fetch a minister; but they said he might save his labour." This "unsigned report, endorsed by Secretary Windebank, 25th August, 1639," must have disturbed the repose of the Archbishop a little in those distant dog-days; but he persevered in his evil course, roused the nation against him, and called forth almost an Amen to the wish of the jester, "Great praise to the LORD, and little Laud to the Devil." The agents of the Archbishop seem to have had a weary time of it in those times with other people as well as with Brownists and Anabaptists, as witness the following anecdote concerning one Mrs. Traske, who had been committed for the heinous offence of keeping "Saturday for the Sabbath," and had been incarcerated for eleven years. As time passed on, the good woman took kindly to her fate, and seems to have found with the poet, that

"Stone walls do not a prison make,
Nor iron bars a cage."

At any rate, her strength was "to sit still." The Archbishop's officer and informant was evidently in a dilemma; for, while to turn her out would have been illegal, to ask her to go out was of no avail, so he has to write:—"Refusing alms, she had lived contentedly on bread and water for many a year; nor will she relent, or petition to be set free, or ever go

out to take the air, saying it was not for her. Nay, she takes up sharply all who speak against authority, as it was God's will that she should be imprisoned." At length the good soul "grows aged and melancholy"; and, struck with the inconvenient publicity just given to the scene of the "Bedlams" he had witnessed in connection with the burial of "one of the bishop's prisoners," the gaoler was very anxious she should not die upon his hands, and, therefore, his humble advice was, "If my lord, his Grace, thinks fit, rather than she should lie here to die. . . . Let them turn her out of the doors, else she will never go; so, leaving this to his Grace's wisdom, I rest at command." With such doings before them, coupled with the case of poor Leighton, the father of the future archbishop, who, when the Long Parliament ordered his release from prison, could scarcely see, walk, or stand, we cannot wonder that the people of England dealt sharply with Charles and Laud when they secured the power; and though we are not anxious to defend the decapitation of either, it was certainly less bad for them to lose their heads than for the inhabitants of England to become utter strangers to every vestige of civil and religious liberty.

Short Notes.

THE ELEMENTARY EDUCATION ACT AMENDMENT BILL.—The second reading of the Bill for amending the Education Act of 1870, for which the Dissenting community has been looking forward with no small eagerness, was passed on Thursday, the 17th July, by a majority of 343 to 72, and this result is said by the *Times* to be a convincing proof of the unreality of the clamour that has been raised about the religious difficulty. Other influential journals, unfavourable to Dissent, have virtually repeated the assertion. It requires only a slight investigation to invalidate it.

There are two classes of elementary schools sanctioned and patronised by the State; the denominational schools supported by direct grants from the Exchequer, to the extent of from £800,000 to a million a year. Four-fifths of these grants go to the schools of the Church Establishment, and, in the matter of religious instruction, are devoted to the training of children in the tenets and creed of the Church of England. The clergy, indeed, will not have anything to say to schools in which the creeds and catechism in the Prayer-book are not taught: the Treasury subsidy is, therefore, the main prop of the elementary system of education in the Established Church. The other class of elementary schools consists of the undenominational, which were brought into existence by the Education Act of 1870, and are superintended by School Boards, and supported by rates levied in the parish. The Act provides that the tuition given in them must in no instance be sectarian, and that all creeds and catechisms and formularies shall be diligently excluded. But both in the schools supported by taxes and by rates, the parents of the children are required to contribute a fee of 2½d. The attendance of the children was rendered compulsory where School Boards were established, and through their agency; but it was self-evident that where the parents were too poor to pay the fee, it must be remitted, or it would be unjust to inflict any legal

penalty for neglect. By the 17th clause, therefore, "power was given to the School Boards, as managers of their own schools, to remit the fees, if they thought the parents too poor to pay them," and, by the 25th clause, they were authorised to pay the school fees in the "voluntary" schools, as Mr. Forster designates them,—that is, in the denominational schools of the Establishment. Thus the School Boards were precluded from appropriating the rates they raised to any sectarian instruction in their own school, but were allowed to apply them to the support of the denominational schools of the Church of England.

It was the 25th clause to which objections were raised throughout the country; and, in some places, the parishioners refused to pay rates if they were to be devoted to the support of these denominational schools. When, therefore, Mr. Forster announced his Education Amendment Bill, there was a general expectation that it would be directed to the relief of this pressure. But he simply shifted the burden from the school-rate to the poor-rate; and, moreover, whereas it was formerly permissive, he now proposed to make it compulsory. This measure was strenuously resisted by the guardians of the poor, and scarcely less so by the School Boards, and, on the second reading of the Bill, he therefore announced the intention of the Ministry to withdraw the clause which provided for the transfer; that is to say, he left the obnoxious 25th clause as it stood before, and altogether denied the relief which the Nonconformists demanded. It is a mere delusion to call this an Elementary Education Amendment Act. The religious difficulty is as much present as ever, and nothing that was objectionable in the old Act has even been mitigated. What the Bill deals with is altogether a different question from clause 25. It refers to Denison's Act, and to the education of the children of out-door paupers supported from the poor-rates, and whose number is estimated at 200,000. The late Speaker originated and carried through the House a Bill giving the guardians power to provide for their instruction, but it has been a dead letter. Mr. Forster's Bill gives it vitality. It makes the education of the children a condition of receiving relief; if they are not sent to school, the parents must starve. It is simply a "Pauper Education Act—" a Bill to amend and to extend the Act 18 and 19 Vict., c. 34. It is a Bill for which any opponent of clause 25 might vote without inconsistency.

Mr. Forster stated in the House—"We were told that the result of clause 25, as it stands, is a very large subsidy to voluntary—that is, to denominational—schools. This certainly was not our object. What we wished to do was mainly to prevent parents having a reasonable excuse for not sending their children to school." We give full credit to Mr. Forster's assertion. We believe no one in the House, and few out of it, were at the time aware what would be the inevitable operation of this clause. But when it came to be worked, and it was seen that the rates were being made systematically subservient to the support of denominational education contrary to the intention of the Legislature, and that there was a struggle to get on the School Board in order to secure this "large subsidy," a storm of indignation arose throughout the country, and, with the exception of those who benefited by the subsidy, a general call arose for the abolition of the clause. When, therefore, Mr. Forster found that the clause was operating as he said he never intended it to operate, and was creating a feeling of intense irritation,—we refrain from alluding to its effect on the position of his own political party,—why did he not frankly withdraw it?

It is said that the indigent, who require assistance to meet the school fees when compelled to send their children to school, ought to have the option—one of the papers calls it the luxury—of selecting their own school according to their own religious convictions. Most certainly; nothing can be more reasonable and even indispensable. God forbid that the School Boards should tamper with the consciences of a poor man! But neither ought they to be required to violate the feelings of those who have a conscientious scruple to pay rates to denominational schools. There was one plain and simple remedy for the dilemma in both cases; but the “religious difficulty” in the Cabinet, which is quite as strong as that without, and the intense religious sympathies and antipathies which are well-known to animate certain of its members, would not admit of its application. By the 17th clause, the School Boards are required to *remit* the fees of indigent children when sent to their schools. Let the same rule be applied to the voluntary schools, that is, to the denominational schools of the Church of England. Three years ago, Mr. Forster came forward, and, when nobody asked for it, increased the subsidy paid to them from the Treasury by fifty per cent. One half the expense of these voluntary schools is defrayed by the State, and, as regards voluntary contributions, they lean for support on the most opulent community in England—whose wealth exceeds that of any other body five-fold. Why should that body insist on the payment of the fees from the parish rates, instead of remitting them? The Dissenting parishioners are considered extremely bigoted and reprehensible, because they object to pay so paltry a sum as twopence-halfpenny a week for the education of these indigent children; yet John Hampden, who refused to pay, what Strafford called, “some trumpery twenty shillings, for which he ought to be well whipped into his senses,” is now considered a patriot. We gather from the debate that the sum now paid from the rates for the children of the indigent to these denominational schools is only £5,000 a year—far less than one per cent. of the sum they receive direct from the Exchequer. The opponents of the Dissenters ask whether they can begrudge so small a sum from the rates for the benefit of these poor children. And they may ask, in their turn, whether the managers of the Church schools can begrudge the remission of so small a sum from their ample resources for the benefit of these poor children, when, in addition to the elementary secular education they receive, they will also be instructed in the creeds, and catechisms, and doctrines of the Church of England, and be trained up as recruits for the defence of the Establishment when the conflict eventually comes on.

CHRISTIAN DENOMINATIONS.—At the late Wesleyan Conference, Mr. Wiseman stated that the numerical position of the various confessions in English-speaking lands, might be estimated as follows:—

Methodists	-	-	-	-	-	15 millions.
Protestant Episcopalians	-	-	-	-	-	12½ „
Presbyterians	-	-	-	-	-	11½ „
Baptists	-	-	-	-	-	10½ „
Roman Catholics	-	-	-	-	-	10 „
Congregationalists	-	-	-	-	-	7 „

“The preponderance,” he remarks, “of Methodism over the other creeds, is caused by the position which the Methodist churches hold in America.”

The same may be said of the Baptists, "where, although younger, they are numerically far in advance of British Methodism. If, however, the adherents of the various British Methodist denominations were computed, their numbers would be found to be by no means small. The number of members in the various sections last year was:—

Wesleyan Methodist Connexion	-	-	-	-	581,508.
Primitive Methodist Connexion	-	-	-	-	161,464
United Methodist Free Churches	-	-	-	-	66,907
Methodist New Connexion	-	-	-	-	31,900
Bible Christian Connexion	-	-	-	-	20,209
Wesleyan Reform Union Connexion	-	-	-	-	7,530
Primitive Wesleyan Methodist Connexion (Ireland)	-	-	-	-	7,443
Free Gospel Churches' Connexion	-	-	-	-	3,390

These would amount to 886,351, and, as the entire number of adherents young and old, may be estimated at five or six times the membership, there would probably be about five millions such in connection with British Methodism, inclusive of foreign and colonial missions and conferences."

THE CONFSSIONAL seems to be at the present time the one topic of interest and agitation in the circle of the Church of England. A large and influential meeting was held in Exeter Hall last month, when Lord Shaftesbury took the chair, and denounced the practice in language which has been censured in the journals for its violence. There are few pulpits in London in which it has not been made the subject of earnest discourses. The question was introduced into the House of Lords last month by Lord Oranmore, who moved "for the appointment of a Committee to consider by what legislation or other means the evil could be averted," but it was negatived without a division. It elicited a very languid debate, and the subject was evidently unwelcome. In the course of his speech, Lord Oranmore alluded to the extent to which the practice of auricular confession and absolution was carried in the Church of England. The petition of the 480 Protestant clergymen to the Convocation, praying for the appointment of a body of regular confessors, for the use of unction in baptism, the consecration of oils by the bishop, the commemoration of the dead, proper offices for the feasts of the Blessed Virgin, embodied the views of a great many more than those who signed it. It is said, and we believe, with reason, that they already number more than 2,000, and Romanism is spreading with express speed through the Establishment. The "Priests' Prayer-book," as distinguished from the "Book of Common Prayer," which alone can be used according to law, has gone through five editions, and, in the preface, the editors thank the bishop, and theologians who have corrected the press. It contains all the points enumerated in the petition of the 480, and many more, such as a litany for the dead, and office for unmarried women after childbirth, &c. Confession is now reduced to a regular system, and instructions for the performance of it are printed in a book called "The Priest in Absolution," &c., of which only the first part is given to the public. On applying for a copy of the second part, the author replied that it was reserved for priests especially recommended. What may be the nature of its contents

may be fairly judged of by those of the first part, which it was deemed safe to promulgate, and which is, in a great measure, the same as the "Confession Unmasked," explaining how a confessor was to act in questioning, not only with regard to every natural and unnatural crime that could be committed, but as to every foul thought that could be imagined by the foulest imagination. The Bishop of Peterborough has justly denounced the system as "an outrage on decency and common sense."

The object of this movement in the Church of England is to undo the Reformation, which is pronounced not only a mistake, but something worse, and to take the nation back to Rome; and the tide of success is rapidly rising. The "Catholic Review," of February last, states that in London alone 2,000 have recently joined the Romish Church. It also asserts that a regular stream comes from the different sisterhoods and the Ritualist congregations. The leading paper in Germany speaks of England as the El Dorado of Popery; and says that, while it was opposed in every country in Europe, it met with every encouragement in England, where to become a Catholic has, among the aristocracy and the upper classes of society, especially among the ladies, come to be a mark of distinguished fashion. Though this assertion be not strictly accurate, there is, unhappily, too much truth at the bottom of it. The dignified position which the Ritualists occupy in society, as clergymen of the National Church, enables them to promote the cause they have at heart more effectually, and to send more recruits to Rome than if they were at once to change their colours and openly enlist under her banners. Day by day their services are more closely assimilated to those of the Romish Church, and there is scarcely anything left to distinguish them. Indeed, it does not appear that there is any dogma remaining for them to embrace but the authority of the sovereign Pontiff. The boldness with which the most startling innovations are multiplied marks the increasing momentum of this Romeward movement. Even while the bishops are in Convocation concerning auricular confession and priestly absolution, the Ritualists have set up confessionals in their own Protestant Churches within the diocese of London. In this open violation of the law there is, at least, this one source of comfort—that it prevents young girls from being closeted with some curate in the vestry, and confessing their sins on their knees before him, and, in the interrogatories put to them from Part I. of the "Manual," having incentives to new sins poured into their ears. But there has ceased to be any discipline in the Church. It is in a state of anarchy such as no Dissenting community would tolerate. It is in vain to appeal to the Ecclesiastical Courts which have been established to protect the integrity of the Protestant Establishment. When the Judicial Committee of the Privy Council condemns these doctrines and practices, the Ritualists declare that, being a lay tribunal, its decisions have no ecclesiastical validity, and they are ostentatiously set at defiance; and the bishops are petitioned to pay no attention to them.

The debate on Lord Oranmore's motion reveals to the country the deplorably weak condition of the Established Church, though fortified by numerous statutes. The bishops are necessarily blamed for not exercising their authority to put down practices which are contrary to the law they are appointed to enforce. There can be little doubt that they might have thrown more energy into their denunciations, and that some of

them have laid themselves open to a suspicion of having some feeling of sympathy with some of the practices of the Ritualists; but when they are charged with febleness of action, great allowance must be made for the difficulties of their position. The extreme High Church notions which dominate in the highest sphere of political power and influence, have all the effect of a wet blanket. Even some of the Professors of Theology at the University, who receive their appointment from the Ministers of the Crown, are among the foremost to denounce that which is declared by the highest authority to be the law of the Church. The bishops cannot touch the vicars and rectors but by a most expensive process of law. The true state of the case is that which the Archbishop of York stated in the House of Lords: "The task was too great for the bishops to undertake." The Archbishop of Canterbury asked for more power to be given to the bishops; but even if it were given, they could not exercise it without bringing on the crisis which they all dread. The Ritualist party, by the immunity it enjoys, is becoming more rampant, more wealthy, and more influential every day, and therefore more difficult to deal with. In their present attitude of defiance, if any vigorous and practical measure were to be put in force against them, it is feared that they would at once leave the Church, and thus accelerate its disintegration, when the Ritualist party would become stronger than ever. It is a dismal prospect. This spread of Roman Catholicism, which, it seems, nothing can now arrest, will shear our beloved country of all her glory, religious and temporal. But we have achieved a Reformation once, and, by God's blessing, can accomplish it again.

Aged Pilgrims' Asylum, Hornsey Rise.

THIS admirable building is intended for the reception of eighty aged Christians, who are lodged and provided with coals and other comforts gratuitously. It is an addition to the numerous charities of the Aged Pilgrims' Friend Society. The Hornsey Asylum has cost £16,000, and is entirely free from debt. The help of Christian friends is greatly needed to meet the annual cost of maintenance. The Committee of management has been called upon to pay the parochial authorities more than £300 for road-making. Any pecuniary help will at the present time be exceedingly acceptable, and most gratefully received. Contributions may be sent to Mr W. Jackson, 29, Marlborough Road, Upper Holloway, N.

Talking to the Children.*

THE BATTLE OF LIFE.

THE Bible tells us a great deal about fighting. It tells stories of fights in which Abraham, Moses, Joshua, Samson and David were engaged. It recounts many battles between the little Jewish nation and the great heathen world outside. And from beginning to end, it is itself one long history of the fight between Christ and His enemies. It often speaks of Christ as a fighting man and captain of fighting men. And in one place it describes Him riding forth at the head of His armies, in scarlet robes, with a crown on His head, and wielding the great sword with which He puts His enemies to flight.

But I am afraid there is one thing which children, reading that description, do not consider. They do not consider that the armies who follow Christ when He goes forth to war are just the Christian people who are living on the earth at the time. It is not the people in the sky. All Christ's battles have to be fought out on the earth. And Christ would have all who love Him on earth, young people and old people alike, to be soldiers in these armies and fighters on His side. That was one main work the prophets and holy men of old had to do, to find soldiers for these armies. The Christian preacher has that work still. And that is the meaning of many words about soldiering, spoken by the Apostles in the New Testament. The Apostle Paul—himself a brave, good soldier in Christ's army—advises young Timothy, in one place, to join this army. "Be a soldier like me, dear Timothy," he says, "and fight the good fight of faith."

I have always been struck by this description which Paul gives of Christ's war. He calls it a "good fight" and a "fight of faith." And it is "a good fight." And Paul speaks of it in that way, because it is a fight for good things, for goodness itself, and for God. And it is a "fight of faith" as truly, because in fighting it we do not see our captain, nor the help He gives, nor even sometimes the weapons with which we fight. We only know that Christ, although unseen, is really beside us. And we are sure that He will both help us and give us the victory.

You remember the fight which David had with Goliath? That was both a *good* fight and a fight of *faith*. Compared with Goliath, David was a mere lad. The red was still upon his cheek. He had no covering but a shepherd's cloak. He had no weapons but a shepherd's staff and sling. And he was not bred to be a soldier. All his days, till now, he had been keeping his father's sheep and playing upon his harp; whereas Goliath was a big, strong man, and had been a soldier a very long time. Goliath was tall, and broad, and terrible to look at; and his coat was a coat of brass. He had a sword by his side, and a spear in his hand, and a helmet on his head. And a man went before him carrying a shield.

To look at the two, one standing on either side might think, David never could fight with such a giant. Goliath was sure to overthrow him. But

* By Dr. A. McLEOD. London: Hodder & Stoughton.

David was not afraid. Slim though he was, he stepped boldly down to the brook. The grass hardly bent beneath his tread. Behind him, on the slope of one hill, was the army of the Israelites; before him, on the slope of another, was the army of the Philistines. The little brook was flowing in the valley between the two.

I think I hear the scornful laugh of the Philistines as they looked down on the shepherd lad who came forth against their huge Goliath. I know what that beating of the hearts of the Israelites would be as they gazed at the mighty giant who came out to meet their slender champion. At his tent door stood King Saul, not without fearful thoughts. Beside him is that loving Jonathan, who has seen the friend of his life for the first time to-day. Adown the side of the hill, in anxious groups, the whole army is gathered. Beneath their helmets, they shoot forth angry glances upon the man who has defied them forty days. But they dare not fix their eyes on David. What help for them could be in that slender, undefended lad? Too surely, they thought within themselves, the lad is doomed to death! One thrust of Goliath's spear,—one bite of Goliath's sword,—and he is smitten to the dust. I am sure many of these warlike men wished, as Saul had done, that the brave young shepherd had taken at least a shield to defend his breast, and a helmet to defend his head.

But David cared nothing that day for helm or coat of mail. He had tried them in the tent of Saul, and found them cumbersome. He had a better defence than iron or brass. God was his defence. He had taken God to be both sword and buckler to him that day. And he believed that God would help him. He remembered with joy how He delivered him once from a lion and a bear. "And He will deliver me out of the hands of this Philistine to-day," he said in his own heart. It was a brave speech the young hero made to Goliath. "Thou comest to me with a sword, and with a spear, and with a shield; but I come to thee in the name of the Lord of Hosts." A brave speech, I say, and followed by as brave a deed! For, look! he has reached the brook; he lifts a stone; he puts it in his sling; he hurls it at the giant! Helmet of brass and coat of mail, defend Goliath! Sword and shield and spear, defend Goliath! Bulk and strength and sturdy bones, defend Goliath! In vain! The stone goes crunching through Goliath's skull. The God of battles has sent it home. The man who defied the army of the Lord of Hosts will never utter a word again.

Now I call that a *good* fight, and also a fight of *faith*.

It was a *good* fight, because David was fighting for a good cause, for the cause and people of God. Goliath was a bad man. And he was the soldier of a bad cause. He had mocked God's people and God. And David went down to fight with him, because he both heard and saw that he was an enemy of God.

And it was a fight of *faith*, because, in going down to the fight, David did not trust in sword, or spear, or helmet, or shield, or coat of mail for the victory, nor in his youth, or his strength, or his skill, or any seen thing, but in God, whom he could not see. This battle is the Lord's, he said to himself. He knew God, although he had never seen him. God had helped him in other battles,—in the battle with the lion and the bear, as I have already said. And he did not see Him then, but he knew that God was beside him. In his soul he felt the presence of God. And in the strength of that presence he went to meet Goliath. As he drew near to the giant his thought was: God was with me in the sheepfold, when the lion and the bear came,

and He is with me here too. Then he prayed to God: "O God, Thou art my strength and present help: Be my sword and shield this day." And God was his help that day. He was not ashamed of the brave young shepherd who trusted his life and battle to His power. He stood by the youth, and gave him the victory. And many a long year thereafter, when David was praising God as his buckler and sword, you may be sure he was remembering the fight with Goliath, and how God had helped him to win with a sling and a stone.

I have told this story of David and Goliath partly because it is a Bible story of a fight, and partly because it helps us to understand what kind of fight it is which we are ourselves called to fight. But I have now to say, that if you think too much of giants, and slings, and stones, you will not understand the fight which you and I have to take part in. Nobody in our day needs to kill giants like Goliath. The bad people like Goliath, whom God wanted killed, are dead hundreds of years ago and cleaned out of the earth. Our fight now is with badness itself,—bad thoughts, bad wishes, bad words, bad deeds. And the badness is in ourselves as much as in other people. But in ourselves, or in others, it is badness we have to fight against. Badness is the great giant Christ sends us to fight with; that is the one chief enemy He Himself fights against. If there be any bad thing in the world,—a lie, a theft, a meanness, a dishonourable deed, a cruelty, a rudeness,—in ourselves, or in others, Christ calls on us to be fighters against that.

New Selection Hymn Book.

THE Trustees of the Selection, at their meeting, held 27th June, 1873, made the following grants:—

39	widows	£6	each	£234
20	"	4	"	80
7	"	3	"	21
				£335

The total amount voted from the profits of the Selection since its commencement is *ten thousand two hundred and ninety-four pounds fifteen shillings*.

Reviews.

THE WORKS OF AURELIUS AUGUSTINE.—Vol. VII. "On the Trinity."
—Vol. VIII. "The Sermon on the Mount," and "The Harmony of the
Evangelists." Edinburgh: T. and T. Clark. 1873.

AUGUSTINE published his remarkable work on the Trinity with the greatest reluctance; indeed, he published it under compulsion, inasmuch as a considerable part of the work was "stolen" from him in an imperfect state; and this fact, together with the importunate pleading of his brethren, laid him under the necessity of completing and publishing the work himself. And thus the Church came into possession of one of the noblest expositions and defences of Christian doctrine with which its literature has been enriched. The subject, both on speculative and practical grounds, takes the very highest rank; and, in view of the Christological controversies of our own day, its importance certainly cannot be depreciated or ignored. In the composition of the work, Augustine spent many laborious years. It was congenial to him, and he gave to it the full energy of his powerful mind. We do not know, even at this day, an abler or a profounder book on this great subject, and there can be no doubt that the theologians of all subsequent ages, while rejecting many of Augustine's reasonings, have been deeply indebted to his investigations. He exhibits very clearly the doctrine of Holy Scripture; dwells on the various proofs in its favour; answers heretical objections; and traces various analogies to the Trinity in the natural world, and in the constitution of the human mind. These types and resemblances he adduces, not as logical proofs of the Trinity, but as affording strong presumption of its truth—even if they do not constitute a direct intimation of it. There are many striking passages in the work, especially on the nature of the Godhead and the limitation of the human mind. It will be remembered by many of our readers, that Sir William Hamilton claimed the authority of Augustine for his theory of the Unconditioned. Whether Augustine would have given an unconditional assent to the theory is doubtful; but it is certain that no one has ever had a keener sense than he of the utter inability of man to comprehend the greatness of God; and it is in his work on the Trinity that he most frequently and emphatically expresses himself to this effect. To this same work, also, Mr. Liddon has frequently referred in his Bampton Lectures on the Divinity of our Lord.

The exposition of the Sermon on the Mount has been rendered familiar to English readers by Archbishop Trench's edition of it. It is characterised by all the spiritual insight, the profound wisdom, and the keen logical reasoning, for which Augustine's writings are so remarkable.

"The Harmony of the Gospels" is one of his most elaborate works. Its aim is to vindicate the authority of the Gospel against the critical attacks of the heathen. In the first book he refutes the arguments of those who represent Christ as simply the wisest of men, and who affirm that the disciples claimed for Him honours of which He never dreamt Himself. In the second and third books he exhibits the perfect harmony between the four Evangelists in respect to those events which they have all recorded, taking the Gospel of Matthew as his guide. In the fourth book he investigates the passages in Mark, Luke, and John, which have no proper parallels in Matthew, and argues to the same conclusion as before. The "Harmony" has still great value, although it does not meet all the arguments of rationalistic criticism, as we are familiar with them. Augustine's principles of interpretation are, in the main, valid, and are accepted by many of our wisest modern expositors. His scholarship, in reference, at least, to the Greek and the Hebrew languages, was defective, and he was somewhat too prone to allegorize. But, with all their drawbacks, his writings are a wonderful monument of genius and learning consecrated to the

noblest ends, and the more we read of them the more do we admire. It only remains for us to say that this new translation is all that can be desired; and we once more commend it most earnestly to the notice of theological students, and of all who are interested in the maintenance and extension of Christian truth. The enterprise of Messrs. Clark deserves the warmest support.

A HISTORY OF JAMAICA, FROM ITS DISCOVERY BY CHRISTOPHER COLUMBUS TO THE PRESENT TIME. BY W. J. GARDNER. London: Elliot Stock. 1873.

MR. GARDNER is, we believe, a missionary of the London Missionary Society, and has laboured in the Island of Jamaica, chiefly in Kingston, for many years. In this work before us, he has attempted a compendious history of the island in all its phases, from the time of its discovery by Christopher Columbus until now. Four-fifths of the volume are devoted to the period before emancipation. The recent history occupies the remainder of the work—far too little, in our judgment, to do justice to the results of emancipation, or to the events which have since transpired. This is the more to be regretted, as we possess in the works of Long, Bryan Edwards, Bridges, Phillippo, and others, ample accounts of the early history of the island and of the struggles which, both in England and Jamaica, led to the destruction—first of the slave-trade and then of slavery itself. We scarcely needed again sketches of the manners and customs of the aborigines so admirably described by the historians of Columbus, or of the effects of slavery on the negro. No writer has yet endeavoured fully to elucidate the later history of the island, to explain the causes of its decay, to exhibit the relations of the planters with the emancipated peasantry, or to trace clearly the events which led up to the fearful outbreak of 1865 at Morant Bay.

In the space allotted by Mr. Gardner to this portion of his task, there is given to us little more than a meagre outline of the course of events, a mere condensation of the votes and proceedings of the Assembly, and the briefest statements on matters requiring careful examination, and an historian's well-considered judgment. Mr. Gardner evidently shrinks from the task of forming such a judgment, and endeavours to escape the necessity by confining himself to a record of facts, which, from its condensation, is very dry, and from the absence of a due appreciation of the value of the facts is altogether uninteresting.

Thus, in the chapter on the religion, education, and social progress of the people, from 1839 to 1865, we have crowded into a page and a-half all that has been done for their elevation, the description of the changes in their habits since emancipation, and an account of their growth in wealth and civilisation. Eight pages profess to detail the transaction of all the missionary bodies and denominations of the island. The efforts put forth by Moravians, Baptists, Wesleyans, Presbyterians, Episcopalians, Independents, Tract and Bible Societies, form a dry abstract without characterisation or comment. In this meagre sketch, certainly, the Baptists have no reason to complain, seeing that, at least, two pages of the small space are allotted to their share. About three pages, devoted to an account of asylums, dispensaries, and benefit societies, conclude our author's history in this important section of his work.

A much larger space is devoted by Mr. Gardner to the outbreak in St. Thomas in the East, in 1865. He presents in considerable detail the proceedings of the House of Assembly under Mr. Eyre's disastrous administration, by which it was brought about; but leaves us in ignorance of the causes of Mr. Eyre's extreme unpopularity up to the moment of the Morant Bay disturbances. In treating of Mr. Gordon's case, by the careful adduction of every unfavourable sentence from the Report of the Royal Commissioners, Mr. Gardner bears very hard on Mr. Gordon; but the antecedent relations subsisting between Mr. Eyre and Mr. Gordon, which largely influenced the course of events, are very slightly alluded to, and some most important points in Mr. Gordon's favour are wholly

omitted. We are informed that Mr. Gordon was deprived of the commission he held as justice of the peace, by Mr. Eyre, and that Mr. Eyre's act was approved by the Colonial Minister; but why does Mr. Gardner omit to state that the Duke of Newcastle at the same time condemned the course taken by Mr. Eyre, and affirmed that the complaints of Mr. Gordon, with reference to the course of justice at Morant Bay, which led to the interference of Mr. Eyre, were just? Mr. Eyre's dismissal from the post of Governor, by Mr. Cardwell, after the receipt of the Royal Commissioners' Report, is indicated in the gentle phrase, "Mr. Eyre retired from the colony." The miserable *animus* displayed by Mr. Eyre towards his opponents is simply termed "unfortunate," and his language to the House of Assembly is mildly characterised as that "which no one in his position should have done." In a word, Mr. Eyre's conduct is placed by our author in its best light, and Mr. Gordon's in its worst. It is obvious that Mr. Gardner's sympathies are rather with the "unfortunate" Governor than with the murdered Gordon, while the oppressions suffered by the people, the injustice of the magistrates, which was the immediate cause of the outbreak, and the cruelties of its suppression, have not that weight with Mr. Gardner, which should have guided the pen of an impartial historian. Perhaps we live too near these exciting events for a just opinion to be formed of them; but, at all events, we ought to have, in a work like the present, a full and fair statement of the facts on both sides.

Of the earlier portions of Mr. Gardner's work, we are happy to speak in terms of commendation. They are more full, and written with judgment and care.

HYMNS OF THE INNER LIFE. By EDWIN CUYLER. London: Haughton and Co., 10, Paternoster Row.

PERHAPS the hardest task in all literature is to write a good hymn. Men of learning and wit, who can write ballads and sonnets, sacred and secular, to perfection, confess their inability to contribute to the stock of hymns for public worship. As a rule, a hymn-writer gets his reputation by one hymn or more that seize on the affection of the public and maintain possession. It is very rare that many hymns by the same writer attain to popularity. Either out of a large number one or two may be thought worth preserving, or, when the author has bestowed long care and polish upon a single specimen, his labour is not without effect. Two or three such successes are a lifetime's work. At the present day the last-named mode of manufacture appears the favourite. Our author has chosen the other alternative, and produced a large collection of not less than two hundred hymns, which, the preface tells us, were composed during a period of four years. Fifty hymns per annum is rather rapid production, even if the writer had nothing else to occupy his time, and, in this peculiar branch of literature, such quantity must be fatal to the quality of the resulting vendible.

We may not make such a charge without substantiation. The author must not think us unduly severe; every work given to the public must stand or fall on its own merits; compassionate silence is not honest criticism.

A hymn-book is of bi-fold use—either it may assist the public worship of a congregation, or suggest the meditation of a private reader. For the first purpose a hymn should be of simple ideas and expression, fluent metre, and tolerably accurate rhyme. As to the first qualification mentioned, there is not much fault to be found, the stanzas being free from any considerable complexity of thought. In the second particular the hymns are decidedly "Tekel," "Vict'ry," "rapt'rous," and "myst'ry," are occasionally allowable contractions; but to have these and similar word-clippings as a regular thing is fatal to the employment of the hymns where they occur in public singing. The rhymes are also, to our ear, faulty; but opinion being much divided on this subject, the benefit of the doubt must be bestowed in the usual manner.

But read the hymns when alone, as an exercise of private devotion, and many a rich gem of Christian thought can be found among them. The author has felt much contrition and sorrow, and suggests penitence and comfort to others. Surely no book is unworthy that can do this. Thoroughly practical good may be obtained by such private study. Try to forget the slight literary failings, and watch carefully the holy aspirations and honest confessions of the book, and then no regret will be felt for its purchase. No honest student of the volume can have any other feeling after reading it, than disappointment that the writer should have trammelled such holy and noble thoughts in unworthy verse, and restrained by rhyme's conditions the outpourings of a Christian heart. We quote part of one composition that most approves itself to us, and remark, in conclusion, that with our author, as with all Christian authors, affliction is the theme that most inspires the sacred pen.

“HYMN 78.

“ 1 What heavy bruising and distress
These great consumings make.
My God, I look, but can't express ;
I groan, but cannot speak.

“ 5 I wildly cry for help, like those
'Midst wreck and yawning deep ;
Then, overwhelmed to death, compose
Like sorrow-stricken sleep.

“ 8 I know there is a point in pain,
Where God's strong help is found ;
O let my soul that point now gain,
And know some solid ground.”

THE BIBLE EDUCATOR. Parts II. and III. London : Cassell, Petter, and Galpin.

THESE parts of the Bible Educator thoroughly maintain the excellent character which this important work obtained at its commencement, and amply fulfil the promise made to the public by its projectors. We are thankful for the encouragement given to Biblical studies by the existence of a work so excellent and so economical as the Bible Educator. The learned Editor will require to keep his contributors well in hand, lest the inordinate length of the earlier articles should result in a corresponding contraction at the close of the work.

INDEX TO SYSTEMATIC THEOLOGY. By CHARLES HODGE, D.D., Princeton, New Jersey. London : Nelson and Sons.

AN excellent *addendum* to Dr. Hodge's three invaluable volumes:

HISTORY OF THE MISSIONS OF THE FREE CHURCH OF SCOTLAND IN INDIA AND AFRICA. By the Rev. R. HUNTER, M.A. London : Nelson and Sons, Paternoster Row.

A MOST valuable contribution to the library of missionary intelligence. No section of the Church of Christ has been more honoured during the last quarter-of-a-century in the Mission Field than the Free Scottish Church, and its annals are most faithfully recorded in this interesting volume.

AN APPEAL FOR A GREAT EXTENSION OF MISSIONS TO THE HEATHEN. The Christian Book Society, 1, Adam Street, Adelphi. Price One Shilling.

A VERY earnest remonstrance against the backwardness of Christians to sus-

tain the aggressive operations of the Church on the heathen world. We thoroughly concur in the sentiments of the following extract:—

“People must *become acquainted* with the great missionary campaign or they will not care for it. For this purpose they must take time to read missionary books, reports, and periodicals. Why should there not be a great penny daily missionary newspaper published in London or Manchester, and going over all the world? Foreign missions are just now the greatest of all calls, and ought to be treated as the greatest things in the world. All other papers would quote largely from such a newspaper. Religious people are very earnest when they are awake, and all journals would find out what men most want to read. But missionary reading must become a purpose, a habit. Then prayers will have more meaning, speeches will be better. Meetings for such work will be acknowledged far the most interesting. Individual missions must be familiar—their past history to explain their present hopes. What would be thought of a politician that did not know France from Spain, and Holland from China?” And why should there not be a Missionary Bank and Clearing House, for the receipt of contributions for all Societies, in Lombard Street or Cheapside?

THE HIGHER MINISTRIES OF HEAVEN; Memories of A. M. Pearsall. By Rev. J. SPENCER PEARSALL. London: Hodder & Stoughton, 27, Paternoster-row.

A SMALL memorial volume to record the life and death of a young man of high educational acquirements. “Whom the gods love die young”; and though the proverb was a heathen one, yet we often wonder how much of truth there may be in it for us, when we see so much love and usefulness condensed in a brief life of service to the Truth and the Truth’s God. All biography is useful reading, biographies guaranteed by the names of such learned contributors as adorn the title-page of this book, and biographies of the servants of God are doubly instructive, doubly beneficial. This book, as the preface says, is appropriately dedicated to young men; we hope they may largely read it and learn to imitate the excellences of a character passed away.

“NOT A MINUTE TO SPARE:” A Thought for the Times. By S. CLARENCE. London: S. W. Partridge, 9, Paternoster-row.

THE author has taken for his title a sentence of excuse which we nowadays hear very regularly. The book is composed of an introductory chapter, defining and calling attention to the danger of over-much use, which the title meets, and this introduction is followed by a number of anecdotic sketches, illustrating the aforesaid danger in matters of every-day morality, and of highest spiritual concern. We recommend it to the study of business men and others who, in the hard fight and terrible earnestness of life, find hardly a minute to spare for the refining consideration of their fellow-men and the necessary service of their God.

THE PERSONAL REIGN OF CHRIST DURING THE MILLENNIUM PROVED TO BE IMPOSSIBLE. By J. C. L. CARSON, M.D. London: Houlston and Sons, Paternoster-row.

DR. CARSON is eminent as a controversialist. He has disposed of the Plymouthists, and now remorselessly confutes the Chiliaasts—an older, but equally vivacious fragment of the Christian Church.

We shall be very willing to admit to our pages a reply to Dr. Carson from some of the honoured friends whose views are combated in this volume.

MISSION POPULAIRE IN PARIS. By M. DOWLING. London: Hodder & Stoughton, 27, Paternoster-row.

THIS is a record of work done by our Presbyterian brethren in a district of Paris called the "Chaussée du Maine." There is little enough done in Paris for those ignorant of the truth, and any news of this kind is highly grateful to all who sympathise with the spread of true knowledge. There is a great deal to be done in a newly revolutionised country, and much hard work is needed to prevent the recent liberty from superstitious tyranny degrading into the licence of infidelity. That the publication of this and similar works may raise up sympathetic aid to counteract such evil tendency is our most sincere, heartfelt wish.

THE PHARISEE AND THE PUBLICAN. By JOHN BUNYAN. Edited by GEO. OFFER. London: Blackie & Son, Paternoster-buildings.

THE GREATNESS OF THE SOUL, and THE WATER OF LIFE. By JOHN BUNYAN. London: Blackie & Son, Paternoster-buildings.

WE have already directed the attention of our readers to these charming reprints of the shorter works of the great allegorist. There is not one of them but deserves to be as well known and widely circulated as "The Pilgrim's Progress" and "The Holy War." While the complete series will form a handsome Bunyan library, each separate volume is complete in itself, and is published at a price to bring it within universal reach.

THE LORD'S SUPPER: ITS NATURE, DESIGN, AND OBSERVANCE. A Sermon by the Rev. CAPEL MOLYNEUX, B.A. London: Hodder & Stoughton, 27, Paternoster-row. Price One Penny.

THE manly protest made by Mr Molyneux against the authorised Sacramentarianism of the Established Church, in withdrawing from its communion, has commanded the esteem of all who appreciate fidelity to conscience and strong attachment to evangelical doctrine. We could have wished that Mr. Molyneux had seen his way to the root of the matter, and had avowed himself an advocate for the entire liberation of Religion from all State control; but failing this, we honour him for his long, faithful, energetic ministrations of the Gospel, and thank him for this clear and scriptural setting forth of the nature and design of the Lord's Supper.

THE NOBLE PRINTER AND HIS ADOPTED DAUGHTER. Translated from the German, with additions by CAMPBELL OVEREND. Edinburgh: William Oliphant & Co., 57, Frederick-street.

A STORY of the First Printed Bible is sure to enchant young readers. The fact of past time is as romantic to modern readers as the fiction of the present, and, as a rule, far more healthful study. The story of Gutenberg and Faust must always interest, and we have never seen it in a more attractive form than that assumed by the tale before us. Our young friends ought not to be ignorant of the circumstances which bequeathed to them books as pleasant as this of Messrs. Oliphant's, and we cannot tell them how to gain this information better than by referring them to those publishers or their agents.

THE REVIVAL OF SPIRITUAL LIFE: AN Address to the Congregational Union, 1873. By SAMUEL MARTIN, of Westminster. London: Hodder & Stoughton, 27, Paternoster-row.

THIS short address is very characteristic of its loved and honoured author. It is on a subject of supreme importance, and we should have been gratified by a more exhaustive treatment of it in the happy vein in which this and similar productions of Mr. Martin's pen are composed. We hope that his present retirement from active labour will be blessed to the permanent establishment of our friend's health, and that he will yet be spared for the prolonged continuance of his useful service in the Church of Christ.

Correspondence.

To the Editor of the BAPTIST MAGAZINE.

MY DEAR SIR,—In the June number you give an article from the pen of the Rev. R. A. Griffin, of Zanesville, Ohio, on our denomination in the United States. I read that article with considerable surprise and pain, but should probably not have noticed it had I not received a letter from one of our most beloved brethren who has been minister and president of one of our Baptist American Colleges, &c., for considerably over a quarter of a century, in which he remarks :—

“In the BAPTIST MAGAZINE for this month there is an article by the Rev. R. Andrew Griffin, of Zanesville, Ohio, on the state of our denomination in the United States. Mr. Griffin was educated in Mr. Spurgeon’s College, and emigrated to the States about a year ago. The last paragraph of his letter relates to ‘The Total Abstinence Movement,’ and is full of exaggerated statements and misrepresentations, which ought to be exposed.

“You have travelled extensively in the United States, and can easily, I think, furnish an antidote to Mr. Griffin’s paper, which, if not contradicted, will have an injurious effect. I fear there are many Baptists in England who need enlightenment respecting temperance, and who will be disposed to regard the article in question as a testimony on their side.

“I beg to suggest to you, therefore, the desirableness of your sending a reply to the BAPTIST MAGAZINE,—and am, dear Brother, yours truly,

“J. M. C.

“Rev. Jabez Burns, D.D.”

I have no doubt Mr. Griffin’s testimony about the almost universal prevalence of total abstinence among all classes of Baptist families in the several States he has visited is correct. I have travelled and preached in nearly all the States from Portland, Maine, to the Pacific, and I found this true, not only of Baptists, but of all Christian denominations of every name, and I never met with intoxicating drink in any religious home in seven thousand miles’ tour, save one, and that an English importation. There is a wide gulf between the Church and drinkers and drink-shops in America beyond all question. What Mr. Griffin insinuates as to his not being able to find half-a-dozen ministers among them who ever preached on Christ’s first miracle, I fail to see. Does he not know that there are some thousands of ministers in this country abstainers, and yet they never imagined our Lord’s miracle at Cana stood in the way of their principles or practice? Has he never heard of the hundreds of sermons, pamphlets, &c., that some of the most learned men, both in the United States and Great Britain, have preached and written on that miracle, who never supposed our Lord intended that display of Divine love and power as a license for his disciples to use intoxicants as a beverage? I need not take up the point of Timothy’s afflicted stomach and the Apostle’s medicinal prescription; and as to the fierceness with which temperance is discussed in the United States our American friends can answer for themselves. Any liability to sudden reaction among that people cannot apply to this question. It is now between forty and fifty years since Dr. Lyman Beecher, and a host of clergymen, physicians, and philanthropists organized a great temperance society to drive back the flood of drunkenness and woe that threatened the very existence of the churches in that country. They began with the old moderation pledge of abstaining from distilled spirits, allowing wines, beer, and cyder to be taken moderately; afterwards they received the English (Preston) thorough teetotal pledge, and made it the bond of their American Temperance Union, and by the

power of the pulpit, the press, and the platform, they have rescued their churches from the impending ruin, and hence the universal abstinence of church-members in that country. There can be no dispute that the rapid growth of American churches—Baptist and others—is largely owing to this fact, and I would assume ought to be matter of universal joy and thanksgiving to God. Holding drink dealers at arms' length until they give up the business, I presume, is both a wise and Christian course. True religion, the American brethren conclude, begins with rigid, personal self-denial, and keeping the evil spirit of alcohol outside the Church is, they judge, the most likely way to keep the good and holy Spirit of God within it, as there is an essential antagonism between the two. But Mr. Griffin's ire waxes hot and furious at the legislative measures of a coercive and prohibitory character which he says engender that kind of hate born of persecution. He ventures to affirm that this is the one blot on their churches, &c. Now I take it for granted that the Americans know what they are about quite as well as Mr. Griffin does—an Englishman who has been a resident there for twelve months or a little more. They conclude that the legislature has as much right to refuse as to grant licenses for the sale of intoxicating liquors, and that when the people desire prohibition they may safely and ought to have it. They do not think legislative measures to prevent drunkenness in any way reflect on the "purifying influence of the Gospel," or on "the potency of Christian teaching." All American Christians I met with, both in 1847 and 1873, seemed to think that the laws on this subject ought to be on the side of sobriety and order, and not on the side of temptation and vice; and so the results come about that Mr. Griffin so deeply deploras. But, after all, why should he be so anxious on the subject, for he immediately adds, "I believe it can be shown that in those States where the most rigid legal enactments have been passed, the most deplorable drunkenness prevails." If so, legislation is both a failure and a farce, and does not interfere with the Gospel or Christian teaching. This anomaly we leave Mr. Griffin to settle, with his own logic and experimental deductions. In my recent visit, I paid special attention to this question in the New England States, and I took printed schedules for our ministers to fill up and sign with their respective names. I have a bundle of these in my possession, and these brethren testify that, in the towns where a people's veto is possessed, or where the Maine State law is in force, order, morality, sobriety, education, thrift, social progress and religious institutions prosper. In many places they have no police, no prisons, no criminals, just because they have no drunkenness nor dram-shops in their midst. It is very likely that these laws are both evaded and violated, as our own laws are against theft and perjury, and other immoralities, and, I believe, to about the same extent. On this subject I appeal to all the presidents and professors in the colleges, to all ministers of every name; to the governors and magistrates in the various States, who can testify, and have testified, over and over again, as to the unmixed blessedness the prohibitory laws have produced, and just in proportion as they have been earnestly and faithfully carried out. My experience, as I have already hinted, is both personal and official, for this was one great object I kept in view on my last tour; and as I went through the newly-settled Western States as well as the old Eastern ones, I can also bear witness that, in the new towns of the Far West, where the prohibitory laws had not obtained, I found drink-shops, gambling-houses, open vice, and public demoralization. I never saw in any town such a tide of the liquor traffic as in the new town of Duluth, at the head of Lake Superior, and I never saw so many temptations to intemperance and so much profligacy. I therefore hope, Mr. Editor, you will place in your columns these few observations on Mr. Griffin's article, which are alike due to our American Baptists, and to another Englishman, whose views on the whole question are the reverse of your Ohio Correspondent's.

I am, yours most truly,

J. BURNS, D.D.,
Paddington.

PARIS BAPTIST CHAPEL.

To the Editor of the BAPTIST MAGAZINE.

SIR,—It will interest many of your readers, and especially those of them who propose to take their autumn holiday on the Continent, to know that the opening of the new Baptist Chapel, Paris, in the Rue de Lille, is arranged for the second Sunday in September (September 14th). I have at present no further particulars as to the services nor as to the preachers, but I can venture to promise a cordial welcome from the pastors and the church to any friends who may favour them with their company on the occasion.

To many of us the accomplishment of this long-cherished project seems almost too good to be true. May the future results prove even better than our hopes and prayers.

I am, dear Sir, yours, &c.,

Wigmore Street, W., July 15, 1873.

JAMES BENHAM.

News of the Churches.

NEW CHAPELS OPENED.

Allerton, Yorkshire, June 20th.
 Gloucester, Rev. J. Blomfield, July 9th.
 Hyde, Lancashire, Rev. G. Hughes, June 19th.
 Leicester, Rev. H. Von Sturmer, June 25th.

INVITATIONS ACCEPTED.

Bailey, Rev. — (Reg. Park Coll.), Weymouth.
 Baxandall, Rev. J. (Driffield), Lancaster.
 Cope, Rev. W. P. (Llanelly), Maze Pond.
 Edwards, Rev. — (Ditto), Haverfordwest.
 Evans, Rev. J. (Kington), Everton, Liverpool.
 Johns, Rev. B. D. (Risca), Cwmavon.
 Jones, Rev. T. (Shrewsbury), Aberdare.
 McMichael, Rev. G. (Bourton-on-the-Water), Dudley.
 Matthews, Rev. — (Reg. Park Coll.), Wokingham.
 Pigott, Rev. W. (Histon, Cambs.), Studley, Warwickshire.
 Riley, Rev. A. F. (Rawdon Coll.), Middleton-in-Teesdale.
 Thomas, Rev. C. H. (Met. Tab. Coll.), Warwick.
 Williams, Rev. S. T., Leamington.
 Wills, Rev. J. O. (Dundee), Cupar Fife.

RECOGNITION SERVICES.

Deane, Rev. J. J. (Rothbury), Broomley, Northumberland, May 18th.
 Harcourt, Rev. J. (Borough Road), Berkhamstead, July 8th.
 Hind, Rev. T. (Bristol), Chard, June 18th.
 Jenkins, Rev. J. (Pontypool Coll.), Welshpool, June 25th.
 Wallace, Rev. R. B. (Scarfskerry), Grantown, May 20th.
 Welton, Rev. C. (Thetford), Driffield, July 23rd.

BESIGNATIONS.

Cloake, Rev. W., Beckington, Somersetshire.
 Davies, Rev. D., Rhayader.
 Ward, Rev. P. J., Rye.

DEATH.

Dyson, Rev. Amos, Haddenham, Bucks., July 9th, aged 62.
 Jones, Rev. H. W., Carmarthen, June 1st, aged 72.

THE MISSIONARY HERALD.

Some of the Results of Mission Labour in India.

BY THE REV. G. H. ROUSE.*

BOTH at home and in this country the question is being very earnestly asked, What have been the results of Mission work in India? Missionary enterprise has been carried on in Southern India for a century and a half, in Northern India for three-quarters of a century—what has come of it all? What fruits have we to show for it? Worldly men ask these questions contemptuously, and say that our work is simply a failure, and nothing else. Many secular newspapers follow in the same strain, when they condescend to devote one or two articles in their slack time, when Parliament is not sitting, to a question so insignificant as the best means of securing the moral regeneration of the whole human race. Their advice is sometimes good, and, conscious that we have much to learn, we are thankful for it; but we cannot blind our eyes to the contempt for us and our work which often underlies the advice they so oracularly give. “What do these feeble Jews?” is a question which will be tauntingly asked in all ages.

Let it be remembered at the outset that success must be measured by the obstacles which we have to overcome. In Polynesia two or three missionaries may be able to concentrate their efforts on a small island, with a population of four or five thousand or less, untrammelled by caste; in India two missionaries (or it may be but one) will have under their charge a vast district containing a million or more souls, held captive by the fetters of caste, and adherents either of Hinduism or Mohammedanism—two of the mightiest antichristian systems which Satan has ever invented. Throw a stone into a small pond, and the ripples will be reflected from the sides and then reflected back again and again, and the whole surface will be in commotion; but throw it in the middle of a

* From the *Calcutta Christian Spectator*.

lake, and but little effect will be produced. So, in a small sphere of labour, like a little island, religious influence acts and re-acts and the whole community will ere long be affected; but in a large and populous district, missionary labour must be long continued before much appreciable result will be realised.

Let it be remembered also that our work in India is yet in its infancy. In Northern India very little missionary effort was put forth till sixty years ago; and for many years after that time, the number of missionaries was very small. Even now, for the whole of India, they number less than 500 of all denominations, being only two for every million of inhabitants; and out of this number, many are old and able to undertake but little work, many are at home on sick-leave, and many have a considerable portion of their time taken up in ministering to Europeans, or in the translation and printing of the Scriptures, and the preparation of a Christian literature, or in other work not of a directly evangelistic character.

Keeping these facts in mind, we proceed to inquire, What have been the results of our work in India—what success have we had?

When the first missionaries went to India, there were hardly any books that would help them to learn the language, and their progress in its acquisition was therefore slower than it would otherwise have been. Hence, when they had acquired the respective languages of the country, they, in many cases, prepared dictionaries and grammars in order that those who followed them might not have to encounter the difficulties that they themselves had to meet. This work is now to a large extent accomplished; books of this class have been prepared, latterly to a great extent by civilians and others; but at first, the missionaries were compelled themselves to compile such books, if they were to be prepared at all, and part of their time and strength was given to the preparation of them.

The translation of the Word of God into the various languages of India is a grand work, to which many of our ablest missionaries have devoted a large amount of time and energy; many noble lives have been consecrated to this work, and it would be difficult to find a more glorious object to which to devote oneself. But it is a work of great difficulty. In translating any other book we should feel at liberty to explain, omit, or add passages, and to adapt the work to the thoughts and feelings of the people; but in translating the Word of God we dare not do this, but must as far as possible give the exact rendering of the original. At the same time, it is essential to translate in a style which is both intelligible

and acceptable to the people; and it is extremely difficult, and in many cases impossible, to translate in a manner which shall be at once faithful, idiomatic, and acceptable. To execute a translation once in one language, thus involves a large expenditure of time and of anxious thought; and as first versions are necessarily very imperfect, and the languages of the people are being continually modified and developed, translations need to be revised again and again before a standard version is attained. In Bengali, for instance, Drs. Carey, Yates, and Wenger have for the last eighty years been continually revising or retranslating the Scriptures, as they have brought out successive editions. In Tamil, the work commenced a hundred and fifty years ago has been only recently finished, even if the present Tamil version is to remain as the standard Bible. Even so in English, the work commenced by Wickliffe is at this very time being still carried on by the revisers of our Authorised Version. But still, the work of Bible translation has been to a large extent accomplished. Substantially faithful and intelligible translations of the Word of God exist in all the great languages of the country, Sanscrit, Bengali, Hindi, Urdu, Marathi, Guzerati, Tamil, Telugu, Canarese, Malayalim and others, while portions of Scripture have been translated into a yet larger number of subordinate dialects. When we think of the work of Bible translation which has been accomplished within the last seventy years, we feel that we have a good answer to the question, What have been the results of mission work in India? In addition to the translation of the Bible, a more or less considerable Christian literature is springing up in all these languages. Many English books, such as the "Pilgrim's Progress" and the "Holy War," have been translated into them, and many original native books and tracts have been composed and published. It is true that in every Indian language, the Christian literature is far smaller than it ought to be, and few things are more needed for the growth and progress of the native Church than the publication of a large number of religious books, adapted to the native mind. Still, when we look at the paucity of labourers, and the amount of other work that they have had to do, we cannot but feel that the preparation of so many religious books in the vernacular languages of the country indicates very real and substantial progress.

Let us now consider the amount of our success in the highest sense of the word, as measured by the number and character of the native converts. According to the statistics of 1852, there were at that time, in India and Ceylon, 395 missionaries, 331 churches, 746 native pastors and preachers, 18,410 members of native churches, and 112,491 members of

the native Protestant Christian community. In 1862 there were 519 missionaries, 1,190 churches, 1,505 native pastors and preachers, 31,249 church-members, and the nominal Christian community amounted to 153,816. If the converts of British Burmah, including the Karens, be taken into account, the number of church-members amounted in all to 49,388, and the nominal Christian community to 213,812. But, confining our attention exclusively to India proper and Ceylon, and making all allowance for the imperfection of the statistics in 1852, we see that very real progress was made in the decade ending in 1862.

The recent statistics of 1872 give for India alone, leaving out Burmah and Ceylon, 488 missionaries, 225 native ordained missionaries, 2,278 churches or congregations, 1,985 native preachers, 52,816 church-members, and 224,258 native Christians. We, as Baptists, believe that success, as far as it can be measured by mere numbers, may be estimated more fairly by the number of church-members or communicants, than by the gross total of nominal Christians. Wicked men bearing the Christian name are the weakness, not the strength of the Church. Looking at the number of communicants, then, in India proper, we rejoice to see that they have doubled in the last ten years, and though the increase has been chiefly among the aboriginal hill-tribes, yet among the Christians of Hindu origin the increase has been great. In all, the communicants in India, Ceylon, and Burmah exceed 78,000, and the nominal Christian population is 318,000.

What shall we say to these numbers? Do they represent great or small success? When compared with the teeming population of India, this little flock of 78,000 amidst 240,000,000 seems small indeed. When compared with the expectations of our fathers, the founders of our Missionary Societies, who, in the ardour of their zeal, thought nothing of difficulties, and sometimes forgot that God's measure of time is very different from ours—these results may appear very meagre. But when we compare these numbers with the special difficulties of the work in India, and remember that the first steps are always the most difficult, we have no reason to be discouraged. Nearly eighty thousand immortal souls redeemed from heathenism and Mohammedanism, and rejoicing in Christ Jesus, walking in His fear, and having a good hope of the glory to come—is not this a great and blessed result, and well worth all the labour devoted by God's servants to the evangelisation of this dark land? To these must be added the thousands who have died in the faith, and are now among the redeemed on high. And all these souls gathered from the very stronghold of Satan, the land where he has put forth his

utmost power to enslave men and bind them as with a tenfold chain. Moreover, these converts are representatives of all classes of the community. Though, as in all lands, the great majority of the converts belong to those "weak and foolish" things of the world, which God hath called, yet rich and poor, educated and illiterate, the Brahmin, the Sudra, and the outcast Pariah, Hindus, Mohammedans, the aboriginal hill-tribes, and the devil-worshippers of Travancore, men of all beliefs, of all ranks and ages and positions in life, have felt the power of the one Gospel, and yielded their hearts and lives to the one Lord, Christ Jesus.

A City wholly given to Idolatry.

OUR young brother, Mr. H. G. de St. Dalmas, has recently paid a visit to the city of Brindabun, famed throughout India for its worship of Krishna. He has kindly favoured us with the following account of the impression it made upon him. Soon he hopes to be able actively to engage in the work of preaching, to the heathen who worship in these temples, the glory of the only true and living God. At present he is diligently engaged in acquiring the Hindi tongue, through the medium of which the minds and hearts of the people can be reached :—

"On the 16th of May I went with Mr. Williams to Brindabun, a small town about six miles from Muttra, and a sacred spot in Hindu mythology in connection with the history of Krishna. Anyone who pays a visit to Brindabun will be able to understand what it is to see a city wholly given to idolatry, for the town is full of heathen temples. It is not at all an uncommon thing to see old temples almost in ruins; and one might easily think, as well as wish, that these old temples would last till Hinduism itself was extinct; and do well enough for its declining days, if one were to see only some of the large cities which have been long under European influence and centres of missionary effort, where the idea is that the mass of the people, though they still practise their religion, do so with but little heart and faith. Indeed, this was very

much my own impression till I came into this district, which is still the very stronghold of Hinduism; but I had no idea of the real strength of the system, and its hold upon the people, until I went to Brindabun, a town of over 20,000 inhabitants, and literally full of temples, modern as well as ancient. Some of the temples have become venerable with age, and are now stupendous heaps of ruins. These have no sooner become unfit sanctuaries for their gods than other temples have been built to carry on the worship, and several large and handsome temples are at this very time in course of erection. Some of these now ones, founded by rich merchants or rajahs of native states, are most magnificent. The cost of the largest was nearly half-a-million sterling (45 laks of rupees); another cost 25 laks, and the annual outlay in reli-

gious services and almsgiving at these two temples is 57,000 and 22,000 rupees respectively, and others are not far behind. Large sums are given as votive offerings by the pilgrims, who come from all parts.

“ Besides all these gorgeous temples nearly every house has its own oratory or shrine, in which the idol is kept, so that there are in effect more than a thousand heathen temples in that comparatively small town, and it would be hard to find a person who is not religious. The people appear to believe in their lifeless gods, for they spare no cost to pay them that adoration which they deem their due.

THE IDOLS.

“ The idols are concealed in the temples in a sort of Holy of Holies, and the stranger who attempts to enter or even approach the temple is politely stopped, lest he should desecrate the holy place. It is literally ‘ So far and no farther.’ I got a distant sight of the idol in one temple, where a company of musicians, seated on the floor in front of the deity, were regaling it with music and song, whilst overhead a punkah was fanning the image lest it should suffer any inconvenience from the heat; and I was told that the punkah is kept swinging night and day during the hot weather, to cool—a lifeless block of stone. Krishna (Juggernath) is the Thakur (God) of this city; to his worship nearly every house is consecrated, whilst there is not a single temple for the service of the only living and true God, to them unknown; and it is seldom that any voice is lifted up to tell the people of the more excellent way. Mr. Williams soon attracted a large congregation of attentive listeners in one of the principal streets. Even the women

stood to hear the strange news, as well as one of the chief sages of the city.

THE TEMPLES.

“ I spent two full hours in looking over the temples. The old ones are massive buildings of red sandstone, and scarcely yet three centuries have passed over them. Some are elegantly designed, and very richly decorated. The Gobind Deva is said to be the most impressive religious edifice that Hindu art has ever produced, at least in Upper India.

“ The modern temples are remarkable for their great size and lavish style, immense sums of money having been spent upon them. One is built of white marble, and surmounted with marble statues, the portico being supported by lofty spiral pillars each of one block of white marble. On the head of one of these sacred statues I noticed an old monkey calmly take his seat. These monkeys seem to have a good time of it, being also objects of worship, and allowed to do just as they please.

“ It would be easy to fill pages with a description of these things; but my only object and apology for writing, as one new to India, is that our friends at home may learn, as I myself and others have to learn when we come face to face with these things, that Hindooism is not yet quite such a weak and effete system as we are so ready and willing to believe, and that while it may be true that in some parts of this great harvest-field the first fruits are being gathered in with rejoicing, there is yet much land to be possessed, which the ploughshare has not yet furrowed, and where the soil needs long preparation for the reception of the good seed of the Gospel; but, alas! where are the sowers and the reapers?”

My First Cold Weather Missionary Tour in Beerbhoom.

BY THE REV. W. A. HOBBS.

WE continue from the last HERALD Mr. Hobbs' interesting account of his tour:—

“Friday, Nov. 8th.

“At daylight, we started for the village of Gokhoor, inhabited by oilmen. Our reception was not at all cordial. First, a bullock ran at Rajkoomar, but missing his aim, sprang upon a cart, broke it, and hurt its own leg.

“Then, a bold-looking man, somewhat roughly addressing us said, ‘We have several times before heard of your Jesus Christ, but He does not suit us; leave our village, and go away to some other, where the people may like Him better; you see even the cows we have are angry with your helpers.’

“‘Brother,’ replied I, ‘if you don't want Jesus, no one will compel you to receive Him; He can do better without you than you can do without Him. He has suffered many like you to perish in their sins; but, perhaps, all in the village do not think of Jesus Christ, and of us, as you do; therefore, unless more people ask us to go away we shall not go.’ As no one else opposed us, we commenced preaching, and soon had a large and attentive congregation.

“Beni preached about the True Pilgrimage.

“Rajkumar spake of death and what comes after it (life to the righteous and destruction to the wicked).

“Whilst I attempted to prove the necessity of an atonement for sin, and to show that the Lord Jesus Christ had made just such an atonement as was at once reasonable and efficient.

“That our visit excited some in-

terest is evident, for though but few of the people could read, we nevertheless sold five Gospels.

“In the afternoon we went to Hetampore, where resides the principal Zemindar of the district.

“A numerous throng of people (mostly Baboos) gathered around us, but many of them evidently were influenced only by curiosity; for when they found we would not give books without receiving a nominal price for them, they spake very scornfully; indeed, one or two of them were positively disrespectful.

“After a time, however, they walked away, when a smaller crowd listened with marked attention to the plan of wisdom and mercy which secures salvation from sin, and the gift of eternal life through Jesus Christ our Lord.

“It strikes me that the court of a great Zemindar (land-owner) is a strong soil for the sowing of the precious seed of truth. They who are not exalted in pride, or thinking upon dishonesty, are bowed down with servility.

“Sunday, Nov. 10th.

“Went this morning to the portion of the town in which the oilmen live. About twenty gathered around us, and, though they frequently broke in upon our remarks, by irrelevant and foolish questions, still it was pleasing to see that they were groping after better religious ideas than they possessed. After leaving them we went to another part of the town,

gathered eight or ten persons, and for an hour spread out before them the wonderful love of God to man.

“At ten o'clock we had a prayer-meeting amongst ourselves, and at half-past three walked to the village of Jalalpoor, 2½ miles distant, where we got a little congregation of about fifteen persons, to whom we explained what Paul meant when he said, ‘We pray you (in Christ’s stead) be ye reconciled to God.’ One man present frequently interrupted us, and did all he could to prevent the others from giving heed to our words; but as his efforts were not very successful, he at length lost his temper, and began to abuse Christianity as being a system that did not prevent men from doing wrong; which he illustrated by saying that some European at Berhampore had hired a house, and, after living in it a while, went off without paying the rent. It was not a difficult thing to show that a religion of love and suasion could not rest upon compulsion, and that as long as sin was refuted in the nature of moral agents, mere nominal Christians would not only run away without paying rent, but, in fact, would do any bad deed. This, however, was not the fault of the religion professed by such persons, but because their wicked hearts refused to be subjected to its promptings and leadings. He was not, however, disposed to receive conviction, and at length gave his salaam, and retired.

“We preached till darkness came on, and then walked back to the police-station, tired and hungry.

“Monday, Nov. 11th.

“Two hours before daylight we packed the garries, took breakfast, and, just as the sun was rising, started for the large villages of Kotah Sheersha, 8 miles distant. Here we pitched our

tent, making this important place the centre for operating in the region around. As soon as the tent was erected we went to Kotah, and at once making our way to the Brahmin portion of the village, invited the people to listen to good news which God from heaven had sent to men upon the earth. About thirty men assembled to hear us, who listened most respectfully, argued very calmly, admitted that the religion of Jesus was a good one; begged for books, but finding that pice were required for them, one and all refused to purchase. This was rather discouraging after two hours of anxious talk to benefit them, but they evidently thought amongst themselves — ‘we have only resolutely to refuse to buy, and the missionary will at last be sure to give.’ However, the missionary did not give.

“Tuesday, Nov. 12th.

“At sunrise, went to the village of Sheersha, where we got a very large congregation. For a while there was deep attention, and then a mocker interrupted us with his sarcasms and fun. When my turn came to preach, I discoursed upon the parable of the rich man and Lazarus. Suddenly the mocker ceased, seemed agitated, rose from his seat, and quietly went away. I found out, subsequently, that his mother was sick unto death, and that the subject I selected for my discourse touched him to the quick. After his departure another began to scoff, but as the people gave him no encouragement he soon ceased.

“Here we sold twenty-one gospels. In connection with this morning’s preaching I have three things to note. First, Brother Beni’s intense earnestness and adaptation for his work. I felt dwarfed by his superior power. I would not have exchanged him just

then for any European brother in India, and, with one or two exceptions, I should be sorry to have to do it now. Second. Eight or ten women (not girls—not old women) came up to listen. When the men saw them they sternly bade them go into their houses; but, at this juncture, an old woman protested that the words being spoken were good words, as suitable for women as for men, and concluded by telling the younger women *not to go in doors*, but to come and stand in a group by her, which they did. Third. I saw a prodigy. A man carrying a little child upon his hip, two years and four months old, asked me to give the child a book. I smiled at the request, for the child scarcely seemed big enough to walk alone. The father assured me, however, that the child could read as well as a Guru (religious teacher), and, moreover, was well versed in the multiplication table up to twenty times twenty. Incredible as all this seemed to be, upon testing the child I found it to be perfectly true. In the afternoon we went to another village, but for a time could see no people. At length we ascertained that nearly all the inhabitants were away at a great feast. Gradually twenty or thirty persons came together, to whom we unfolded our message. The atonement effected by the Lord Jesus was our theme. A little knot of three or four young men seemed to regard the atonement as foolishness, for they laughed and talked aloud, and seemed to be intent upon giving annoyance. The majority, however, listened with considerable interest, two or three in particular paying the most marked attention.

“Having preached, and feeling very weary, I left Beni, and Rajkumar to take their turns, and started for the

tent. When I had got about twenty yards away, the three or four young men who laughed at the doctrine of the atonement, set up a loud shout of ‘Hurree Bol,’ ‘Hurree Bol’ (Praise to Hurree), and following me with these testimonies of heathen zeal all through the village.

“It was the old Grecian feeling reproduced, ‘Great is Diana of the Ephesians.’ Their zeal, however, soon received a check, for the noise of their shouting brought out people from their houses to see what was the matter. I suddenly stopped, took up an old stool that was near a house, placed it by the side of the road, and, inviting the people to come and sit near me, explained to them why the three or four young men were shouting Hurree Bol. Having given my explanation, a lad present began a new Hurree Bol, whereupon an old man gave him a volley of abuse and a vigorous thrust, which not only effectually silenced him, but had the good effect of causing the three or four young men also to retrace their steps. An hour afterwards, when Béni and Rajkumar were going to their tent, much to their surprise they found me surrounded by about forty persons who were listening to the preached Word with marked attention. Had the devil and those young men let me alone when I started to go to the tent, forty persons less had heard the Gospel of Life that day. If *he* is satisfied with the outcome of his interference in the matter of Hurree Bol, so am I.

“Wednesday, Nov. 13.

“From 7 A.M. till noon we were walking to Doobrajpoor, and talking with everybody we met on the way. It was a most uncomfortable walk, pools of mud and water having to be waded through about every half mile.

At length, parched with thirst, I made bold to knock at a door, and beg for a draught of clean water. The owner of the house was a Brahmin, and a kind-hearted man. He brought us into his smoking-house, and speedily set water and sweetmeats before us, which we gratefully received, and in return set before him and some of his neighbours the water of life, and the sweetmeats of God's favour. Going on from thence we met a religious mendicant, his body smeared with ashes, and a bit of the sacred tulsee wood suspended from his neck. Stopping him, we explained to him the vanity of worshipping sacred wood, sacred stones (the shalgram, a round stone, supposed to be a personification of Vishnu), and other objects of Hindu worship, after which we pointed him to the true God, entreating him henceforth to worship only the God of the whole earth, and look for life to God's dear Son. As soon as it was known that we had returned to Doobrajpoor, a number of persons came to buy Gospels; the sale of each being accompanied by a declaration from Holy Scripture (twice repeated), such as, 'Flee from the wrath to come;' 'Behold the Lamb of God, who taketh

away the sin of the world;' 'Believe on the Lord Jesus Christ, and thou shalt be saved;' 'He who knew no sin became a sin-offering for us, that we might, through him, become the righteousness of God,' &c.

"Late in the evening the second teacher of the Hetampore English School came to converse about religion. I was pained to find that so intelligent a young man as he is should be undecided in his belief as to whether there is or is not a God. We conversed for an hour and a half, and when he left he bought an English Bible and a Bengali New Testament, which he promised to try and read with an unprejudiced mind.

"*Thursday, Nov. 14.*

"This morning I returned home to Sewry. I found that all had gone well during my absence, although the people were very glad to see my face again. During the eleven days, I had travelled 109 miles, preached on an average three times a day each, and sold about 150 Gospels.

"The good Lord, who knows our wishes to bless the unsaved, give his convincing Spirit to seal the holy messages which we delivered in His name. Amen."

Allahabad as a Field of Missionary Labour.

JUST three months from the time of leaving London, the Rev. J. H. Anderson and his family arrived in Calcutta. After consultation with the brethren, Mr. Anderson proceeded to Allahabad, and has furnished us with the following account of the impressions made upon his mind on his arrival. He speaks of the warm welcome he received from the Rev. T. Evans and the Rev. J. D. Bate, and then proceeds:—

"I am very pleased, indeed, with this place as a field of missionary work.

"The English Church is, on the whole, in a flourishing condition;

although some few of those who joined the church at a time of religious excitement have become careless, yet the rest, as far as I can judge at present, are conducting themselves well.

We have in a chapel, containing some 70 sittings, about 60 coming in the morning and about 150 in the evening, so that the place is nearly full. There is a membership of about 60 persons. Of those added during the last three years, I suppose, about one-half have already gone away. There is a constant change of residents at these Indian stations. The church ought to be willing to subscribe at least £100 a-year towards the support of the pastor. The church is a very interesting one in this respect. It contains a number of young people of both sexes belonging to the country, and, while I have charge, I feel it incumbent upon me to seek to make it, not only an evangelistic body—through Mr. Evans's energetic labours, it has been that—but a body that shall seek to act upon the heathen around. Some of these East Indian youths might be led to consecrate their talents and their knowledge of the language to the work of preaching to and teaching the heathen. I certainly think that we must endeavour by God's help to raise from the East Indian community a staff of assistants in mission-work. A church like this, if thoroughly imbued with the missionary spirit, would be a great auxiliary in the work of missions here. The central position of Allahabad is fully before your mind. The fact that the rail starts from here for Bombay, and runs through a country which has not been occupied, makes this an admirable centre for itinerant-work.

WORK AMONG BENGALIS.

"Allahabad has special interest for me, from the fact that there are 2,000 or 3,000 Bengalees engaged in the public offices—intelligent men, easy of access, and who, being so far from

Mrs. Anderson has it in contemplation to commence a school for the class of persons above referred to.

their homes, are not so much under those social restraints which seem to retard the spread of the Gospel among the people in Bengal. Hitherto I have been occupied with the English work. I shall find some time to devote to these Bengalees after a little, I have no doubt. There is work enough for one missionary among this important section of the population. If converts were to be gathered from among them they might be useful as native preachers, for by daily contact with the people they soon become acquainted with the vernacular. It seems to me that this is the proper place for the proposed Theological class. It is the metropolis of the north-west—the most central station. Brother Bate devotes himself almost exclusively to native work, and is eminently fitted to be a teacher of students for the ministry. If three missionaries were to be located here I do not see why they might not together carry on the work of the class, in addition to their other duties. As to accommodation: there are two houses for native Christians on this compound which could be used by members of the class: others would not cost more than sixty or eighty rupees each; and all the room wanted for the small class which we are likely to have for some time to come, could be taught in the missionary's study as well as anywhere. There is a great need for our attending to the matter of education—especially, female education. Some of the young ladies connected with *our congregation* are sent to the Roman Catholic Convent School, next to our house.

"I think the dry air of the north-west will suit my dear wife better than the climate of Bengal."

Havelock Chapel, Agra.

WE have received the following appeal from our esteemed friend, the Rev. J. G. Gregson, and willingly give it a place in our pages. The new chapel is estimated to cost £1,000. The growth of Ritualism among the clergy in India, renders such a structure still more necessary. We shall be happy to forward any contributions that may be committed to our care :—

Havelock Chapel is so called after General Sir Henry Havelock, who was the first to build a Baptist Chapel in Agra Cantonments, for the men of the 13th Regiment, and proved beyond doubt that "soldiers could be saints;" and we will bear the same record, that the Christian soldiers of a regiment are the best men, most to be relied on in war, and most to be trusted in peace, corroborating General Sir Robert Sales' saying, "Call out Havelock's saints; they are always ready." Few soldiers' chapels are richer in hallowed associations of the past. Havelock and his "saints" built and worshipped in the first Chapel erected on the site of the present building. Colonel Wheler, Major Conran, and other godly men have held their soldier prayer-meetings within its walls. Much might be urged on the importance of Missionaries ministering to their own countrymen in India, especially to our soldiers, who form the great bulk of the European population in up-country stations, and who give to the heathen their impressions of practical Christianity. Godless indifference to religion, and drunken habits among our own countrymen, have done much to alienate the heathen from Christianity, and prevent them accepting it as a purer and holier religion than their own. We have been told by the

heathen to "Go and sweep out your own house first, before attempting to clean ours." The late Sir Donald McLeod, in his speech at the Annual Meeting of our Society, bore the following testimony to the importance of these services among our own countrymen:—"I desire myself to bear testimony to the value of the labours of your Missionaries among the European community at their stations. I am myself, in a great measure, an instance in point. The station at which I was first appointed had no ministry at all, except that which was given by your Missionaries; and if there is one thing more important than another in India, it is that our European community, especially those who have the direction of the affairs of the Government, should show themselves followers of the true God. And the efforts of your Missionaries and others to secure this result, are, to my thinking, of the utmost value." For some time the old building has been very much out of repair, and too small for the congregation. We, therefore proposed to rebuild the Chapel, upon the original site, but have been prevented by the authorities, in consequence of its proximity to the Hospital. A more eligible site, however, has been granted by the Brigadier General, on which we are building a new Chapel, which is estimated to cost eight thousand

rupees. [The men of H.M.'s 65th Regiment are generously and liberally subscribing towards the building fund, and we now appeal for pecuniary help, to all who take an interest in our soldiers. In rebuilding Havelock Chapel, we hope to perpetuate the name of one, whose noble example will ever encourage others in promoting the moral and spiritual improvement of our soldiers in India, and we

trust that the new Chapel will be a fitting memorial to the memory of Sir Henry Havelock, for the use of the soldiers garrisoned in Agra, who belong to the Presbyterian and other religious denominations.

"And let the beauty of the Lord our God be upon us; and establish Thou the work of our hands upon us: yea, the work of our hands establish Thou it."

An African War.

OUR readers have already learnt that at the close of last year and the beginning of this, a state of war existed among the tribes on the Cameroons River, to the serious interruption of all missionary operations, and also of the trade carried on with the interior. We need not here enter into the causes of the strife. Suffice it to say that King Bell was in league with his relatives on the opposite bank of the river, and had been joined by the chief, Dido, whose town is between the two towns that belong to the A'kwa family, on the same side of the river with Bell Town, but higher up. The town of King A'kwa, where the mission is carried on by the Rev. A. Saker, is between Bell Town and Dido Town, and is, therefore, exposed on both sides to attack. Mr. Saker has given to us the following diary of events, which depicts in a very graphic manner the incidents of warfare among these uncivilised people:—

"The oppressive rule of Bell has at last driven from him the Joss family, and this seems to have precipitated the war before Bell was quite prepared. I think I told you that a foolish dispute between two parties in the town produced a little fighting. Bell and his brother went to stop it. One of the Joss chiefs used his tongue too free, and Bell's brother killed him on the spot. Hence the determination to abandon Bell Town. They allege that Bell has in a like manner killed

seven of their young men since he has been chief.

"At first, Bell consented to their leaving, and they came here with all their goods. Before the houses could be removed Bell changed his mind. He set up a claim on Joss in that he had become guarantee to the white men for the faithful payment of their debts. Various meetings followed, resulting in the offer of the A'kwa chiefs to be security for the payment. This brought a declaration from Bell

that he cared not for the money, but he wanted the people back, and he would hold the houses till they came. Joss refused, and threatened to stop his canoes from going up the river till he gave up the houses. (Really shutting him out of the market.) Many attempts were made to make peace, but failed. Time went on till Saturday the 16th November. Bell, with a war canoe, went down the river, and captured a fishing canoe with nine boys; brought them home with great rejoicing and boasting. This brought out a canoe from A'kwa's side to stop further captures. At once Bell went out with two canoes to oppose, and then we had a spectacle of a duel on the water. On other canoes from this side going out, Bell retired. He has not shown himself in a canoe since. He was worsted then. During the same time a firing commenced on this town.

"At night two traders went to Bell. They found him rejoicing over his captives, and showing them how he meant to kill them all. They quieted him, and at last he consented that they should come to me to induce A'kwa to settle the dispute. They came, and I sent them to the chiefs, but pointed out the greater difficulty. All the A'kwes were opposed to war; were not prepared, and would not prepare; but that sudden attack in the afternoon with rifles had killed the son of a chief and wounded another, and the whole family were then moved. They went with my message, and the chiefs agreed to meet Bell next day, if I would go with them.

"Sunday morning.—No fighting. We had our meeting and school in peace. At twelve I went with the chiefs to the ship. We talked together three hours; we agreed on terms of peace; we yielded to Bell's demand for a

money security from Joss for the debts, although I felt it wrong after what he had done. By the time our meeting was over, it became known that A'kwa's Town, up the river, had made reprisals, and had fourteen of Joss's men in chains. An agreement was at once made to stop this on both sides by sending off a canoe.

"On Monday, I met all the chiefs here with Joss's men, and Bell's claim was adjusted; then, with two white men, I went to Bell, and Joss's corrections were examined, and we finally agreed on the amount of payment. So far all was clear.

"I then stated that all this money value would be placed in my hands for security to the full completion of yesterday's agreement. First, the exchange of prisoners; secondly, the quiet removal of houses. Then the goods should be in his hands, and the river be open for trade to him. At this he threw himself in an awful rage. Did I think he was mad? Did he take the trouble to catch these boys to give them up again? No, never! What did he care if Priso's men were all killed! He would kill these boys when he liked. I cannot tell you what ugly names he called me. But it was in vain, I reminded him of yesterday's agreement. I finally reminded him that my mission was now at an end; the goods could not be paid. At once he demanded again that I pay him the money, then he would talk the palaver with me. I said, 'You now hold the people's houses, more in value than your claim on them; you have taken nine defenceless boys for slaughter, as you say; you made a sudden attack on A'kwa Town, and killed the son of a chief and wounded another, and now you demand a payment! I cannot advise A'kwa to yield.' He stormed

yet more. At the request of the two captains, I stayed while they talked, and at the end they so far pacified him as to get his consent to certain conditions which they would try to see carried out. I took no further part in the affair, but we parted in peace. On coming home, I was surrounded by the chiefs here. I told them of my failure, and my conviction that Bell would only be content with war.

"The next day the white men met Bell again, and every demand he had made was yielded to; but in the end he said he meant to fight. That evening he began.

"Wednesday.—Heavy firing from both sides.

"A joint attack was made by Priso and Dido on A'kwa Town, close to (adjoining) Dido's. Town partly burnt.

"Mersman and Fuller visited Bell. He agreed to their wishes. They came to A'kwa, who also agreed.

"Thursday.—Mersman received goods of Joss, and went to Bell to get the captives. Bell again said he did not want the money, he would have war. Henceforth, there could be only one king of the river—himself. Mersman retired in disgust.

"Friday.—Fight at Mokwri's (close to Dido). Town burnt, and the people driven away. Commotion here and great indignation.

Saturday, at Yellow Will and John A'kwa's, Dido and Priso burnt part of John A'kwa's Town. Burnt also the Mission-house to the ground, with all its contents. This mishap seems to have resulted in the want of ammunition with rifles on the side of John A'kwa. Many died on the side of Dido and Priso, none on the other.

"Sabbath-day.—Very quiet. We held our services and school as usual, but there was no going abroad.

"Monday.—The disaster at John A'kwa's, and the burning of two other places in part, has aroused the A'kwes, and warriors are coming together for a serious struggle. It is said we have now some 3,000 men armed.

"To-day, Fuller went to Bell to do what he could. He came back to A'kwa, and said Bell wants the payment and then he will talk the palaver of peace. A'kwa told him to go home.

"Tuesday.—Tolerably quiet. Meeting with A'kwa and Priso. Priso acknowledges his union with Dido was a mistake. His people have resolved to fight no more. No further result of this meeting. Reported meeting between Bell and Priso; the latter demanding exchange of prisoners; the former refusing, quarrelled and parted. Is this to last? If so, Bell will fall.

"Wednesday.—Quiet all day. A failure to get a meeting to-day between A'kwa and Priso.

"To-day, an attack on Dido Town by large force; results not known yet.

"Thus you have, in brief, our state. Our quiet days are ushered by an exchange of shots, morning and evening—I suppose to show that both parties are alive. But we are on the eve of a very serious fight. It may break out at any hour.

"Saturday.—I must close this at the last hour. The fight on Thursday resulted in destroying a stockade which Dido had just built through the centre of the two towns burnt on his right and left side; so his attempt to annex extra land has failed. Yesterday it was very quiet, and we took advantage of it to print another sheet of our Epistles; this brings us into the Second book of Timothy. To-day

another attack on Dido. Attack of firing is kept up. I have a hope that Bell on our towns. Balls are all we are near the end. We are feeling around us. A storm at midday suspended the fight. This evening the effects of war contributions."

Since this letter was written, peace has been agreed upon, and, for the present, the war is at an end. That none of our missionaries or their converts have lost their lives is cause of thankfulness. They are now able again to renew their mission of love and peace.

Missionary Notes.

WEST AFRICA.—In a voyage taken for his health to the south of the Cameroons River, the Rev. A. Saker mentions that he passed a line of coast 600 miles long, presenting most favourable spots for missionary labour. From the Gaboon to Loando no one missionary has ever attempted to do anything. Traders are not backward to occupy even the most unhealthy places for gain; but where are the missionaries of the Cross?

CAMEROONS RIVER, NEWTONVILLE.—The Rev. J. J. Fuller writes that the war has quite ceased. He was anticipating the pleasure of baptizing a woman who has been in a singular way brought to the Saviour. School work and itinerating go on as usual, and he is busy in preparing the bricks for the new chapel he is about to build.

BRITANNY.—The change of government seems to have excited the priests to activity, and more difficulty has been experienced in carrying on the work of God. In a few cases hopeful appearances have died away under the pressure, and there is some fear that the liberty of worship hitherto enjoyed by our brethren at Tremel and St. Brieuc may be interfered with.

DELHI.—Mr. Smith kindly informs us that there is much to encourage in the work in Delhi. Four ladies and Fatima are more or less engaged in visiting the Zenanas. Recently ten persons were baptized, three of them being girls from Mrs. Heinig's orphanage, who are about to be married in Delhi, and one a Rajpoot woman. At the united communion, seventy persons were present.

THE
BAPTIST MAGAZINE.

SEPTEMBER, 1873.

Good Templarism.

SHOULD CHRISTIANS BELONG TO THE ORDER ?

A NEW brotherhood, calling itself "*The Independent Order of Good Templars*," has recently proclaimed its existence and claims to the people of the three kingdoms. It is an American importation, and bears unmistakable signs of its Transatlantic origin. From the year 1851 to 1868 it sojourned in the land of its birth, waxing stronger year by year, and at the latter date traversed the Atlantic, and erected its standard in Great Britain, where it has spread with a rapidity which has scarcely any parallel in such movements, and acquired dimensions that have made it a power in the religious and political life of this country.

The ostensible object of this great confederation is the spread of total abstinence practices; and, so far, so good. Total abstinence has the sanction of Holy Scripture, simply because the Bible, while commanding sobriety, and counselling moderation, *allows liberty*. The friends of the movement, no doubt, entertain the honest belief that the showy regalia, the imposing ritual, the religious pretensions, the mystic signs, and other ostentatious surroundings of Good Templarism, give them an advantage in assailing intemperance which was wanting in the simpler means used by the old total abstinence societies. In this respect, the Good Templars are wise in their generation. But,

unless our friends are prepared to maintain that the means are sanctified by the end, they must admit that a successful policy is not of itself a sufficient justification of the course which they have adopted. In our judgment, Good Templarism—*as a professedly religious organization*—is open to several grave objections, and ought not to receive the sanction of Christian men and women. Let it be distinctly understood that we have no controversy with total abstinence from all alcoholic drinks. To those who esteem this to be right, it is right. But Good Templarism, though associated with teetotalism, and employed as one of the great auxiliary forces for its advancement, is distinct from it, and may be wrong. Let us not confound two things which differ so widely. There are some features of this ORDER with which we propose to deal:—Its religious character; its secret practices; and its injurious influence.

1st. *Its religious character.* It has a creed, a worship, and a ritual. Its creed is *Theism*—*i.e.*, a belief in the existence of a God, in opposition to *Atheism*. We avoid the use of the word *Deism*, which has been employed by some writers, since that implies a rejection of the Christian revelation—a charge which probably the great majority of Good Templars would indignantly repudiate. But we have the admitted fact, that a candidate for admission to the “order” must subscribe to a single article of faith. A doctrinal test meets him at the very threshold of the lodge, that test being the profession of his “belief in the existence of Almighty God as the Ruler and Governor of all things.” Thus a lodge is in reality a *Church*, but of a different order to the Church of the New Testament—a Church composed of believers in one great truth—a Church in which Deists, Jews, Romanists, Rationalists, and—it might be—Mohammedans, can find admission. This is, unquestionably, the broadest of all the broad Churches, which the present latitudinarian age has witnessed. The reader is requested to reflect on the anomalous position in which Christian people place themselves by an alliance with such an elastic organisation. The disciples of Christ give the right hand of *religious* fellowship to those who are found “denying the only Lord God, and our Lord Jesus Christ” (Jude 4). The Apostle John plainly teaches that the rejection of Christ, involves a practical denial of the Father.

“ Whosoever denieth the Son, the same hath not the Father ” (1 John ii. 23). By such fellowship Christians give their sanction to “ heresies ” which the Bible call damnable.” If the order existed for simply philanthropic ends, the union of Christians with it would assume quite another aspect, but identity of religious belief is one of the chief bonds of union among the fraternity. We put it seriously to the members of our Churches, whether such a fellowship with avowed unbelievers is not a compromise of their Christian profession, and an act of disloyalty to their only Lord and Master Jesus Christ. Very explicit are the instructions given to disciples in the New Testament, in reference to their social and religious associations. One quotation will be sufficient—“ Be not unequally yoked together with unbelievers : for what fellowship hath righteousness with unrighteousness, or what communion hath light with darkness, or what part hath he that believeth with an infidel ? Wherefore come out from among them, and be ye separate saith the Lord ” (2 Cor. vi. 14, 15, 17.)

Of all people, the disciples of Christ should be the last to incur the grave responsibility of removing “ the ancient landmarks.”

Further, the religious pretensions of Good Templarism are apparent in the provision which it makes for worship at the lodge meetings, and in the appointment of a “ Worthy Chaplain ” to conduct it. It is a fundamental law in the kingdom of Christ, that THE FATHER can only be approached through the mediation of THE SON. But does Good Templarism anywhere recognise and insist on this essential condition of acceptable worship? Certainly not. In its formulas of devotion, the instances are very rare in which the name of CHRIST is mentioned. So seldom is it introduced, and then—apparently—with such reluctance, that its use seems intended rather to satisfy the scruples of Christian people, than the expression of a hearty and devout acknowledgment of Our blessed LORD, as the “ new and living way ” into the “ holiest of all.” In no sense can the “ set forms of prayers,” used by this “ Order,” be regarded as a manual of Christian devotion. Extempore prayer is permitted, and when an earnest Christian fills the office of Worthy Chaplain, he will rise above the trammels imposed by the “ Constitution.” But suppose a Deist, or a Jew to be, appointed chaplain—and what is to prevent, if those with whom the election rests are so minded ? Why, the Christian portion

of the lodge would have to lend their sanction to an act that excluded Christ from his proper place in worship, and which would amount to a denial of His own words, "No man cometh unto the FATHER, but by ME" (John xiv. 6). From the "Book of Odes" *the name of Christ is carefully excluded*. There are hymns addressed to GOD—such as "God of the temperance cause," "God of mercy, be Thou near," "Heavenly Father, give Thy blessing," "Great God, hear Thou our prayer," &c., &c., but in *not one* of them is there the most remote allusion to Christ. There seems to be no room for Him in the Good Templars' Inn. In one notable instance, the compiler of the "Odes" has taken the unwarrantable liberty of expunging "Father, Son, and Holy Ghost," and substituting his own inspiration. It is as follows:—

"Praise God from whom all blessings flow,
Praise Him all creatures here below;
Praise Him for all His goodness shown,
For health, for friends, for joy, for home."

Shade of KEN! If thou couldst see this shameful mutilation of the glorious Doxology, what pity and indignation would fill thy righteous soul! Surely, ministers, deacons, and Sunday-school teachers who are Good Templars, must be dumb with shame, when this second of the "opening odes" is sung. The instructions of the New Testament with respect to the service of praise among the servants of Christ, though brief, are most explicit, "teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the LORD" (Col. iii. 16).

Secondly. *The secret practices* of the Order demand a brief notice. The mystery which surrounds a secret society constitutes, to many, one of its chief attractions. Curiosity is excited. People want to pass behind the curtain; to explore the Arcana; to witness and acquire a knowledge of signs, pass-words, mystic rites, ceremonies of initiation, &c. Admission to such a fraternity increases a man's self-appreciation immensely. To be received within the charmed circle of Worthy Chief Templar, Worthy Secretary, Marshal, Inside and Outside Guard, and Janitor, besides a number of other worthies; to strut about in the authorised regalia of the Order, to be entrusted with its secrets, and to feel that he can keep them, must exalt a man—and especially a young man—in his own eyes. In Society he is

regarded with special interest, from the fact that there is locked up in his breast something which he dares not divulge. That such things should exercise a fascination over men of the world is not to be wondered at; but we are unable to see upon what principle those who are called "children of light" can identify themselves with a secret organization. Secrecy is opposed to every part of the teaching and practices of Christ and his Apostles. In the Church of the Good Templars this is one of the main features and props of the system. Every person on being received into fellowship enters into a solemn vow—"That in all things he will yield a cheerful obedience to all our laws, rules, and usages, and will not reveal any of the private work or business of this Order to anyone not entitled to know the same." The Church of Christ imposes on its members no vow of secrecy. Concealment is repugnant to the genius of the Gospel. Publicity marked every part of Our Lord's ministry. Most of his miracles were wrought, and not a few of his discourses were spoken before many witnesses, and those which were comparatively private were afterwards made known to the world. Christianity has no inner material sanctuary; no Holy of Holies except that "within the veil, whither the forerunner is for us entered, even Jesus." She is the child of the day, and not of the night. She administers no rites on which uninitiated eyes must not gaze; she communicates no secrets which her disciples must not divulge. If they have sometimes met in "dens and caves of the earth," or conducted their worship with closed doors, they have been driven to such expedients by the presence of a common danger. The spirit of the Gospel is embodied in what Christ says in his own defence—"I spake openly to the world; I ever taught in the synagogue and in the temple, whither the Jews always resort, and *in secret have I said nothing*" (John xviii. 20). Let Christian men and women ponder the question whether, in becoming members of a secret religious fraternity, they are not acting contrary to the spirit and precepts of the Book to which they assign such a prominent place in their meetings.

Thirdly. Some of the evil tendencies of Good Templarism must engage our attention. 1. The ritualism of the Order encourages a love of the ornate and sensuous in religious services, and creates a

distaste for the simple and spiritual worship which is sanctioned by the New Testament. High Church Ritualists may find most efficient helpers amongst the order of Good Templars. 2. The regalia with which the members are adorned—white, blue, and purple, indicating the three degrees—with its fringe, braid, wreaths, tassels, embroidery, collars, rosettes, and stars, together with the pompous titles which are given to the different grades of officials, foster a passion for parade and ostentation. To address those who are clothed with a brief and shadowy authority—from the chief Templar down to the outside guard—by the prefix *worthy*, is not favourable to the cultivation of that lowly spirit which is one of the chief ornaments of a Christian. There are few persons to whom the incense of flattery is not grateful. It ministers to the growth of a vain and egotistical spirit. The attempt to draw a parallel between the Good Templar prefix and certain titular distinctions used in Christian society has altogether failed. We offer no defence of ecclesiastical titles. Personally, we should be glad to see them banished from the Christian ministry; but it is idle to contend that there is any comparison between certain conventional phrases to which society has long been accustomed, and the application to those who, without any claim to moral or intellectual superiority over their brethren, happen to occupy a certain official status. Besides, where do we find that Christian ministers are ever spoken to in a way similar to that in which the officials of a Good Templar lodge are addressed? It would be worse than ludicrous to hear a precentor on a Sunday morning say—"Reverend Sir, have you selected the hymns?" or a deacon—"Reverend Pastor, it is within a minute of the time for commencing service." Yet such formalities are an essential part of the proceedings of a Good Templar lodge. The following are specimens:—Inner Guard, "Worthy Vice-Templar, there is an alarm at the inner gate." The Worthy Financial Secretary reports the payment of a fee thus—"Worthy Chief Templar, the fee is paid." All this might do very well as a pastime for children, but for grown men to make it a part of the serious business of life, and to connect it with religion, is unaccountable. Such things would provoke a smile, but for the grave consequences which they involve. 3. The vow of secrecy which is exacted from every member—before he can possibly know the nature of many secrets he may be required

to keep—promotes a spirit of servility to the lodge authority, and pledges him to do what his conscience may some day condemn. Any one with a fine sense of honour, and a strong respect for his own word, may one day find himself in a position in which he will have to choose between violating a solemn and self-imposed engagement, and a continuance in that which he has discovered to be wrong. Before a man pledges himself to keep secrets, he ought to know whether they are such as he can consistently observe. 4. Good Templarism contravenes the rights and authority of parents. A girl must not divulge to her mother, nor a youth to his father, the secrets of the Lodge. Thus the Lodge sets up a rival jurisdiction to parents. Comment is unnecessary. Let parents see to it, that no power outside the family circle deprives them of the control which they have a right to exercise over their children. 5. Good Templarism threatens the peace and order of Christian churches. The efforts made to obtain the use of School-rooms for lodge meetings—*i.e.*, for good Templar Church meetings—has introduced, in some instances, an element of disturbance into the Church of Christ. The *order* has revived the controversy respecting the use of unfermented wine at the Lord's Supper. Once more, union with this fraternity helps to alienate the affections of members from the Christian churches to which they belong, and to devote to the interests of their order energies which were formerly consecrated to Christian work. Finally, we are anxious that the reader, in laying down this paper, should have a clear understanding of the position we occupy in this controversy. Let us say emphatically, that we have no quarrel with the total abstinence movement. On the contrary, we cheerfully testify to the fact that it has done a great and noble work for the age. The persistent efforts of its advocates, and the generous liberality of its supporters, are beyond all praise. What we complain of is, that the sturdy and redoubtable hero, after a more than forty years' successful campaign against one of the most terrible foes of our race, should enter into an alliance with a knightly adventurer, in polished armour and gilded trappings. Tectotalism is quite able to stand alone, without leaning on the arm of Good Templarism. It can fulfil its own mission, apart from any such adventitious aid; and the sooner it escapes from its trammels the better for the great and good cause in which it is engaged.

The Captain of the Lord's Host Appears to Joshua.

BY THE REV. JONATHAN WATSON, EDINBURGH.

Joshua v., 13, 14, 15.

I. THE Lord's host is now called out to a moral conquest every way transcending that of the land of Canaan. *That* was but an insignificant territory—its utmost length 200, its breadth 80 miles or thereby: howbeit, this country was in possession of a warlike and fierce population, dwelling in cities with gates and bars, and, as the historian expresses it, "walled up to heaven." It is evident that a great work was before the army of the invaders, when 40,000 armed men were picked out for the subjugation of that one city of Jericho. Properly speaking, the invasion of the land was not so much aimed at the people (although their fall was inevitable in the circumstances) as at their false worship, the one could but stand or fall with the other. The inhabitants of the country were notorious for idol-worship in opposition to the clearest light of reason, and to gross and unnatural crimes in opposition to instinct itself recoiling from such enormous wickedness. Divine forbearance, long provoked and insulted, had at length run out, and the mode of executing retributive justice was in harmony with the principles and practice of an age which governed the nations by demonstrations of power and of terror, for their depravity was such as to preclude any less severe treatment. Stern authority lifted up its terrible voice; *that* unheard, after due forbearance, left nothing for the transgressors but the reeking vengeance of the Almighty and righteous Ruler.

That rich and beautiful land which had long groaned under the beastly lusts of its inhabitants was now to be cleaned out by the sweeping tempest of divine judgments, and prepared for the setting-up of the worship of the one only living and true God.

But the Lord's host *now* is called out to a moral conquest—the conquest of the world itself. But what host is this? and who are the honoured parties that compose its armies? Are they not the whole multitude of the redeemed from among men? Every true Christian is, or ought to be, a soldier; but more particularly all faithful and competent teachers of "the faith once delivered unto the saints," whether in office, or out of office; whether ordained by men, or thrust out by the force of a divine impulse to consecrate their gifts and talents to the course of our common Christianity. In the primitive age, the soldiers of the cross were furnished with miraculous powers, essential at the commencement of the campaign, where of ordinary endowments there was a manifest lack; but, from the death of the Apostles,

the extraordinary gave place to ordinary gifts in knowledge and language under the culture and direction of the Holy Spirit. "Thou hast ascended on high and given gifts to men for the work of the ministry and the edifying of the body of Christ."

The universal reign of idolatry among men is now to be attacked not from without but from within. The faculties of the mind and heart are to be addressed; the unreasonableness, the wickedness of serving dumb and dead idols—of prostituting men's understandings and senses to inventions of the fancy which have no more substantive existence than the morning mists of the mountains; human reason is to be engaged against this host of foes, while facts and principles are to be shown forth of the most glorious description, calling for the demolition, aye, the extinction of idolatry—name and thing—and for the planting down of a system of religious belief and practice worthy of rational beings, and worthy of the great God our Saviour to originate and ordain. Nor is it the mere men of the world who have to be persuaded to be reconciled to God—mere mortal power is competent to meet and overcome what is but mortal; but the rebel RACE are backed up by myriads of *invisible spirits*, strong in malevolence and strong in moral force, whose great and only concern it is to obstruct the Lord's host, or to pervert, deny, contradict, blaspheme, or corrupt the message of mercy designed by the Lord for the salvation of mankind. Now, however diversified the Lord's host in denomination, nationality, or characteristic of any sort, and however widely scattered among all the peoples of the world, and however modified their several manners of making war on the enemy, the aim is one, and the end one—namely, the destruction of moral evil, and consequent suffering, through the universal diffusion of the glorious Gospel of the Blessed God over all the earth—the dislodgement of the great enemy of God and man out of all his dwelling-places—the renovation of a ruined world, and the restoration of the image of God to the soul of man. And, oh, is not this an object and end worth living for and dying in. Military officers may glory in the prowess of their followers—in the heaps upon heaps of slaughtered foes encumbering the battle-field, and in the trophies they have borne away from the proud foe; but shall all this be compared with immortal souls plucked from debasing slavery, guilt, and banishment from God into darkness, fire and chains, and introduction into the family of God and companionship with holy angels, and the wise and good of all ages in the kingdom of the just? And will you compare the glories of royal banquets, of new names and elevated rank, and lustrous orders of distinction, with the introduction of Messiah's humble followers into the presence of the great I AM, shining as the sun in the kingdom of their father and crowned with the smile of His high approbation. Joshua's ovation was, no doubt, a grand affair among the many thousands of Israel returning from the fall of Jericho, but what was that to this, "Come ye blessed of My Father, inherit the kingdom prepared

for you from the foundation of the world"? or to this, "They that be wise shall shine as the brightness of the firmament, and they who turn many to righteousness as the stars for ever and ever"? or to this, "The Lamb in the midst of the throne shall feed them and lead them to living fountains of water, and God shall wipe away all tears from their eyes"?

II. The captain of the Lord's host, who was he? and why comes he thus to Joshua?

There is no doubt that angels, of old, came to earth from heaven on messages of mercy and goodwill to men, on various occasions during the Old Testament dispensation—as at Sodom's destruction, Jacob's vision at Mahanaim, and in other important crises. But we think that there are instances on record where the Eternal Word, or Son of God, made His presence to be felt very long before His coming in the flesh. The assumption of the appearance of an angel or man must be equally easy to omnipotence. At the affair about Sodom there were three celestial visitants—two of them turned and went towards Sodom, but the third remained with Abraham; it is said Abraham stood yet before the Lord. No question, then, who this illustrious person was. Thus, in the passage under consideration, it runs thus: "It came to pass, when Joshua was by Jericho, that he lifted up his eyes and looked, and behold there stood a man over against him, with his sword drawn in his hand: and Joshua went to him, and said unto him, Art thou for us, or for our adversaries? And he said, Nay, but as captain of the Lord's host am I now come." Then follows a command, and such a command as no mere created angel ever presumed to issue: "Loose thy shoe from off thy foot, for the place whereon thou standest is holy." This was, in effect, a command to worship; it was as much as to say, "thou standest in the presence of Deity." It was this which made the place holy, and the casting off the shoe was the well-known mode of entering the tabernacle and temple of God by the priests. The *man*, then, who appears before Joshua must be, he can be no other than the man Christ Jesus—*i.e.*, not in the incarnate state which was yet unborn, but assuming *the form* and appearance of what He was by-and-by to literally take on. So you have Him saying, in Proverbs viii. 31, that He "visited the habitable parts of the earth, and His delights were with the sons of men." He himself has said, as He taught, when below, "No man hath seen the Father; he who is of God, *he may* have seen the Father." Whence it follows that the Divine person who conversed with Joshua was the second of the ever-blessed Godhead; the same who is, by inspiration, in the New Testament Scripture, styled "The Captain of Salvation," as here "Captain of the Lord's host." Again, in Isaiah: "I have given Him to be a leader and commander of the people." And in Acts vii. 38, "This is He who was in the church in the wilderness with the angel who spake to Him in Mount Sinai." Then, as to the specific business of this

sacred manifestation, doubtless the occasion called for more than ordinary help from above. Joshua was a young man; the enterprise set before him was fraught with weighty importance; the consequences of failure could not be calculated; the two great leaders, Moses and Aaron, were no more. He must have felt himself standing alone, and in special need of succour and direction. It was a crisis in the history of Joshua and the people. Therefore it drew Him down; it was this that touched the heart of the *mighty helper*, who, instead of despatching a legion of angels, revealed HIMSELF as more than the armies below and above. It is not to be imagined what must have been the masterful vigour which the interview would throw into Joshua's soul. All fear, doubt, perplexity, suspicion, yea, and self-insufficiency, were dismissed the same moment; the order of procedure was at once determined, and the inspirited general leads the way.

III. Now, in all this have we not a shadow of the world's investment by the Lord's host in our times? Doubtless we have. It was but a miserable show at the first mustering of the host. *Twelve men* stood out against that world. But the Captain of the host stood before this advanced guard, saying, "Go into all the world; preach the Gospel to every creature; and, lo! (the interjection, which bids you behold with wonder and admiration, and it is Christ's, not ours), lo! I am with you to the end of the world." Now, then, is it not this *one sentence* which has balanced itself against wild beasts and wilder men; against prisons, dungeons, and martyr's fires; against long voyages, and life-long separations from home; against idol temples and melas, and all the cruelty and barbarism of savage life, and expulsion from Sabbath, and sanctuary, and dear Christian fellowship as well; this *one sentence*, "Lo! I am with you," balanced against all these, was that which kicked the beam, and sent down, down, down all these terrors of poor humanity in the scale, and made rejoicing martyrs of hearts timid and fearful as women, yea, bold as lions? Joshua would see the Captain of the Lord's host ever after, standing with his awful sword drawn in his hand, all through the wars of Canaan, so long as he lived. And it is just faith's steady eye, beholding our leader and commander, O ye soldiers of the Cross, that can arm you with fortitude to hold your principles, to despise opposition, to climb over difficulties, to dismiss faintheartedness as unworthy of the leadership of the Lord Jesus Christ, and to vow adhesion to Christ and His Cross, come of it what may. Assure yourselves that He leads the way, and calmly, confidently, courageously follow. Leave the issue with Him!

1st. Remark—the controversy at Jericho is still raging between the Lord's host and the hosts of his enemies.

These are the true sayings of God: "We are of God, and the whole world lieth in wickedness." "The world cannot hate you, but me it

hateth; if ye were of the world it loves its own, but because ye are not of the world I have chosen you out of the world, therefore the world hateth you." Again, "Marvel not if the world hate you;" all others are "of the world, and the world hearth them." Is there such a distinction? Are these things so? Must it not then be a matter deeply concerning every one of us to anxiously ascertain on which side we stand? Some, probably, need not to seek about for evidence on this subject; it is quite at hand, and too plainly expressed in a life of carelessness and disregard of serious godliness. And are you willing to have your lot with worldlings *in eternity*? You must, willing or unwilling, if you continue in your present mind and course of conduct: we warn you "to flee from the wrath to come:" "to forsake the foolish, and live and go in the way of understanding." 'Tis a poor matter after all that the world can do for you; a bauble toy which you will toss from you on a dying bed. "What are you advantaged if you gain the world and lose your souls?" the Lord asks; He puts the question who knew both sides perfectly well, and so pitifully did he look upon your side and your loss that He became man who was indeed God that He might open out a way of escape for all who, oppressed and broken down with a sense of their hopeless bondage and miserable end, should lay hold on His propitious sacrifices for human transgressors—should take shelter under covert, not of the wings of the cherubim, but the royal pavilion itself, the outspread canopy of the *atonement*. "When I see the blood, the angel of death shall pass over"—safe, blessed and happy then art thou, O sinner! Eternal life is thine on the promise and oath of God. But continue in thy natural state, and thy end is quite as sure as was Jericho's when the death-tramp of the Lord's host was heard by the affrighted citizens. But thy security, O Christian, is as secure as hers whose blood-red signal was shown in her window.

2ndly. Varied are the *means* at our disposal in the conduct of this war with sin. Books and tracts, pulpits and desks, pastors and missionaries, porteurs, Bible-women and schools, domestic instruction, and familiar intercourse, field-preaching and labours of the press and platform, the moral influence of example, and the invisible influence of omnipotent prayer and supplication. Now, in one or more of these appliances must every Christian man and woman appear before God. In our Lord's teaching the same assumes the form of sowing seed; and again, the putting out of talents as money is sent to the bank that it may accumulate. In all *moral* means only are we permitted to occupy ourselves: force, physical force, would do injury, not good. In dark and bygone days instruments of torture were employed to compel compliance with authoritative ordinances, but how vainly the result fully showed. No outward doings or professions can reach conviction to the judgment, or movement to the will, or enlightenment to the understanding, or change the current and bias of the affections of the heart;

but the mighty power of truth, heaven's truth, God's truth, breathed forth from lips touched with the fire of the altar, proves "mighty through God to the pulling down of strongholds" of depravity, darkness and false philosophy, and to the clearing out of hearts long the haunt of evil spirits, but now to become henceforth the justified, sanctified living temples of the Holy Spirit.

Well it is that we should keep this matter ever before us, that we should never lose sight of the attitude of the two contending forces, the world and the church. Some labour to reconciliation, but it is impossible; get *conformed* to the world to allay its prejudices and win it over, you do a very thankless thing; you cannot reconcile sinners to the truth by compromise—the attempt will always deteriorate *it*, and grievously disappoint the would-be *peacemaker*. "Ye cannot serve God and mammon." We must also warn you against a too common mistake into which the ill-instructed are apt to fall. Great zeal is put forth by many to bring parties over to join their respective encampments. But this is no gain to the army of the faith. It is to be feared, however, that zeal of *party* is the amount of the religion of many. It is certainly a wholly different matter from the zeal of God, which is "according to knowledge." It is a poor affair to proselyte for the augmentation of party, which is another name for self-glorification, and to "convert a soul from death, and cover a multitude of sins" quite another thing. Genuine converts have God's Word and Spirit to guide them, as we ourselves have. If they are indeed the sheep of Christ, they will hear His voice in the New Testament Scriptures, and follow *Him*: to follow *us* should be no concern of ours. Happy day it will be when the Army of the Faith shall close their ranks, and, instead of contending with one another, as they have done, "contend for *the faith* once delivered to the saints"—when they shall "fight the good fight of faith" in the spirit of holy love, and with an eye to nothing but the glory of Christ and the saving of the lost. Shall we ever see that day? I fear not. Then let us work for it, pray for it, and to the utmost of our ability exemplify the conversation which at least aims at it; then the good woman's encomium must be ours, "She hath done what *she* could."

Our Sunday-Schools.

No. II.

IT has been a very popular fashion of late years to cry down Dr. Watts, and when things get popular and fashionable the tendency is to carry them to excess. Annihilationists, universalists, and nothingarians, all delight in having a fling at Dr. Watts; and as these three factions represent a considerable portion of the religious doctrine of our time, the fashion is largely accounted for. I have neither the presumption nor the disposition to stand up as the champion of Dr. Watts on behalf of everything he has written. No doubt he dwells too much upon the unpleasant truths connected with the fallen condition of humanity to be a pet with the fastidious, while the harshness of some of his expressions as a teacher of the young must be matter for general regret. But as to this latter point, are we prepared to discard all things that do not satisfy us completely? Have we got to depreciate the sun as a source of light because of the spots that astronomers have discovered on its surface? With all Dr. Watts's faults, the modern children's hymns that have displaced his, and are now in vogue, are simply below the possibility of comparison with his, whether for sound moral training, definite religious teaching, or the encouragement and expression of youthful worship. Dr. Watts's hymns for children are all more or less practical, while the effusions that are becoming popular in certain quarters now are often mere sentimental rhapsodies and fictitious expressions of advanced religious delight, far beyond the comprehension of the children—mere sweetmeats that are but faintly flavoured with a suspicion of any of the obligations of life.

Thus much on the subject of my closing remarks last month.

Another Sunday-school evil that may be appropriately mentioned here is that of separate Sunday-school hymn-books. That these are an evil many will be inclined to dispute. Space forbids enlargement on this point; but I venture to submit it to the candid consideration of my readers, whether the use of a separate school hymn-book does not tend rather to isolate the young from the sanctuary than really to train them for congregational worship. No doubt there is a difficulty in the fact that many church hymn-books are sadly deficient in hymns suitable for Sunday-school use, and for the young generally; but this is not true in all cases, "The Augustine Hymn-book," for example, being a conspicuous exception. This matter requires to be well ventilated. Who can tell how many youths and lasses not halfway through their teens are annually estranged from the Sunday-school by the continual repetition of the infantile expressions which they have to sing in their hymns from time to time? The tendency of many of these hymns, undoubtedly, is to foster in the minds of those who are fast becoming "elder scholars" the false notion that the Sunday-school is not for them, but only for the little ones. The hymns necessary for the exclusive use of the Sunday-school are but few, and could be readily incorporated into sanctuary hymn-books, while the majority of the hymns sung in the school would be taken from among those used in public worship. The children would be

thereby trained for the sanctuary by being familiarised with the hymns and tunes forming part of its worship, and the hymn-book would naturally come to be a tie binding the advancing youth to the House of God.

In what I have said thus far I do not pretend to have exhausted the evils requiring to be removed from the Sunday-school system. There are numerous others affecting the relation of the school to the church and to the pastor on the one side, and to the home on the other side, as well as in the methods of conducting the organisation itself, which, for obvious reasons, must be passed by here. (One of the secondary evils is dealt with in an article styled "The Bible in the Sunday-school," in the last issue of this Magazine.)

Turn we then to the consideration of one or two points of positive and necessary reform. The first in importance is clearly that of definiteness and system in teaching Bible knowledge. Much that it might have seemed necessary to say here is quite superseded by the article entitled "An Anxious Look at our Sunday-Schools," which appeared in this Magazine in May last. The Rev. S. Green's letter in the June issue contends that "for more than thirty years past" the Sunday-school Union have been doing what that article contended for as a move in the direction of Sunday-school reform. Considering his important official position, I suppose Mr. S. Green must be regarded as having written on behalf of the Union. In any case, his statements should scarcely be allowed to pass unquestioned. Let the candid reader dip into the "Notes on Scripture Lessons," published by the Union, for almost any year within that time, or follow them consecutively for a few years, and he will, I think, be puzzled to decide as to the sense in which the statement on this point should be construed. If systematic teaching in the narrative form means anything, it would seem to necessitate consecutive, graduated, and simultaneous lessons. There is some show of consecutive order, but no sign of graduation; and, as a matter of fact, in the schools where the "Notes" are adopted, their use is voluntary, and it is common enough to find one teacher using the "Notes," and another discarding them altogether. The matter may be viewed, too, from another side. Who ever heard of general examinations in Union schools, by the Union's arrangement? If there is anything like systematic teaching worthy of the name, why are there no periodical examinations? It will be said that local examinations are actually on the increase. True; but these are not *general* examinations, and the very principle upon which they are conducted is a confession of the failure of the Union in this matter of systematic teaching. How are they got up? Some weeks or months beforehand, an announcement is made that there will be a local examination on a given subject at a certain place and time. That subject is not usually in the ordinary course of the Union lessons, but is something superadded. If the whole school is to prepare for the examination, the ordinary lessons must be set aside *pro tem.*, and, if this is not the case, then of course the examination does not exhibit the result of Sunday-school work, but rather of extra study outside, and therefore cannot fairly be called a *Sunday-school* examination. In either case, the ordinary work of the School is not tested. And then, it must be borne in mind that these examinations are not *general*, but competitive, and therefore essentially exclusive. Children and youths who are favoured with more than ordinary educational advantages, and happen to belong to the Sunday-school, compete with each other for certain prizes; the majority of the scholars, perfectly aware that their

chances are *nil*, have nothing to do with the examination, are careless in the preparation, and discouraged by the results. The competitive examination in the Sunday-school is simply absurd, and its use fraught with almost unmingled evil. What we need is the practice of general examinations, testing the ordinary work of the school periodically, and stimulating teachers and scholars alike, without exception. Why is it that such a testing is not provided for in the arrangements of the Sunday-school Union? The answer is no doubt manifold, but the principle upon which the "Notes" are conducted is sufficient. The idea of supplying outlines of sermons (which the "Notes" really are) as efficient helps to the great bulk of our Sunday-school teachers, would have been ridiculed as absurd long ago, if it had not been developed by a popular institution. I wonder what circulation these "Notes" would have reached, had they been issued on their own merits. They are, doubtless, in themselves, excellent productions, but ill-adapted to meet the real needs of either teachers or scholars. Being mere outlines of lessons, they are, of course, useless to the scholars unaided, and they require in the teachers a power of mental assimilation which eight-tenths of them do not possess. I contend, therefore, that the Union does not in any sense supply the need of our time in the matter of systematic Bible-teaching. There are two methods of imparting religious instruction: the one is by definite statements of doctrine (the catechism method), confirmed and illustrated by reference to the Word of God, and the other by direct consultation of sacred history and the deduction of its doctrines and practical truths. In the latter method the Union fails utterly; the former it does not attempt.

Probably the management of the Union is not lacking either in ability or earnestness of purpose, but it is one of the drawbacks of large organisations that they become unwieldy. Like a huge vehicle in a narrow lane, they cannot turn, however foolish or dangerous it may be to go forward. Committed to a certain course for a great number of years, change is out of the question. Rumour hath it that, many years ago, certain prominent members of the Union Committee acknowledged the value of Mr. Mimpriss's Sunday-school labours in very decided terms:—"Were they to adopt and recommend his books, their own must remain on the shelves." May not similar reflections have weighed with the present committee during their negotiations with Mr. Mimpriss for the purchase of his works, in the autumn of 1871? Anyhow, the fact that negotiations were entered into is significant. The committee would doubtless like to modify the plans of former years, but their hands are tied. They would naturally prefer an improved method of progression, but "considerations" have determined them to stick to the old family coach.

SAMUEL SLOCOMBE,
Editor of the "Systematic Bible Teacher."

The Childhood of Jesus.

A SERMON FOR YOUNG FOLKS.

BY THE AUTHOR OF "A SAVIOUR FOR CHILDREN,"

"And the child grew, and waxed strong in spirit, filled with wisdom : and the grace of God was upon him."—Luke ii. 40.

IF you had seen Jesus Christ when He was a man, I daresay you would have been afraid to speak to Him ; for children are, sometimes, afraid of grown-up people. But if you had met Him in one of the streets of Nazareth when He was a little boy, you would not have been afraid of Him then. No. At first, you might have looked at Him, as a stranger, without speaking ; but you would soon have talked to Him, as though you had known Him for a long while. I can almost fancy that I hear you telling Him all about yourself, your home, your parents, your school, your lessons, your play-fellows, and the games you like best. Nor would Jesus have turned away from you. He would have listened to you ; He would have talked to you ; and I think He would have played with you, too, for He was a child. You have, of course, too much good sense to suppose that He was foolish, or noisy, or rude, as some boys are ; for you have already learnt, from what is said about Him in the Bible, that, as a little boy, He was wise, gentle, and kind. There has never been an example so beautiful as His for other children to copy.

Although Jesus, then, became a man, He was once, as you know, a child. I don't know how old you are. Perhaps you are seven, or eight, or twelve years of age. A little girl says, "Please, sir, I am only six." Well, no matter, Jesus was once just as old, and no older than you are to-day. He did not step down from the throne of heaven, taking upon Himself at once the form of a full-grown man ; but He came into this world as a babe, to shed the sweet light of His love upon the young. And I want you to think of Him as a little child, because I hope that while you do so you will begin to admire Him, learn to love Him, and try to be like Him.

You know where Jesus was born. During the greater part of His childhood He lived at Nazareth ; but Bethlehem, a beautiful little town of Judea, not far from Jerusalem, was His birthplace. David, too, was born there a many hundred years before the coming of His great Son and Lord ; and that is the reason why it is sometimes called "the city of David." But then, it was not a great city like Jerusalem, with high walls, and beautiful gates, and a royal palace, and a grand temple. No : but a little village. As soon, however, as Jesus was born there, the news was carried to the great city. It was talked of in the streets. It was told at court. And when the king heard it he was troubled. Why ? Because he was a bad man, and did not like to hear of Jesus, the new-born King of the Jews. You know his name. It was Herod. A little boy says, he was sometimes called "Herod the Great." Yes, and no wonder, for he had such great power that people began to think that he could do almost anything he liked. I could not tell

you all the wonderful, wicked, and cruel things that he did ; but he did not hesitate to punish innocent people, nor to murder his best friends if he thought he would do so. He wished to kill Jesus, a sweet babe, who had never done him any harm ; and he sent forth and slew all the little boys in and about Bethlehem, that were not more than two years old, thinking that Jesus would be one of them ; but he was not amongst them, as Herod had supposed, for God had sent an Angel to warn Joseph in a dream, saying, " Arise, and take the young child and His mother, and flee into Egypt, and be thou there until I bring thee word, for Herod will seek the young child to destroy him." Well, before the morning, Joseph awoke, and, remembering what he had seen and heard in his dream, he arose and took the young child and his mother, and fled with them into the land of Egypt, where they lived in safety.

In a little while, however, Herod, the great tyrant, died ; and the news was soon carried to Joseph in his distant home. For the angel of the Lord appeared to him again in a dream, saying, " Arise, and take the young child and his mother, and go into the land of Israel : for they are dead which sought the young child's life."

You can easily fancy how delighted Joseph and Mary would be to return to their own country ; and some good people who lived there were quite ready to welcome Jesus. Simeon was one of them. One day he was in the temple at Jerusalem : " And when the parents brought in the child Jesus he took Him up in his arms and blessed God." Anna too, a good old woman, coming in at the same time, gave thanks likewise unto the Lord. We know the beautiful song which these pious people sang on that day. You may read it in the Bible ; and, perhaps, you are learning to sing it at Church ;—

" Lord, now lettest thou Thy servant depart in peace, according to Thy word : for mine eyes have seen Thy salvation, which thou hast prepared before the face of all people. A light to lighten the Gentiles, and the glory of Thy people Israel."

Was not that a pleasing welcome for our Lord Jesus Christ in His own temple ? But some people did not like it. I daresay Archelaus, who reigned in Judea in the room of his father, Herod, would be very angry when he heard of it. At least, Joseph was afraid of him. And being warned of God, as he had been before, in a dream, he and Mary, with the holy child, left Judea ; and as we read in the verse just before the text : " They returned into Galilee to their own city, Nazareth." Here they lived in safety.

If you had known Jesus when He was a little boy at Nazareth, perhaps He would have told you more than we can, or than even the Bible does, of this first part of the charming story of His life ; but the text speaks of Him when He was a little older, and as He became known to the children and grown-up people, too, of the same town. Read it again.

" And the child grew, and waxed strong in spirit, filled with wisdom : and the grace of God was upon him." What a wonderful child ! Did He live in a grand house ? No ; His parents were poor. Nazareth, too, was a poor town ; one of those little places that some people despise. Besides, it was in Galilee, a poor part of the country. Many of the folks were ignorant. The great men at Jerusalem looked down upon them. It was in such a despised country town that Jesus lived, when, as a child, He was so wise and good.

Has a child to live in a poor town? or, in a low neighbourhood? or, in a street of which he is ashamed? Let him remember that Jesus knows all about it, and can feel for him. A little boy should try to be better than the ignorant and wicked children, among whom he has to live. What can he do? Let him read the Bible. Let him think of Jesus. He was a child of poor parents; He lived amongst ignorant people, and in a small town of a despised district. Notwithstanding all these disadvantages He lived a wise, pure, and holy life. Is there a little child who can read what is said about Him here and not try to be like Him?

Four things are mentioned in the text, of which I want to talk to you for a little while. What are they? Growth, strength, wisdom, and grace.

I. There is growth.

"And the child grew." Jesus you see, had a body just like yours, and it grew. He became taller every year, as you do. Children take a deep interest in their growth. It is very natural for them to do so. The girls want to be women; the boys wish to be men. They often talk of the day when they hope to be as tall as their parents. Most of you know how much taller you are to-day than you were a year ago. You can tell, perhaps, by the door-post, or by a mark on the mantel-piece, or by a niche in the wall.

A little while ago I saw a number of children about the same age, standing together; and they were talking about something which seemed to them of great importance. I thought I should like to know what it was all about, but they were too far off for me to hear what they said. In a while, however, they stood back to back, and one who seemed a little older than the others touched the head of this one and then of that, as though he would put them down a little. You can easily guess what it was all about. There had been a question as to which of them was the tallest. And only yesterday, I heard a child say to another, about one who was a little younger than herself: "Do you mean to say that she is as tall as me? and she is only six, and I am nearly seven!"

I mention these things to remind you of the interest which I am sure you feel in your growth. But do children understand this thing about which they think and talk so much? No; nor do I; nor does anybody. Men can build a house, and, as they add stone to stone, it increases in size; it gets higher and higher; but that, you know, is not growth. A thing must have life to grow. Who can give life? None but God. And, let me tell you, that the life He gives is still in His power. You live: but you cannot make yourself grow, any more than you can make your lifetime longer than God intends it to be. "Which of you, by taking thought, can add one cubit unto his stature?" (Matt. vi. 27.) When you find, then, that you are growing, you may see what God is doing. He is, in a way the wisest men cannot explain, so using the power of life in you as to make you grow. What a wonderful thing is growth! It should make every little child think of God who has such great power and is so good. In His love He sent Jesus. You know how He took care of Him while He was young. "And," by His power, "the child grew."

Jesus Christ was very like you; He did not wish to be always "a child." We must not forget that He became a man. Perhaps some people think too much of the childhood of Jesus; for they so often talk of Him as an infant in His mother's arms, as to be in great danger of thinking more of Mary

than of the Saviour. We should not like you young folks to make such a mistake. No: we want you to remember that "the child grew," and became a man; and that, as a man, He died upon the cross, the "just for the unjust," to save us from our sins. Let us look at the text again.

II. There is strength.

"And the child grew, *and waxed strong in spirit.*" The child not only grew in body, but He became stronger in spirit. Jesus, like you, had a mind as well as a body, He could think; and the older he became the more thoughtful He was. It is not thus with every child. Some boys, and girls too, act as though they had only a body. They have so little thought that we sometimes wonder what has become of the mind. You might suppose that they were all flesh, and had no spirit of understanding in them. They can eat, and drink, and sleep, and be idle; but they do not read much, and, if possible, they think less. They are always ready for play, but never for learning a lesson. Such children may grow, and get very tall, but they do not get much stronger in mind. It is a sad thing to see a child getting older and bigger every year, while the spirit that is within him does not seem to increase in strength, nor to be any more active or intelligent than when he was two or three years old. A big boy, and thoughtless. What a pitiable sight! You have no wish to be like him.

Well, think of Jesus. As His body grew His mind increased in strength; or, as it is said in the text, He "*waxed strong in spirit.*" Hence we read of Him, when He was only twelve years old, sitting in the midst of the learned men of the nation, "both hearing them, and asking them questions." Think of it. He sat and listened to what the teachers of the people had to say. What an interesting sight! The child Jesus listening to the venerable doctors in the Temple at Jerusalem! But, then, He not only heard what they had to say—He asked them questions. That is another way of adding to our knowledge. Every child, whether at home or at school, should be like Jesus, and ask questions. Wherever mind is increasing in strength there is sure to be a spirit of inquiry awakened. Children will not only listen attentively to what their teachers say, but they will begin to ask them questions; and grown-up people will soon see that they are becoming more thoughtful.

I should like the children in every family, and in every school, to be as anxious to grow in mind as they are to get taller in body. Let them think more of Jesus, who, when a child, "*grew, and waxed strong in spirit.*" Then, the text not only speaks of growth and strength, but:

III. There is wisdom.

"And the child grew, and waxed strong in spirit, *filled with wisdom.*"

Some children have plenty of good sense; but others are very foolish. Wisdom is a thing which they have to learn by instruction, correction, and discipline. If a child has a little wisdom it is thought a great deal of. But think of Jesus, "*filled with wisdom.*"

What is wisdom? A little boy wants to know whether it is not knowledge. Let me tell him, it is something more than that. A child may be sent to a good school, he may read a great many books; he may receive a superior education, and thus he may become possessed of knowledge; but he may not be wise. Wisdom is to be seen in the right use of knowledge.

'The boy who has it knows, not only what to do, but how to do it. What a precious thing it is!

A wise man who lived thousands of years ago said, "Wisdom is better than strength." And he tells us why he thought so. Listen: "There was a little city, and few men within it, and there came a great king against it, and besieged it, and built great bulwarks against it. Now, there was found in it a poor wise man, and he by his wisdom delivered the city." (Ecclesiastes ix. 14, 15.) Hence, Solomon says, "Wisdom is better than weapons of war." Again, "Wisdom is the principal thing, therefore get wisdom." And yet this man who thought so much of wisdom did some foolish things; he was not perfectly wise. But Jesus was. He was always "the wisdom of God." He says in the Bible, "I was set up from everlasting, from the beginning, or ever the earth was." While we think of Him as a child, we must remember that He was unspeakably more: *ever*, the beloved Son of the only wise God. Let me say, too, that before He left His Father's throne He loved the young. You may read what He said to them in the Bible: "Hearken unto Me, O ye children, for blessed are they that keep My ways. Hear instruction and be wise."

No child was ever like Jesus, filled with wisdom, nor can you expect to be. But He will make you wise if you ask Him.

If a rich man, who does not know how much money he has, gives a shilling to a poor child, he has, of course, that much less in his purse. But after Jesus has given wisdom to everybody that asks Him, He has none the less. He is still as full of wisdom, as the sun is full of light.

Do you say: "I know that I am a poor ignorant child, and instead of being like Jesus, filled with wisdom, foolishness seems to be always in my heart." Then, the wisest thing you can do is to pray to Jesus to make you wise. He who made the deaf to hear, the blind to see, and the dumb to speak, can make the foolish wise. "If any of you lack wisdom, let him ask . . . and it shall be given him."

Let us look at the text once more:—

IV. There is grace.

"And the child grew, and waxed strong in spirit, filled with wisdom: *and the grace of God was upon Him.*"

But, do you know what is meant by the grace of God? I think some of you do. Sometimes, it means the goodness and mercy of God as shown towards us in the forgiveness of our sins, through the precious merits of the Saviour. Hence Paul says: "By grace are ye saved." (Ephesians ii. 8.) But that cannot be its meaning here: for, Jesus was holy, harmless, and undefiled. He had no sins to be forgiven. He was the Saviour, and did not need to be saved.

Again: the word "grace" means *beauty*; and, perhaps, that is the meaning of it here. For, those who saw the child Jesus beheld real beauty. It was not earthly, but divine.

"The grace of God was upon him."

There is yet another of the meanings of this beautiful word "grace" that I should like to mention. It means *favour*. And, as you may fancy, the Father would honour, favour, and bless His well-beloved Son.

Jesus was the perfect child. Within, there was true wisdom. Without, there was real beauty. He was "filled with wisdom, *and the grace of God was upon Him.*" You are all thinking of Jesus, and you cannot help admir-

ing Him. But I want you to love Him, trust in Him, and to try to be like Him. How may you do all this? "*By grace.*" That is, by the love, mercy, and help of God. Every little child is a sinner. But by the grace of God through Jesus Christ he may be saved.

I think you are beginning to ask: "To whom does God give His grace?" The Bible says: *the humble.* Are you humble? Then the grace of God is upon you; and it will make you more and more like the child Jesus.

And now, dear children, I hope you are not only growing in body, but getting stronger in mind. May God fill you with wisdom; and above all things make you to "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." Amen.

The Success of Modern Missions.

The manner in which the world has been opened out for Christian effort, since the beginning of the present century, is very worthy of notice.

Spain, Portugal, Italy, and Austria were then effectually barred against Protestantism; and other Roman Catholic states were almost as jealous and exclusive. There was not a single Mahomedan country fairly open to Christian agencies, and in most of them proselytism to any great extent was impossible, so sure were the penalties awaiting the convert. China and Japan were rigidly closed. In the Native States of India, then so numerous and powerful, Christian propagandism would not have been allowed; neither was it there in our own newly-acquired Northern dominions, whilst in the South it was jealously watched and suspected. The whole of Africa, with the exception of the extreme south, was little known and greatly dreaded. So closed were nine-tenths of heathendom, that the newly-formed Missionary Societies felt it difficult to find spheres for their operations, and had to occupy, not such spheres as they preferred, but such as they could enter.

All this aroused the Church to energy and prayer, and God seeing her eager desire to preach the Gospel to every creature, gradually broke down every barrier, and set before her a wide and an effectual door. It is only by recollecting the exclusiveness and intolerance of Roman Catholic nations, seventy and even thirty years ago, and the manner in which their policy was controlled by the priesthood, that we can adequately measure the fact that Spain, Portugal, South America, Italy, and even Rome itself, have now an open Bible, their Protestant Churches, and their evangelising associations. Mahomedan exclusiveness has largely given way, though not to the same extent; so that Egypt, Syria, Turkey, and Persia are the spheres of flourishing missions. China, Japan, Burmah, and Siam have gradually, though reluctantly, accorded a hearing to the ambassadors of Christ; whilst throughout India the Gospel may be freely proclaimed, and in most of its provinces with less opposition than is met with in hundreds of English parishes. Central Asia, where political exclusiveness in Thibet, and Moslem lawlessness and bigotry in Bokhara, Khasgar, and Turkomania are still rampant, is, in fact, the only region actually closed against the Christian missionary. Thus, almost as completely as Jericho was laid low before the hosts of Israel, is the antichristian world made accessible to Divine Truth.

What our Bengali Brethren say of themselves.

(Translated from the SPTAHILL LAUGHAD, 27th June, 1873).

OUR community is a junction of Hindu and European society; we are not pure sahebs, nor are we plain Bengalis. From the junction our community derives some advantages and some disadvantages: some good signs and some bad signs are visible. Whether it be in the matter of food or of clothing, in the conduct of our assemblies or of our families, as to respectability or politeness, in the wish of our hearts or the manner of our thoughts, nearly in everything we observe the customs of the two races. We wear broadcloth, put on black-bordered *dhoties*,* clothe ourselves now in *chapkans*,† then in a China coat, then in a frock coat; our women wear *saris*,‡ *chelis*,§ Dacca sheets, and they wear also gowns and bonnets; we eat herbs and *sukta*,|| we eat beef and ham, *jelavis*¶ and sponge cakes, *koi*** fish and herrings; we shake hands and make *namaskar*; †† we sit on mats and on chairs; in our houses we have sofas and *piris*; †† at marriage feasts some take port wine, and some throw turmeric on their bodies; we sit at a table at meals, or upon the floor; we eat our fish-soup with our fingers or with a spoon! Even to the *name* some are half Bengali, half *sahabi*—John Mothura nath Bishwás, Miss Priscilla Bhubonmohini Das. Many among us wish to be *Mister*—are displeased if addressed as *Babu*, or crumple up and throw away a letter if it does not bear *Esquire* after their name; we fancy there are some who go the length of calling England *home*! Some of us despise our mother-tongue, call our fathers *papa* instead of *baba*; and, by way of honour, call our elder brothers or sisters by name. §§ Now we ask, is our condition to be always thus? Are our customs and manners never to be established? Are we to be always outside the society both of Hindus and of Europeans? By looking at their clothing we can tell at once whether a man be a Chinese or a Jew, an Englishman or a Parsee. Will our clothing never be of one kind? Will there be nothing settled as to our food? The greater proportion of us are poor; it is hard for us to live after the English fashion. We cannot afford to live even as our own countrymen do. Can we not fix a certain rule? How is it that a respectable Hindu can live in comfort and happiness upon his earnings, whilst we, with twice his income, cannot secure half the comfort he enjoys? Are we *such* *babus*? Are our wives such delicately-formed plants? Why cannot we be happy within our incomes? Why do not our children learn the proper usages of polite society? Why are our women so negligent of their domestic duties, and so averse to

* A long cloth about a yard wide, wrapped round the waist and hung in graceful folds in front.

† A long white coat reaching below the knees.

‡ The common cloth worn by women, wrapped round the waist and falling to the ankles, with one end brought over the head and shoulders.

§ An expensive silk *sári*.

|| A dry sour condiment.

¶ A native sweetmeat.

** A very common Indian fish.

†† The native form of salutation.

‡‡ A low stool; sometimes only a board.

§§ Never done by the orthodox Hindus.

reading? Why do they waste their invaluable time in telling idle tales and talking of others? And why do we ourselves delight in seeking out the faults of others? Is it not true that, when a few of us get together, we almost invariably talk of the faults of some absent brother, and especially of some foreign friend? We go about talking of brotherly love, but where is our brotherly love? Are we not envious of others—jealous of another's comeliness? Is not wealth the idol which many of us worship? Some among us will have no dealings with the unbelievers around; they call them heathens and despise them. Is this the teaching of our Scriptures? Is this conduct becoming the worshippers of Christ? Will the kingdom of Christ receive any increase in this way? It is not in any way right that we should put the ban upon intercourse with those amongst whom are still to be found our fathers and mothers, and brothers, and sisters, who are flesh of our flesh and bone of our bone! Can we not in our society have some pure form of amusements? We eat, do our work, and sleep. Why may we not occasionally meet together, and have some harmless amusement? Can we not have a feast worthy (of our profession) like the *Bhrátri dvitíyá** of the Hindus? Why is there so much mutual envy among us? Why are we so selfish? One principal reason for this may be in the fact that our community has been made up of persons from various places, of various castes, and of various positions in society. But there are other reasons besides. We do not mingle with each other much; we are all great in our own estimation. The paucity of our members has been the source of some evils. Rám's monthly salary is three hundred rupees, that of another is not three hundred—Rám is rent asunder with pride. Iodu is a man of good birth, whose salary is twenty rupees a month; no other respectable man (near him) gets twenty a month. Iodu looks for a suitable companion (in Rám) but does not find him (Rám will not associate with him); so Iodu's mind is filled with envy. We should all be very careful on this account. Oh, that we may all with mutual courtesy seek with our whole heart, each according to his ability, the extension of the Kingdom of Christ!

At the Glacier.

LEAVING the busy town of Interlaeken, with its magnificent hotels, and streams of tourists passing constantly to and fro, we pass up by the side of the rapidly flowing Lutschine, having its origin in the glacier valleys beyond. Before us rises the mighty but graceful form of the Jungfrau (13,671 feet high), with her robe of snow pure and white, except where seamed by the knife-like ridges of the naked rock too steep to afford a resting-place for the snow-flake.

Now, as the valleys open, we catch a glimpse of the lofty summits of the Mönch, Eiger, and Wetterhorn, the giants of the Bernese Alps, each clothed with its snowy mantle; a peasant boy with laborious breath urges the massive Alpine horn to awaken the echoes of the valley as we pass onwards.

Now, as we make another turn in this long and winding road, we find

* The second day of the moon's increase in the month Kártika, when it is the custom of the Hindus to entertain their brothers or near relations.

ourselves in the Grindelwald valley, the Faulhorn on our left, and the Wetterhorn, Schreckhorn, and Eiger, on our right.

In the distance a strangely coloured object appears: it is not water, nor can it be earth or rock. Our driver solves the problem by replying "Gletscher." Yes, there it is, a veritable glacier, but somewhat different from what we expected.

As we approach nearer we see that the peculiar colour is owing to earthy matter lying on the top of the ice.

And now with horse and guide we set off to make a close inspection of the icy stream, and, after scrambling for more than a mile along a rough track, the extremity of the glacier is reached—a massive wall of bluish-green ice stretching across the narrow lateral valley lying between the Schreckhorn and the Eiger. A large cavern in the solid ice shows in the colour of its walls a deep blue tint, and from its roof a constant rain is falling from the melting ice. Down beneath the crags on which we stand may be seen the Lutschine rushing away, full-grown, from the foot of the glacier. Upwards the eye first notes the sinuous configuration of the ice, and then rests in wonder on the ice-waves on the surface—solid waves those, thrown up by the glacier as it slowly moves downwards over its rocky bed, with many a deep and dangerous crevasse between. And now, our first and wondering glance satisfied, we have time to consider what science tells us of the origin of this wonderful ice-stream.

Glaciers have been divided into three parts—the upper, or Nêvé, the middle, and the terminal.

In Switzerland heights, 8,000 or 9,000 feet above sea-level are covered with perpetual snow. The part called the Nêvé lies beyond this altitude. Where ice is met with in this region it is of an imperfect nature. At a lower elevation this snowy mass becomes melted by the heat of the sun during the day, and during the night becomes converted into ice; the upper part, or Nêvé, is thus a constant feeder of the real glacier below. The weight of both Nêvé and glacier produces motion towards the valleys, and thus the terminal part already described is formed. The yearly motion of some glaciers has been calculated to be from 300 to 900 feet.

During the forward motion of these ice-streams, masses of rock, stones, and earth, are precipitated on their surfaces and borne along; these form, in time, mounds on each side of the glacial valley, termed *moraines*. The area in Switzerland covered by glaciers is estimated at 900 square miles, the Aletsch glacier being fifteen miles in length. From the glaciers of the St. Gothard district, the rivers Rhone and Rhine take their rise; the former issuing as a large stream from the Rhone glacier lying on the west side of the Furka pass; the latter is said to be fed by one-half of the glaciers in Switzerland.

And now, as we turn to leave, some beautiful Alpine plants growing at the edge of this ice-river attract our attention; the purple, yellow, and white, of their petals brightening the brown coloured rocks on which they grow. But a gust of ice-cooled air from the valley causes us to hasten away, but not before taking one long fixed gaze on the grand panorama of ice, rock, and glittering snow-peak; whilst the summit of the lofty Eiger, like a giant guardian of the valley, may be seen cutting the clear mountain air many thousands of feet overhead. As the eye follows the outlines of these magnificent mountains, our thoughts are led away from earth and its engrossing cares, and we bow in silent adoration before the Maker and Ruler of all.

W. J. M.

A Sectarian Bible—The Cay-root of Sectarianism.

BY JAMES LILLIE.

THE policy now being carried out by Bishop Ellicot and his brethren in England, and in which he is abetted by the leading scholars among the British Dissenters, is merely a continuation of the policy of James I. and his Bishop in 1603. What is called the Authorised Version is the result of the commerce of that "King of the Earth" with the Anglican Church, that daughter of the great harlot of Rome. The rule which James I. laid down for the guidance of his revisers was that "they should not translate the ecclesiastic terms;" that is, they were not to allow the nations of Great Britain to know what God was saying to them in such words as *baptize*, *bishop*, *ordain*, and *church*. These words had all a meaning in English which was not to be found in the Greek. The word *baptize*, in its Greek form, *baptizo*, meant to dip. But as dipping was going out in the Church of England, James would not allow his subjects to know what Christ said, as it would have condemned him and his Bishops. *Episcopos*, James knew very well meant *overseer*, and was synonymous with *elder*. He knew that there was no such officer in the New Testament as an English *bishop*. James therefore told his Archbishop Whitgift: "We must not allow the people to know that you and my bishops are not in the New Testament; so do not translate *episcopos*, but always make it bishop, and we shall be kept in countenance;" and the hoary persecutor of God's saints told his Majesty: "You speak by the inspiration of the Holy Ghost."

Cheirotonesantes, in Acts xiv. 23, means to appoint by vote, but as there was no such thing as appointing by vote in the Church of England, James ordered "the vote" to be expunged. And so with "church." That word with which we are so familiar, was to be found in no English New Testament except the Rhenish, the version of the Romanists. From that version the Anglicans transferred it to what has become our Bible; and Churchmen have, for nearly three hundred years, been claiming the title for themselves, and sneering at all who do not go with them, as aliens from the house of God. It was this dexterous transference of King James's bishops, which especially made William Tyndal's Bible their own. Tyndal had protested against any such Rome-tainted title polluting the Word of God; but his protest proved vain, when, as Dean Westcot allows, his ancestors made Tyndal's Bible a "Church" version.

These ecclesiastical terms are the very words which Bishop Ellicot and his brethren are now declaring their determination to keep in their revised—but not improved—version, and the leading Dissenters are holding up his hands in his effort to retain them. And that he and they may not fail in their exertions, Dr. Schaff and Dr. Thomas Conant are doing what they can to help the Anglican cause in the United States, and, so far as we can judge, they will succeed in their efforts.

Our Prayer Meetings.*

BY THE REV. J. STUART, WOLVERHAMPTON.

IN our Circular Letter for the current year, we propose to direct your attention to the claims of our Prayer Meetings, a subject which assuredly demands on many grounds our honest and thoughtful consideration.

The position we take with regard to it is that Prayer Meetings are an essential element in the life of the Christian Church, and an indispensable means of progress and of power. Prayer is the intercourse of the soul with God; the expression of the reverence, the gratitude and the love we entertain towards Him; the acknowledgment of our dependence on His power and of our subjection to His law; the confession of our sins and the supplication of His mercy. It is, in other words, the manifestation of that state of mind and heart which is inevitably produced in us by a worthy conception of His character and a realisation of the relation in which we stand to Him as His weak and sinful creatures, who, having violated the law of their relationship, need His pardoning as well as His sustaining grace.

It is unnecessary for us to enumerate at length the various sanctions given to prayer in the Holy Scriptures. It is commonly regarded as an obligation arising naturally out of our relation to the Most High, and as implied in the dispositions of heart we are to cultivate towards Him. There are, at the same time, many definite precepts which exhort us to fulfil the obligation, and many promises by which our faith and obedience are encouraged.

We are, however, to speak not so much of prayer considered in itself, as of meetings for prayer, and of these we assert that they are a necessary part of the fellowship of Christian people one with another, and with their Father in heaven.

Passing over the illustrations of social prayer furnished by the Old Testament, we observe that the most marked and emphatic sanction was given to it by our Lord Himself. "If two of you," said He, "shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them." The three thousand who were added to the infant Church "continued steadfastly in the Apostles doctrine, and fellowship, and in the breaking of bread, and prayers;" that is to say, there were four distinct particulars of Christian worship to which they firmly adhered—the Apostle's teaching as a means of instruction; the fellowship or communion, whether in the larger sense of free brotherly intercourse, or in the more restricted sense of communicating to those who had need; the breaking of bread or the observance of the Lord's Supper; and the prayers or the public supplications of the assembled disciples. The use of the article before each word indicates, that the verse enumerates well-known parts of an author-

* The Circular Letter of the Midland Association of Baptist Churches.

ized and established procedure. Whether there were meetings exclusively for prayer we do not know, but at any rate prayer was a prominent feature of the meetings of the Church as a whole, as indeed we infer from various other Scriptures, *e. g.*, 1 Tim. iii 1—4, an exhortation which manifestly has reference to the supplications which are to be offered in the meetings of the Church.

In view of these facts we may justly assign a place of high importance to social prayer as an exercise of the Christian life. And yet among ourselves this importance is far from being practically recognised. There is perhaps no branch of our duty which is more widely and persistently neglected. The attendance at the ordinary services of the Lord's-day, in which instruction and exhortation form the prominent feature, is in many cases scanty and irregular,—but if the purely devotional services were attended proportionately as well, how grateful should we be! As Nonconformists, we are sometimes charged with depreciating the “Sacraments.” But though we do not regard them as indispensable and invariable channels of grace, we can effectually repel the charge by pointing to the number of devout worshippers who present themselves at our monthly celebration of the Supper of the Lord. Would to God that the interest shown in our prayer meetings furnished an equally decisive proof of the high regard in which they are held. May we not fear that, as a rule, they attract not more than one-fourth of the membership of our churches, so that in a church of one hundred members, twenty-five will be at the prayer meeting, and so on in proportion. The deacons are generally present, and the more spiritually-minded, and energetic of their “helpers in the faith;” but how few of the better educated of our members, and of those in positions of social influence. We know professed Christians who have never been in a prayer meeting for years, and probably never intend to be in one. Nor is this all. The smallness of the attendance affects injuriously the character of the meetings. It prevents breadth and variety in the prayers, inasmuch as the same brethren have to be called upon week after week. It prevents the fervour and enthusiasm which rarely fail to manifest themselves in a full meeting, and depresses the spirits of the faithful few with the conviction that there is in the state of the Church something amiss, which will delay, if it does not altogether turn aside, the blessing after which they aspire.

We do not wish to pass an indiscriminate censure on those of our members who do not habitually attend our prayer meetings. Some, though absent in body, are doubtless present in spirit; others are kept away because as servants they cannot command their own time; others, again, by the insuperable difficulties of their domestic life, or the inevitable pressure of business; yet, after making every allowance which justice and generosity can demand, we must surely admit that matters are not in a satisfactory state. There is not in our churches an adequate sense of the importance of prayer meetings, and possibly this imperfection of feeling has its rise in an equally imperfect knowledge. It will not, therefore, be out of place, if we here state some of the grounds on which attendance at prayer meetings may be enforced.

In view of the testimony of Scripture to which we have already alluded, may we not affirm that there is virtually a DIVINE COMMAND IN ITS FAVOUR. God requires us thus to associate, and has expressed His will in a manner that admits of no misconception. In founding the Christian Church, He

instituted services for prayer and supplication, and made them an established method of revealing and developing the life of the soul. We cannot therefore have respect to His will and not deem it our duty to associate with those who thus assemble together for His worship. Obedience to the Divine authority is the fundamental law of the Christian life; and if we are true to this law, our obedience will be cheerful, unreserved, and abiding, and we shall "delight" to do the will of Our Father in Heaven.

Our attendance at the prayer meetings of the church **RENDERS OUR PROFESSION OF CHRISTIAN DISCIPLESHIP MORE INTELLIGIBLE AND DECISIVE.** Our presence at the two services of the Lord's-day is not an adequate testimony to our faith in Jesus Christ, unless indeed it represents all that we can accomplish in this way, and we have no opportunity of meeting with the church at other times. In ordinary cases, mere attendance at the Sabbath services is not understood to indicate a decided Christian character. Men may go to church or to chapel without pledging themselves to a life of Christian service, or compromising their attitude of neutrality. They may go from motives which have no connection with the love of Christ; from the force of long habit; for the sake of the intellectual enjoyment furnished by a thoughtful or eloquent sermon; or to be charmed by the sweet and solemn strains of the music. Lower motives still may actuate them. The desire to be respectable, the hope of meeting a friend, the wish to gain a recognition in certain circles of society; and this is well understood—so that a man may constantly be present at the teaching and preaching services of the Lord's-day without in the least degree professing his loyalty to Christ. But if, on the other hand, he not only frequents a place of worship to hear the sermons, but to join likewise in the prayers of the brethren, his actions will manifest a deeper interest in the gospel, and indicate a more earnest desire to appropriate and enjoy its blessings. And in these days of religious indifferentism, when devotion to the claims of truth is so generally depreciated, amid all the open and still more dangerous secret hostility to the Christian religion, it is incumbent upon us, brethren, to take a bold and valiant stand on the side of Christ, to express by every means in our power our confidence in His gospel, and our grateful appreciation of the good which it offers for our acceptance.

And as the prayer meeting from its more purely devotional and spiritual character bears this decisive testimony to our personal discipleship, it is likewise a better **INDICATION OF OUR INTEREST IN THE WORK OF THE CHURCH, AND OUR DESIRE FOR ITS PROSPERITY.** This is a service in which we not only hear something about the church, its needs, its aims, and its duties, but in which we plead with Him to whom all power belongeth, that its needs may be supplied, its aims realised, and its duties fulfilled. The members of a political association, *e.g.*, would come far short of their acknowledged duty if they restricted their attendance to meetings in which its objects are explained, and were never at those in which they are carried out in a more direct and effective form. Men who are bent on reforming our constitution, or removing the abuses that still exist in our legislation, and on the establishment of civil and religious equality, lose no opportunity of furthering these ends. They are ready to deliberate, to exert their persuasive force on the minds of others, to sign petitions and to join in deputations to the "powers that be." And it is justly concluded that those who are indifferent to such means of action do not greatly care for the ends to be accomplished by them. Not otherwise is it in the church. Its members

ought, as they have opportunity, to be present at *all* its meetings, and especially at those in which entreaty is made to the Most High for the blessings which only He can give. It is at once our privilege and our duty to appear among the suppliants who remind Him of His promises, and plead that they may be fulfilled; and, as a rule, those who eagerly desire and diligently work for the Church's welfare, are regularly in their places at the meetings for prayer. There ought to be among us such an *esprit de corps* that our absence shall be altogether exceptional, and the result of causes over which we have no control.

Dear brethren, the Churches of this Association can never reach their highest success through the labours of their ministers alone. We do not wish to remove from them the smallest measure of responsibility which properly pertains to their position. They need all attainable purity of character, all sympathy, and love, and zeal of heart, as well as persistency of effort. Not for a moment would they lower their ideal of pastoral labour, or shrink from the duties imposed on them by their Lord. But at the same time they are dependent on the co-operation of their members, and can do very little single-handed. They ought to be the leaders of a praying and working people, a people who are bent on the accomplishment of the same ends. Nothing can more effectually encourage them in the discharge of their momentous and difficult tasks than the spirit of prayer in their churches; nor can anything so thoroughly fit the people to profit from their ministry. Where this spirit exists, the minister in his appeals to the ungodly is armed with power. The desires of his people running in the same channel as his own—the prayers they have offered on his behalf—the consciousness that the Divine aid has been sincerely invoked must give to him a power of utterance which he would not otherwise possess, and be to him a solace and a support; while this same earnestness in the Church will not fail to affect the hearts of those whose salvation is desired.

Let not the word of exhortation be in vain. The prayer meeting is an eminently Christian institution. Revere it as such. We know that there are other claims to which you must attend, but this surely should not be set aside. Do not plead the want of time. You must of course look after your business, but remember that "man doth not live by bread alone." Attend by all means to the cultivation of your mind, acquire larger stores of knowledge, and aspire after a loftier intellectual power. But remember that the spiritual is higher than the intellectual, that nothing is nobler or more blessed than the harmony of your being with God, and that religion ensures the fullest, richest development of your humanity.

People sometimes stay away from prayer meetings on grounds of taste. They are offended at the simplicity, the monotony, perhaps even the vulgarity of some of the prayers. They cannot endure the violations of good taste, to say nothing of the bad grammar, and the frequent repetitions by which their ears are assailed! But is this a sufficient reason? We surely should not spurn fellowship with men whom Christ has received. Has God nothing to endure in us? Is there nothing in us from which His Infinite holiness might have recoiled, for which too we are more culpable than men can be for mere want of culture? Besides which, is it not our duty to love even our inferiors in this respect—to gladden them by Christian sympathy, and, if we will, to show them in

grammar, and everything else, "a more excellent way?" If we wish to improve the tone of the meetings, we must attend them, and be willing to throw our whole soul into them. If we stand aloof, can we expect any alteration to be effected?

May we venture to add a few words as to the conduct of prayer meetings?—a delicate as well as difficult subject. It is very necessary to bear in mind their true aim, the development of our social religious life. We seek in them to ensure the contact of heart with heart, to strengthen the bonds of brotherhood, and to "inspire a genial and devout familiarity." There is perhaps, as a rule, too much stateliness and too little freedom. Why should we be bound down to any one method of procedure, an inflexible order that changeth not? We question whether any method is applicable to all cases, and we can only decide according to the circumstances whether singing, prayer, or exhortation should predominate.

One common fault of prayer meetings is their vague indefiniteness. The petitions offered are about everything in general, and nothing in particular, traversing the whole ground of Theology from Genesis to Revelation, and roaming to and fro over the face of the earth. Such petitions involve a great loss of precious time, and destroy devotional feeling. Those who engage in prayer should endeavour to be perfectly natural, should give utterance to things which they really feel, and pray for objects in which either they or their fellow-worshippers are personally interested. If we could throw off artificial restraints and be ourselves, if we could be charmed into artlessness of speech and aim, what a vast improvement would be effected! It might to some extent aid this, if at each meeting, or at least frequently, we had a specific object in view, such as the success of our Sunday-schools; the conversion of the children connected with the church or congregation; the progress of missions, &c. One subject might have the prominence, others at that time occupying a subordinate place. This plan has in many instances been attended with marked success, and has revived the flagging interest in the meetings.

It is also desirable that the prayers should not be so prolonged as they frequently are. From five to seven minutes in a social meeting is ample. When they extend to ten, fifteen, and even twenty, they lose their hold on the people's attention, and exhaust their patience. Where it is attainable, it is best to have short hymns, short prayers, short readings, and short addresses, so as to keep up the life and interest to the very last. But in a poorly attended meeting this is scarcely possible.

It should be the effort of those who conduct our prayer meetings to call out the gifts of all the members, so that they shall be exercised and made to promote the general good. This is a task of no small importance, for while in some cases the timid, and hesitating, need to be encouraged, there are those whose self-complacency leads them to an exaggerated estimate of their powers, and whose unfitness to lead the devotion is manifest to all but themselves. Such cases are happily the exception, and our commonest difficulty lies the other way. We do not know any plan by which men of genuine unobtrusive character can be encouraged to undertake the task for which they are fitted other than by personal converse with them. It may, however, be well to leave some part of every meeting open, that an opportunity may be given to any who might be overlooked.

There is very much in the intellectual and moral aspect of the age to enforce the necessity of increased attention to the things of which we have now spoken—the growing scepticism of thoughtful minds—the antagonism between the prevailing interpretation of the facts of science and the various forms of evangelical theology—the indifference of the great masses of our fellow-countrymen towards religion and religious institutions—the scanty additions to our churches, and, what is perhaps worse than all, the worldliness of spirit by which multitudes of our members are characterised.

The question is often asked, “What in view of such a condition of things is to be done?” And the replies given to the question are numerous and conflicting. We are told, *e.g.*, that we must have a more rational interpretation of Scripture; that our preaching must be of a more thoughtful and intellectual order, or that it must be simpler and more elementary; that we must have a more classic style of church architecture, a more attractive ritual and choicer music. Some again tell us that our church organisations are not sufficiently elastic, that our methods of admission are faulty, and the whole tone of our life too sentimental. We need a freer atmosphere, more direct sanction of social enjoyment, and a more manifest interest in the temporal concerns of men.

It may, brethren, be necessary for us to adopt some of these suggestions. Let us do all in our power to meet scientific scepticism on its own grounds. Let us modify, if need be, our style of preaching and of worship; let us enter on hitherto untrodden paths of activity. The Gospel, which in its substance is immutable, has an adaptability to all possible and all imaginable circumstances of human life, and neither the forms in which we have expressed our conceptions of it, nor the methods in which we have supported it, are necessarily unalterable. But, we cannot avoid the conviction that the feebleness of our power, and the fruitlessness of our activity, arise not from a failure in the old instrumentalities, but from our loss of the old spirit. Our complex machinery may be highly finished, and in the most perfect order, but what if we have not sufficient “boiler power”? The forms of exorcism with which we seek to expel the spirits of evil from the hearts of our fellow-men may fail, because there is in us no expelling force—the force that cometh to us from God. The awful vision that flashed across the mind of the poet Coleridge when he saw the ship worked by dead sailors, and was filled with an unnameable horror may be true of us—

“The helmsman steered, the ship moved on;
Yet never a breeze up blew;
The mariners all ‘gan work the ropes
Where they were wont to do;
They raised their limbs like lifeless tools—
We were a ghastly crew.”

Dear brethren, what we need most of all is life—“more life, and fuller.” That in itself is a mighty and unfailing power; and where it is lacking, all else will be in vain. “Ye shall be filled with power *after that the Holy Ghost is come upon you.*” If we are to carry the light of Divine truth into the dark places of the earth, it must be because our lamps burn brightly, and are evermore replenished with the golden oil of the sanctuary. If we are to quench the thirst of those that are ready to perish, our vessels must be filled with the water of life that proceedeth from the throne of God and the Lamb. And “this kind goeth not out but by prayer and fasting.” To affect the hearts of men for good, and bring them into subjection to Christ,

there must of course be the *exercise* of power—the putting forth of the might that God has given us. But for the acquisition of power we are dependent mainly upon prayer. There must be prayer first, prayer last, prayer midst, and prayer without end. Let our churches betake themselves to earnest and believing prayer, and the strength of the Almighty shall rest upon them, and in His Name shall they continually triumph. They shall become as fruitful fields through which shall flow the river whose streams *make glad* the city of God; and on either side the river shall be the tree of life, bearing her twelve manner of fruits, and yielding her fruit every month: and the leaves of the tree shall be for the healing of the nations.

The prayer meeting is AN IMPORTANT AID TO PERSONAL GROWTH IN GODLINESS. The promises which apply to prayer in general, lose none of their force in reference to social prayer. Whatsoever, in this form of devotion as in others, we ask in Christ's name, we shall receive. And is there any exercise which more effectually calls out and strengthens the higher elements of our nature—the reverence—the love—and the gratitude with which we contemplate the glorious perfections of God; the spirit of sympathy and good-will towards men; the love of the brotherhood, and the longing for the extension of the kingdom of Christ? Besides which, we are social creatures, and find it both pleasant and invigorating to meet with men of kindred mind. The presence of other hearts opens the avenues to our own, and creates a deeper susceptibility to the influences that are at work around us. Effects can be produced in the way of instruction, and still more in the way of moral stimulus to an extent that would otherwise be impossible. Latent capacities and affections are evoked, and the volume of our nature is increased by the force of those "magnetic currents and circuits of sympathy" which are established in a full assembly, and which bind together the hearts of all who are in it, so as to give them a common life. If we were fully alive to the importance of this law, we should certainly do our utmost to prevent a thinly attended meeting, and determine never to be absent ourselves.

And may it not be said that social prayer binds us to God by a stronger sense of consistency? It is no light matter publicly to approach the Mercy Seat, to appear week after week as suppliants before the throne of the Most High, and to pay our vows unto Him in the presence of His saints. The very publicity which attends our supplications will be an incentive to us to "live more nearly as we pray." Prayer and spiritual lethargy cannot long co-exist. The one must conquer the other. Either the prayer will overcome the lethargy, or the lethargy will destroy the spirit of prayer. Prayer will show us the need of consistently living and working for God, or the refusal to live and work for Him will render prayer distasteful. No doubt much depends on the sensitiveness of a man's conscience. There are some who can contemplate the transcendent glories of the Gospel with utter indifference; that, which ought to stir the deeps of their being, and to kindle in them the glow of a holy enthusiasm, fails even to ruffle the surface of their hard and selfish nature; and because of their long resistance of every generous and Godlike impulse, they are crusted over with evil. But at the same time we affirm that those who sincerely wish to attain a pure and consistent character—a character adorned with the beauties of holiness, and abounding in the matured fruits of the Spirit, will find in the prayer meeting a help of highest worth.

Earnest social prayer is AN INVARIABLE PRECURSOR OF SPIRITUAL PROSPERITY IN THE CHURCHES. We may take for granted that blessings which are to be enjoyed by the Church at large, must be sought for by the Church at large, and in its collective capacity. Individual members of a community may manifest a vigorous spiritual life, and be honoured by signal usefulness when the community itself is in a very different condition. If prosperity is to be universal, the spirit that ensures it must be universal too. And if we wish to succeed as churches, we must as churches be faithful to the conditions on which success is granted. And of these, prayer is in some aspects the chief.

When God promised to give to the people of Israel a new heart, and to implant within them a right spirit, to restore them to their own land, and make it as the garden of Eden, He added, "I will yet for this be enquired of by the house of Israel to do it for them." It was in consequence of their anticipated turning unto the Lord in repentance and in prayer, that the beautiful and expressive promise was made, "I will be as the dew unto Israel: he shall grow as the lily, and cast forth his roots as Lebanon."

When Christ repeated to His disciples "the promise of the Father," He commanded them to tarry in Jerusalem until they were endued with power from on high; and in what light they understood the command, we are told in the words, "These all continued with one accord in prayer and supplication." And it was while they thus continued that "they were all filled with the Holy Ghost, and spake with other tongues, as the Spirit gave them utterance;" and that as the result of their utterance, "there were added unto them three thousand souls." We may learn from the antecedents of the Pentecost the duties that devolve upon us, if we are to work successfully for Christ. It was a praying, supplicating church, that secured for its members the possession of the Spirit of God. "THEY WERE ALL WITH ONE ACCORD IN ONE PLACE." They assembled together in simple, unquestioning faith, on grounds which they might not fully understand. They looked for a blessing, of which, perhaps, they had no very definite conception. Their Lord's will alone ruled them, and therefore it was that he so abundantly honoured them.

Brethren, the occurrences of the day of Pentecost are an example for ourselves. As God acted then, He acts now. There have been many revivals in the Church, many great awakenings of the unconverted, many realisations of the Spirit's power, but not one, we believe, in which there was not a reproduction of the main features of this revival in Jerusalem. It was certainly so in the remarkable events of the last century. Whitfield and Wesley were men of prayer, and were surrounded by a band of earnest workers, whose minds were in harmony with their own. The power exercised by McCheyne, and Burns, and their noble-hearted associates in Scotland, in the earlier part of the present century, is an illustration of the same great law, of which there are numerous instances still. There is in our own denomination, one whom we have all learned to revere and to love, whose success as "a winner of souls" is probably unparalleled; and while he himself is mighty in prayer, he has in his large church hundreds of men who are no less zealous in the same direction, and has often declared that the results of his ministry are, under God, largely due to the earnestness and the importunity of his people's prayers.

And never yet has a church been actuated by such a spirit without securing to itself the most blessed results. "The wilderness and the

solitary place has often been made glad, and the desert hath rejoiced and blossomed as the rose." And on the other hand, where such prayer is not, whatever secondary results have been ensured,—the wail of repentant music—the exulting joy of renewed natures—the heart-thrilling strains of spiritual aspiration—these have not been heard, nor have the desert places of the earth been converted into the garden of the Lord.

An Unsectarian Bible the one thing Needful for a United Church.

BY JAMES LILLIE.

IN my judgment, you say well in your tract entitled "Our Position," p. 12, chap. v. : "We propose to unite with all believers in Christ Jesus *on the word of God.*" What, then, does that word say? It is clear Christ Jesus is not allowed to speak to the millions speaking the English language, if his last command on earth is conveyed by the transferred Greek word *baptizo*. The English word baptize does not mean to dip, but as Webster defines it, "to administer baptism," and if we look back to the noun *baptism*, we find its meaning to be "The application of water to a person as a religious ceremony." Webster then tells us that to baptize a person is to apply water to him as a religious ceremony. Now, does any man on earth, entitled to the name of scholar, hold that the Greek word *baptizo* means to *apply water to a person as a religious ceremony*? What a wonderful language would Greek be if it needed these ten English words to express the one word *baptizo*!

Dr. Conant has demonstrated in a goodly quarto that the invariable meaning of *baptizo* in all Greek writers, sacred or profane, is to dip. This admirable, unanswerable and unanswered volume was published by the Bible Union thirteen years since, and remains a monument of the wisdom and sagacity of Alexander Campbell and Spencer H. Cone, in insisting on translating and not transferring *baptizo*.

Dr. Schaff is equally clear in his Church History, p. 123. Yet it seems Dr. S. is now at the head of a movement for revision, in which *baptizo* is to be transferred by baptize, and Dr. Conant, if I am not misinformed, represents the Baptists at that Board. The truth is, Dr. Schaff's Society is in union with the Anglican Board which is controlled by Bishop Ellicot and his brethren, who have told us plainly that they will not allow the church vocabulary in which *bishop*, *baptize* and *ordain* are leading vocables, to be interfered with, and Baptist, and Congregational, and Presbyterian scholars are banded with bishops in preventing the hundred millions speaking the English language, and the hundreds of millions who are yet to speak it over all the earth, from knowing what Jesus Christ really said before leaving the Mount of Olives. There is not a scholar on either the Anglican or American board, or on either side of the Atlantic, who does not know that Christ said, "*immersing* them into the name of the Father and of the Son and of the Holy Spirit." How is it that they are all agreed Christ shall not be allowed to say what they all know he *actually means*?

Short Notes.

PILGRIMAGES ABROAD.—The question of pilgrimages is again forcing itself on public attention. In Italy, the Government has recently prohibited the usual resort of pilgrims to the shrine of St. Francis of Assisi, and more especially to the "Holy House" of Loretto. The prohibition is ostensibly based on sanitary considerations. Cases of cholera have occurred on the journey, and the large assemblage of human beings, washed and unwashed, at the shrine, was pronounced by the medical faculty to be detrimental to public health: but there were, doubtless, other reasons in the background. These gatherings necessarily create a high degree of religious excitement, and serve to augment the influence of the priesthood; and as the Civil Government of Italy, which was once the prop of the Vatican, is now its decided opponent, the Italian ministry has not unwisely resolved to interfere with a movement which strengthens the influence and the power of the Pope. In France, under the impulse given by the priests, the system of pilgrimages has been revived, and large multitudes have gone to the shrines of Lourdes and La Salette. The inspiration comes from Rome, where an association has been organised "for the furtherance of Catholic interests," and has spread its branches to the various cities of Italy and other countries, and created the phrenzy which has seized France and Belgium, and is driving thousands of fanatics across the country, "in the name of the Sacred Heart." All these movements have a political object, and are designed to fortify the Popedom in its struggle with the State. Deprived of its temporal power, the Vatican is making unexampled efforts to extend its spiritual authority. Having lost its control over the Catholic Courts, it has adopted the policy of enlisting their subjects more emphatically on its side, and, by creating a feeling of enthusiastic devotion to Roman Catholicism, establishing some check on the antagonism of the Civil Government. The year after the next will be the Jubilee year, when all Catholic Christendom will be invited to perform its devotions at the tomb of the Apostles in Rome. On the last occasion of this pilgrimage, in the "Holy Year" 1825, 250,000 pilgrims paid toll at the bar on the bridge of St. Angelo. Considering the ardour for pilgrimages which has been excited in the present generation, and the facilities for travelling furnished by the railways and steamers, the number may possibly be doubled; but it may be doubted whether a Government which has just prohibited two of the most attractive pilgrimages in Italy would sanction the accumulation of half-a-million of devotees in its capital in a high state of religious excitement under the auspices of its most inveterate foe.

PILGRIMAGES AT HOME.—The passion for pilgrimages has spread to England. For the first time since the Reformation, a procession of pilgrims will start, during the present month, from London for the shrine of Marie Alacoque, at Paray-le-Monial, in France, "to the shrine of the

most doubtful miracle," according to one of our weekly contemporaries, "recorded in the annals even of the Romish Church, one absolutely beyond evidence, except from the hysterical girl herself—to reverence a heroine whose narrative, or legend, seems to Protestants quite the most disgusting and irreverent of the dozen or so reported in this half-century by hysterical *dévotés*." It is enough, however, that the Pope has authenticated the miracle, and sanctioned the pilgrimage. Accordingly, the Duke of Norfolk heads the procession, supported by the Marquis of Bute, Lord Walter Kerr, and other aristocratic Roman Catholics, and accompanied by hundreds of others, led by devotion or fashion, under the blessing of the Archbishop of Westminster. An association formed in London makes all the arrangements for this holy excursion, and for the convenience of the pilgrims. The pilgrimage is to be performed, not under those circumstances of bodily suffering which, in the time of Chaucer, enhanced its religious virtue, but in comfortable railway carriages, and anyone may go first-class to the shrine and return for six pounds. In India the merit of pilgrimage is graduated by the amount of inconvenience attached to it; the highest degree in the scale being allotted to the devotee who measures the ground with his body, like a foot-rule, while the lowest degree falls to him who rides to the fane in a carriage. On the opening of the rail in Bengal it was earnestly debated whether to ride in it to Benares would not destroy all the merit of the pilgrimage; but in a conclave of the orthodox it was decided that the pilgrims might avail themselves of this mode of travelling with perfect confidence, and the rail is crowded with them to suffocation. In the present case of British pilgrimage it may be a question whether the merit of going in a velvet-cushioned carriage will be equal to that of the pilgrimage of the olden time with scallop-shell and sandal-shoon; but the Pope is infallible, and can place both on a footing of equality.

SLAVERY.—The year 1873 ought to be marked with a white stone, for the effectual blow it has struck at slavery. First and foremost, Sir Bartle Frere's Mission to Zanzibar has been crowned with success. The Imam has been compelled to affix his seal to a treaty which extinguishes the slave-trade in his own territories, and gives authority to our cruisers to deal summarily with vessels conveying slaves. All the other Arab chiefs in those waters have come into the views of the British Government, and engaged to give no countenance to it. This detestable traffic, which was the scourge of Eastern Africa, and was yearly spreading desolation farther and wider into that continent may now be considered extinct; the activity of the steamers which Government will station on the coast of Zanzibar and of Africa will effectually prevent any revival of it. England has thus conferred the same inestimable boon on the East coast which she has been labouring for more than half-a-century to bestow on the West coast.

Then, again, the conquest of Khiva by the Russians has resulted in extinguishing the slave trade which has long been the curse of Central Asia, and which the Ameer, under the pressure of the conquerors, has abolished by a public edict. The Persian subjects, to the number, it is said, of 10,000, who had been kidnapped and condemned to a state of slavery, perhaps the most horrible in the world, have been surrendered,

and are returning in detachments to their native land. The paramount influence which Russia has now established in the three Khanates, and, indeed, throughout Turkestan, gives us the strongest assurance that the system is finally extinct, and that peace and security are permanently established throughout those extensive regions. It is no small honour to England and to Russia to have been the instruments, under Providence, of conferring such blessings on suffering humanity. In another direction, moreover, a branch of the slave trade has been effectually attacked. Sir Samuel Baker had been despatched by the Khedive of Egypt, with a military force, into the interior of Africa, to extend his sovereignty to the Equator, and to extinguish the slave trade which was rife in those wild and barbarous regions; and we are recently informed that both objects have been successfully accomplished.

Since the days of Wilberforce it has been the special vocation of England to take the field against the slave trade in all parts of the world, whether carried on by her own subjects or by those of any other power; and she has laboured in this glorious mission with unintermitted zeal and perseverance, and, under the blessing of Providence, with signal success. But her labours are by no means completed. There are still two other haunts which require her most strenuous exertions. The Fiji and other islands in the South Seas have, within the last few years, become the scene of an atrocious slave trade. They have been infested with European commanders, chiefly British subjects, who hover round the islands, kidnap the unsuspecting inhabitants, and sell them into slavery. Efforts have been made to put a stop to these nefarious transactions; but the success has been very partial, and, perhaps, the only remedy will be eventually found to consist in accepting the protectorate of Fiji, and establishing a strong government, capable of rooting out the men-stealers. Then, again, the trade in Chinese coolies, carried on from Macao to the Western States of South America, demands a more earnest effort than has yet been made by the Colonial Office. The means by which the poor creatures are entrapped is a disgrace to European civilisation, while the brutalities to which they are subject on the middle passage, and the frightful miseries inflicted on them by their masters, have aroused the indignation of Christendom. About a year ago a large deputation of the most respectable Chinese waited on the Governor of Hong-Kong to remonstrate on the infamous system of crimping which was practised by British subjects; and Lord Kimberley likewise called his attention to the statement that "foreign vessels engaged in the shipment of coolies from Macao were equipped in the port of Hong-Kong, or furnished with stores." During the past year a large number of vessels, under the Peruvian, the French, and the Spanish flag, cleared from Hong-Kong to Macao, which were well known to have been engaged for the coolie trade. We are informed that, after repeated remonstrances from the Chief Justice of Hong-Kong, Lord Kimberley has directed the enactment of certain ordinances which, it is hoped, may serve to remove this scandal from the English name; but it must not be forgotten that, since the first agitation of the question of the slave trade and slavery, it is only under the goading of public opinion that the Ministry or Parliament has been roused to effectual action; and that it is to the same irresistible impulse we must look for the final extinction of the trade.

CIVILISATION OF THE ABORIGINAL TRIBES OF INDIA.—A question of no small importance has recently been brought under discussion in Bengal. The reader is fully aware that the Santals, the Coles, the Gouds, the Meenas, and other tribes in the interior, who, according to the last census, number twelve millions, are regarded as the aboriginal inhabitants of India, who retired to the fastnesses of the mountains as the conquering Aryans advanced across the Indus and introduced the Hindu power and creed into the country. For twenty-five centuries these tribes have continued to maintain, to a great extent, their wild independence, and their rude habits and customs and language and religion. Of late they have been brought more particularly under the notice of Government, and a great desire has been felt to introduce the blessings of civilisation among them. Within the last quarter of a century missionaries from different societies have been labouring among them with a degree of success which they have not experienced among either Hindus or Mahomedans. The converts have been reckoned by thousands. These wild children of the desert, who have for so many centuries resisted the creed of the Vedas and of the Koran, are now welcoming with almost primitive ardour the gospel of truth. Lord Lawrence, when Governor-General, laid down the doctrine, that while the British Government was bound by its own engagement, no less than by the principle of a wise policy, to be perfectly neutral in respect of the creed of the Hindus and Mahomedans, it was at liberty to use a wide discretion in dealing with the aboriginal tribes, who have no fixed creed, and to whom the State is teaching nothing. The present Lieutenant-Governor of Bengal is carrying out this principle, and has resolved to entrust the education funds, which he is appropriating to their improvement, to the administration of the missionaries, who have alone taken any interest in them. It is said that the Hindus in Calcutta have chosen to take umbrage at this proceeding, as if it were a violation of the principle of religious neutrality—which did not, however, prevent the Hindu sepoys from massacring Europeans by the thousand. On such a subject, however, the favourable or adverse opinion of the Baboos of Calcutta is scarcely worth a thought. The question does not in the smallest degree affect their interests. A more important point is that which refers to the Dissenting Missionary Societies, whose agents are labouring among the tribes with great assiduity, but with scanty means for educating them. It is most sincerely to be hoped that no objection will be raised to their aiding the Government in this work of Christian benevolence, and that some mode will be discovered of reconciling the principles of Nonconformists with the welfare of these interesting races.

PRINCELY MUNIFICENCE.—The public, religious and secular, has been recently astounded by an act of more than princely munificence. Mr. Baird, of Gartsherrie, one of the most opulent manufacturers in Scotland, has just appropriated the sum of £500,000 to assist in providing the means of meeting, or at least, as far as possible, mitigating the spiritual destitution of Scotland, through efforts for securing the godly upbringing of the young, the establishment of parochial pastoral work, and the stimulating of ministers and all agencies of the Church of Scotland, to sustained devotedness in the work of carrying the Gospel to the homes and hearts of all. The funds will be placed in the hands of

trustees, for the objects specified, under a well-considered arrangement, which will secure the faithful appropriation of them. There is no example of such munificence on record—not even by wealthy sovereigns. Men have bequeathed no inconsiderable sums to benevolent objects, to be laid out after they were dead and did not require them, but to alienate half-a-million of money, during the lifetime of the donor, for religious purposes, is an act of generosity reserved for Mr. Baird.

THE BALDACCHINO.—We stated last month, when alluding to the introduction of confessionals into some of the London churches, that the Ritualists were proceeding at express speed to Rome, and they have now furnished another corroboration of this assertion. During the last month, one of the clergymen in London and his especial adherents have presented a memorial to the Bishop requesting permission to erect a baldacchino over the altar, and the bishop has replied that the question is not within his department. The baldacchino is a canopy raised over the altar in Roman Catholic churches to betoken that the mystical presence is there, and that the spot is endowed with especial sanctity. It is with this object alone that the application has been made to the diocesan. Having brought the doctrines taught in the pulpit into exact conformity with the Romish creed, the Ritualists are endeavouring to give the edifice itself as much as possible the appearance of a Roman Catholic church. Elaborate disquisitions are coming forth on this important question of church architecture, mostly in defence of the innovation; but as the question has never yet been brought before any Ecclesiastical tribunal, the Bishops may be puzzled to know what decision they should come to. The congregations are not likely to stand this nonsense; we learn that they object to a compulsory recognition, by a visible token, of the doctrine of the real presence, which they deem false; and if the Bishops have any spirit in them, instead of pottering over mediæval literature, they will see fit to meet the Protestant feeling of the country, and preemptorily refuse the request.

The Church of Christ.

CHRIST has not left his Church, as some would seem to suppose, to take what shape it may, and to be moulded in a great measure by the temper of the times through which she is passing. Nothing could be further from wisdom than this; where, indeed, could such an attribute appear in the government of the Church? It had been folly, not wisdom. His system may not be laid down in the New Testament, as human systems are, in separate chapters and sections, duly noted down in first, second, third, and so forth, to be seen and read at a glance; but they—that is, the institutions of the Church—rise into view as the occasion called for them. Witness

the appointment of deacons at Jerusalem only when the necessity for them arose. The pastorate, or eldership, in like manner, when souls were converted, and must be governed by official rulers. Shepherding could not be wanted till there were sheep to be fed.

Over and above all these stands the Church's Head, "the shepherd and bishop of souls," who takes to walking and dwelling in Zion. John sees Him "walking in the midst of the golden candlesticks, holding the stars in His right hand." And here is fulfilled the promise and covenant, "I will dwell in the midst of them, I will be their God and they shall be my people;" and to the smallest numerical section of the universal Church it is spoken, "Where two or three gather together in my name, I am in the midst." "And lo! I am with you to the end of the world." "Feed my sheep, feed my lambs." "Take heed to yourselves, and to all the flock over which the Holy Spirit has made you overseers, that ye feed the Church of God which He hath purchased with His own blood." And Peter consigns the work into the hands of ordinary rulers, with assurance that "the faithful will receive a crown of glory that fadeth not away."

The wisdom of God is not only apparent in the *internal* government, and laws, and institutions, but it shines conspicuously in *constituting his Church*, so to speak, *the custodier of Divine Revelation*. Had it been left to what we call chance—to drift about in the current of events, to be taken up and cared for by individuals not knowing its value, or not seeking to preserve it in its integrity, I need not say what must have been the consequence, or to a *party* whose sinister views might have been served by it. No, but to the whole body of the universal Church of the Redeemed of all ages, who, throughout all its sections and all its denominations, revere it as containing the doctrines and laws of heaven upon the earth. Here is the inspired mind of God, and "the Church is constituted the pillar and ground of the truth:" "Ye are the light of the world:" and "Go ye into all the world and preach the Gospel to every creature." The Church is made thus not only the conservator of Divine Revelation, but the sole propagator of its truths. And [what the whole body of the faithful is, *that*, also, in its measure, is every individual Church of believers. Thus, from the Thessalonian Church "sounded out the Word of God;" from the Church at Jerusalem, messengers went forth to the scattered strangers; from Antioch also went forth Paul and Barnabas. Enumeration is unnecessary, for the Acts of the Apostles is an authentic history of the Church, both in its discipline, and government, and missionary avocations during the first sixty years of its existence. Ever since, Churches of the New Testament have been raised up in bright succession; often persecuted even to death, but still surviving all the terrific storms that have raged around them, maintaining the truth within themselves, and sending, like so many lighthouses on the shores of the dark and troubled ocean of Time, the light of eternal life all abroad to guide bewildered voyagers to the haven of rest.

A Church of the living God, then, is no insignificant object anywhere. Its members may not be rich, or profoundly learned, or even occupying social positions of great influence in society, or having a numerous roll of adherents. Notwithstanding, every such organisation becomes the centre of a certain amount of influence for good. If it faithfully, consistently, and zealously holds out the Gospel of the grace of God so as to fill to the circumference the circle in which it stands, verily, it shall not shine in vain. In any given case, it may be the day of small things, but God Himself asks,

“Who hath despised it?” “My Word shall not be in vain; it shall prosper to the end for which I sent it.” We would all be fishers of men, even to the breaking of the net; we would all be the saviours of huge multitudes of souls; the desire is lawful—aye, if it is free of the plague-spot of vanity and vainglory; but, enough, if we serve our generation according to the will of God. We are responsible for *doing* the work that falls to our hands; but we are not responsible for the *issues* of the work. Great care, however, and self-jealousy must be exercised, lest *quantity, not quality*, should bulk in our eye. It is a possible thing, we know, for it has been seen, for men of parts and great zeal to gather up a vast body of men and women calling themselves by the name of Christians, who have, by-and-bye, given deplorable evidence of the greater part lacking all the characteristics of spiritual persons. The same is indicated by the Apostle who speaks of false professors being burned up as “wood, hay, and stubble, and the builder himself saved as by fire!”

My dear hearers, many persons there are who wish to be members of the visible Church, because, in this country, it is respectable. Beware of this snare, in which thousands have been ruined in their eternal interests. God hath indeed placed “salvation in Zion,” and the “Word of the Lord goes forth from Zion;” but to understand that Word, and to receive it in the love of it, and to have experience of its power over one’s heart and affections, must precede and go before the assumption of the Christian profession. The profession is nearly universal *here*; but don’t you hear every day of profession without principle, and of deceit and dissimulation being charged home upon professors in commercial engagements and domestic life as well? Yet you desire to be esteemed Christians; so did the Jewish ruler who came to Christ. Do you remember what followed?—“Verily, verily, I say unto you, except a man be born of water and the spirit, he cannot enter the kingdom of God.” Nor did He leave him wondering what he must do, but He told him of His own lifting up on the cross, as Moses raised the serpent in the wilderness, “that whosoever believeth in Him might not perish but have everlasting life.” Continuously place the truth with its evidences at the open door of your understandings, imploring, as well, the enlightening Spirit of God to strike in with the exercise, for the promise is sure as a fixed law of the New Testament Kingdom: “I will give the Holy Spirit to them who ask Him.” By this means your *hearts* shall settle down upon the faith of “Christ as all your salvation and all your desire.” Confession of the mouth will follow when you shall find your places in the house of God freely opened up. We have not in this exposition taken any notice of the “principalities and powers” above us, who are said to learn by the Church the wisdom of God. How could we? It is a fact, from the pen of inspiration, that the celestials make the Christian Church a study, and that they learn wisdom from God’s wisdom unfolded in its history and destiny. But what further can be profitably spoken? An inference, and that an important one, be it ours to draw from thence—namely, if beings so much higher and holier than we stoop down to pick up knowledge and wisdom from the contemplation of saved sinners, struggling onward through trials and enemies to their abode; unquestionably, they who regard the study below their notice must be fools indeed. O yes, for Christ’s Church is the only monument that must survive the wreck of all things on earth. Mountains, oceans, rivers, and plains shall alike fall a prey to the all-devouring elements—palaces, works of art, cities, pyramids, huge manufactories,

and great repositories of learning, and monumental structures, all shall be forgotten, die, and be no more, together with all who have lived and died impenitent and unsaved, from the first of time to the last; but the despised Church of Christ shall then put on her bridal dress, and in the garb of immortality ascend into the air to meet the bridegroom, and to be for ever with the Lord! All hail, then, to whom it shall be said, "Come, ye blessed, inherit the kingdom prepared for you before the foundation of the world." *From a discourse by the Rev. J. Watson, of Edinburgh.*

Reviews.

LIGHTS AND LANDMARKS FOR THE CHRISTIAN AND CHRIST SEEKER.

By ARTHUR MURSELL. London: Collins & Appleton; Hamilton, Adams & Co., 12mo.

WE learn from a brief but genial preface, that these sermons are published "in compliance with the wishes of many friends . . . and when it came to be an election between his own taste and the desires of those he was anxious to gratify by their publication, there was no room for pause on the author's part." His hope that they may do good is not founded on "any original or literary merit they possess, but simply from their earnest adherence to the old lines of thought and doctrine, which make Christ crucified their central theme." Neither original nor literary merit is wanting in these discourses, but their chief attraction and charm will be found, by devout readers, in the author's "adherence to the old lines of thought and doctrine."

Anyone who takes up this book in the hope of finding trains of profound reasoning, or extended discussions of the deeper topics of theological truth, will be disappointed. Mr. Mursell seldom reasons. He boldly asserts the great dogmas of Christianity, supporting his assertion of them by numerous and apt quotations from the Word of God. Without the offensiveness of mere dogmatism, Mr. Mursell is emphatically a dogmatic preacher. What is so often called "Modern Thought," though chiefly a revival of the false doctrines prevalent during the very early periods of the Christian era, has no charms for our author. He is never seduced by it—nay, often exposes its shallow pretentiousness, and its true character, by letting fall upon it strong gleams of sarcasm and humour; while he bravely maintains the truths which are so precious to devout minds. These discourses are, we doubt not, a fair sample of Mr. Mursell's preaching; and, if so, we rejoice that a preacher so highly gifted, so eloquent, so faithful, and so earnest, has kept to the good old paths. Considering how strong are the temptations in these days in the other direction, especially to minds so ardent and imaginative as Mr. Mursell's, it is obvious that his views of religious truth are the result of thoughtful study, and profound conviction.

After what the author has said in his preface, it would be scarcely fair to test these sermons by the rules which are ordinarily applied to literary compositions. They are placed before us as they were spoken; but, making every allowance for this fact, we think that great liberties are sometimes taken with the English language. Thus we are told that "no panic ever seizes upon Him to quiver the scale within His hand;" that "the hint goldens into assurance;" that "you may feel orphaned and despairing;" that "star after star sowed itself in heaven;" that "there is a silver shimmer on the spiritual East, and it seems

to be goldening into amber;" and that the king of an invaded country, among other things, "must sulphur the air with the belch of artillery." These are a new class of verbs, and we question the author's wisdom in coining them. Again, we find occasionally some very false metaphors, and objectionable, exaggerated expressions. When speaking in the sermon on the Saviour in heaven, of the work of the Spirit, we are informed that "it is reserved for Him to anoint and quicken the sacrifice, so that it may be a living sacrifice, which shall snow down the feathers of the resurrection wings," &c.; and that, by the presence of Christ in heaven, "rich acres of the heavenly plains once bespoken and entailed for the coming heritors acres through which the crystal river flashed its pellucid tide, and over which the pouting berries of the Tree of Life shed down their tasselled fruit;" that "not one disturbing influence can touch the tiptoe of His Majesty;" and that, as one of the results of His victory, He holds the powers of darkness in chains, who "drag their heavy links in baulked despair across the marl of hell, as His challenge rings amidst its caves," &c. All who have had the privilege of hearing Mr. Mursell are aware how intensely fervent and earnest he is; but the utmost intensity and fervour can scarcely excuse these extravagancies.

It must not be supposed, however, that this style of expression is more than occasional. Nor would they strike the hearer as they do the reader. Still we hope, when a second edition is called for, that Mr. Mursell may remove these and similar blots from his pages. His discourses would lose nothing of their excellence and force by the lopping off of these redundancies. They might be less dazzling, but their light would be clearer and more pleasant.

Among the many excellencies which characterise these sermons, none stand out more prominently than fidelity to saint and sinner. The appeals to the former to strive after a higher life, to abhor every evil way, and to govern their lives by the laws of the kingdom of heaven are very striking and effective; while those to the unconverted are pervaded by a genuine pathos and sincerity, such as become a preacher of the Gospel who yearns over sinners, and longs to bring them to God, and who believes that it is only faith in Christ that can save them from eternal ruin. If we have spoken somewhat freely of their defects, and our doing so will be regarded by the author as a sure token of our sincere regard, we cannot speak too strongly of their general excellence. These sermons must have produced a deep impression when they were delivered. They had *then* all the advantage of his flashing eye, his fine intellectual and expressive countenance, his free and manly action, and his fervour and passion. May the hope which he so modestly utters in his preface, "that they may prove not altogether to have missed their purpose to be Lights and Landmarks for the Christian and the Christ-seeker," be fully realised; and it will be, if they are perused with candour and attention.

Some three or four years ago, in travelling by the South London Railway, we met two gentlemen, evidently cordial friends, who had recently been removing to new dwellings. Among other things they began to inquire about the sort of preaching in the churches they attended, and both described the preachers as being "dry old sticks." "But," says one, "when I want a little life, I come up here, and drop into the Tabernacle. If Mr. Spurgeon be there you won't go to sleep, depend upon it. And sometimes I go to hear young Arthur Mursell." "Never heard of him," said the other. "Not heard of him! Then the sooner you *hear* him the better. He will wake you up, and warm you too, and no mistake! In fact these Baptists know how to preach, and what to preach, and they are in earnest." Such testimony was not more pleasant than true. May both the honoured brethren thus spoken of, be long spared to lift up the banner of the Cross, and to draw multitudes of sinners to Christ.

IS THE ESTABLISHED CHURCH THE BULWARK OF OUR PROTESTANTISM ?

By HUGH STOWELL BROWN. Price One Penny. London: F. Pitman; Manchester: J. Heywood; Liverpool: J. Thomas, 200, Scotland Road.

THE name of our esteemed brother on the title-page of this pamphlet is a guarantee for trenchant force and accurate argument; and, few as its pages may be, in them the subject is treated as exhaustively as the limited space admits. First, the author investigates a definition of Protestantism; and, to avoid taking unfair advantage, accepts that most flattering to the "Bulwark." Then comes a masterly analysis of the component parts of the English State Church, and then a consideration of the share each of these parts takes in resisting Romanising influences. High, and Low, and Broad Church are alike found wanting, either in competency or orthodoxy; and the condemnation of all is thus summed up:—"The defenders of our Protestantism are divided into three parties, each fighting, and often with much bitterness, against the other two; one of them, neither the most learned nor the most energetic, is Protestant, in the sense in which we understand and use the word; as to the others, they are making converts to Infidelity and Popery as fast as they can. And yet, men have the unparalleled effrontery to call this institution the bulwark of our Protestantism, and the incredible folly to believe that it is such."

Then the author proceeds to consider, side by side with these results, the relation of Dissenters to the "Bulwark." This defensive part of the pamphlet we feel constrained to quote at length, as it calls attention to a virtue of Nonconformity which is often overlooked:—"We continually hear of perversions to the Romish Church. But who are the perverts? I have been more than a quarter of a century in the Protestant-Nonconformist ministry, and I have had a very wide acquaintance with Protestant-Nonconformists of various denominations, but I have never known either minister or layman secede from us to Rome. I have recently corresponded with some twenty Nonconformist ministers, leading men in the ranks of Nonconformity, men who have been many years in the field, pastors of large churches in large towns, presidents of dissenting colleges. I have asked them to state what instances of Nonconformist perversions to Popery they have known; and, from their replies, I gather that, in one or two instances, persons who had been excluded from dissenting churches for misconduct, and, in a few cases, persons who had attended dissenting places of worship, but had not been communicants, have gone over to the Romish Church, after worshipping with the Ritualists by the way, but I can hear of not a single Nonconformist minister who has done so. If I had written to as many prominent men in the English Church, and they had told me what they know, can anyone doubt that I should have received very different replies? Of churchmen, and eminent churchmen, who have gone over to Rome, the names of many will readily occur to everyone who has any knowledge of this subject. It is, indeed, one of the common items of newspaper information, and an item that seldom occasions the slightest surprise, that such-and-such clergymen have been received into the Roman Catholic Church; we have learned to expect such intelligence, just as we expect to hear of railway accidents and of strikes amongst our working men. 'The more robust forms of Protestantism furnish no converts to Popery. Anglicanism, a limb incompletely severed, remains attached to the old system by veins and ligaments, which allow passage to the virus of sacerdotalism; it has always been the favourite nursery in which Rome has sought recruits, and has been singularly ineffectual in making converts in return.'—*J. A. Froude. The English in Ireland, vol. i. p. 214.*"

For a thorough exposure of the rhodomontade which supports a State Church as any protection against Roman invasion, and an able defence of the valued principles of conscientious dissent, we cordially recommend this little pamphlet to the careful study of our readers.

I.—A BRIEF EXPOSITION OF THE CONSTITUTION AND GOVERNMENT OF THE CHURCH OF CHRISE. Edinburgh: Andrew Elliot, Princes Street.

II.—THE BAPTISM OF THE HOLY GHOST A WARRANT FOR ADMISSION INTO THE CHURCH OF THE LIVING GOD. By the Rev. JONATHAN WATSON. Edinburgh: Elliot, Princes Street.

III.—DO YOU FREQUENT THE HOUSE OF GOD? Third Edition. Edinburgh: Book and Tract Society.

IV.—THE CHURCH AND THE PASTORATE. By the Rev. JONATHAN WATSON. London: Pewtress Brothers and Gould, 14 Warwick Lane; Yates and Alexander, Symonds Inn, Chancery Lane. 1870. Price One Penny.

EACH one in this series of pamphlets, from the pen of our venerated and beloved brother, Mr. Watson, of Edinburgh, is a seasonable and efficient contribution to the ecclesiastical literature of the day. Our readers will thankfully find an interesting production from the same pen in the present number of the MAGAZINE.

THE INTERPRETER. By C. H. SPURGEON. Part IX. Price One Shilling. London: Passmore & Alabaster, 4, Paternoster-buildings.

WE have too long delayed our notice of this excellent and useful work. The selections of Scripture for family reading are judicious, various, and appropriate, and the sharp, short annotations on the text are eminently suitable for domestic worship. The hymns are particularly beautiful; and, to our mind, the only completeness which the work requires is the supply of an occasional form of prayer. Our friend Mr. Spurgeon is decidedly illogical in furnishing forms of praise, and withholding forms of prayer.

OUR FATHER'S LOVE. By MARK EVANS. London: H. Sotheran & Co., 136, Strand, W.C.

THIS is a new edition, under a new title, of a work called "Theology for Children." We hope the change of name may secure a wider circulation for an already popular book. "Theology for Children" aptly enough defines the subject-matter, but, as the author points out, was liable to misconception, and an alteration in the title-page seemed desirable. They who have studied and used the edition of last year will not require our encomiums on this little book, which we cordially recommend to all who have in hand the duty of imparting religious instruction to the young. None but those who have tried it know how hard it is, in proper and consecutive order, to explain to children in simple language the fundamental truths of religion; and here the Sunday-school teacher or parent will find, at any rate, the *matériel* of instruction; while, for those requiring further assistance, the language itself is quite adaptable for immediate employment. Satisfied as the author is with his previous success, we hope, in the interests of our families, that the second edition will have even wider sale.

GREAT TRUTHS FOR LITTLE CHILDREN. By MARK EVANS. London: H. Sotheran & Co.

A STILL smaller compendium of Gospel truth, in the form of question and answer. The use of this mode of printing information is more matter of taste; the subject itself and the treatment thereof in this small book alike call for our approval and receive it.

THE BIBLE EDUCATOR. Part IV. London: Cassell, Petter, & Galpin.

THIS admirable work continues amply to fulfil the large promises with which it was projected. Where all is so good, it is superfluous to make any portion of the work the object of special commendation. But we cannot withhold the expression of our admiration of the masterly papers on the music of the Bible, by Dr. Stainer, and those also on the Scripture *fauna*, by the Rev. W. Houghton. Our mention of these papers does not imply any disparagement of others in the series, the whole of which will constitute an unparalleled contribution to the resources of the Bible student.

Intelligence.

RECENT DEATHS.

MRS. MARY SCROXTON.

On Friday, June 20th, 1873, passed away from earth to heaven, Mary, wife of Mr. John Harris Scroxton, Bromsgrove; respected and beloved by all who knew her. For nearly thirty years, as a member of the Baptist Church, meeting in Worcester Street, she led a truly consistent and useful life. While God gave her health and strength, she laid out those talents to bring glory to that Master, whom it was her delight to serve; and when sickness and pain came, and lingered long, her patience under her sufferings, and her self-denial in administering to the wants of others, were something to be admired and even envied; inasmuch as we are exhorted by the Apostle to "covet earnestly the best gifts." Says one who laboured with her for more than twenty years, as one of the managers of the Bromsgrove Dorcas Society, "I always found her thoughtful and considerate, anxious to alleviate the sorrows of others, even when much self-sacrifice was required for the purpose." Her religion was not a religion of impulse or feeling, but was the out-growth of firmly settled principles, and of a strong abiding faith in that rock laid by God in Zion, which can alone give us firm and safe footing when death's waves and billows beat down the frail barriers of human life, and sweep in upon the soul.

As long as this sincere disciple of Christ tarried upon earth, she laboured assiduously to cultivate that charity which "never faileth, which suffereth long and is kind, which rejoiceth not in iniquity, but which rejoiceth in the truth. 'charity,' which beareth all things, believeth all things, and hopeth all things." When unkind remarks have been made in her presence respecting persons who were absent, often has the writer, as well as others, observed how the gentle and considerate excuse has fallen from her lips, beneath the genial influence of which the conversation has assumed a kinder form: we have seen, at such times, something of the light of heaven; a glimpse of the glory of the Master.

During her illness, which was a protracted and painful one, those who saw her invariably found her patient and even cheerful. Under sufferings which would have tried the patience of the most patient, the only thing *approaching* a murmur her friends have heard her utter was, "I cannot understand *why* my Heavenly Father should make me suffer so much"; but, knowing at the same time that she only saw "through a glass darkly," she was willing to wait in resignation till that clearer knowledge of God's mysterious dispensations shall be attained, when "we shall see face to face, and know even as also we are known." Intense pain wore out the mortal frame at length, and, when death came, he found her soul, "even as a weaned child," willing to live, but ready and even glad to die.

Kind and gentle and considerate sister! thou hast gone the way which we, one day, hope to tread. Husband and friends, and all who witnessed thy consistent walk, mourn the loss which thine absence makes them feel, while they would endeavour to rejoice at thy gain. Fain would we crown thy brow while thou liest there so still, in faith, in hope, and in love—in faith, believing that, absent from the body, thou art present with the Lord; in hope, that blessed hope of seeing thee again, knowing that “them also which sleep in Jesus will God bring with Him”; in love, because we, and all who love the Lord, are united to thee in bonds which have been wrought by Christ, which “neither life nor death, things present nor things to come,” can break; bonds which shall hereafter encircle thee, and all the members of Christ’s family, in that place where the storms of sorrow fall not, and the billows of death never roll; the sunlit margin of the river that flows from the throne of God and of the Lamb, where grows the Tree of Life, which the Lord God Himself has planted—the margin of the river “where bright angels’ feet have trod.” Another grave on earth; another spirit in the skies!

“Down below, a sad, unplexious music,
 Watting through the woods and on the shore;
 Burdened with a grand, majestic secret,
 That keeps sweeping from us evermore.

“Up above, a music that entwineth
 With eternal threads of golden sound;
 The great poem of this strange existence,
 All whose wondrous meaning hath been found.”

E. P. B.

News of the Churches.

NEW CHAPELS OPENED.

Ockshot, Surrey, July 29th.

Bradford, Yorkshire, Sion Chapel, August 12th.

INVITATIONS ACCEPTED.

Baxandall, Rev. J. (Driffield), Lancaster.

Edgley, Rev. G. T. (Chalk Farm), Swindon.

Fry, Rev. W. (Ashwater), North Currey.

Hughes, Rev. J. (Ashton-under-Lyne), Barrow-in-Furness.

Jones, Rev. J. (Haverford W. College), Milford Haven.

Watts, Rev. H. (Barnsley), Queen Street, Peterborough.

RECOGNITION SERVICES.

Brewer, Rev. Dr., Shacklewell, London, N., July 23rd.

Dowding, Rev. T., Torrington, July 27th.

Henson, Rev. Thos., Chesham, July 22nd.

RESIGNATIONS.

Brown, Rev. W. S., Attleborough.

Dolamore, Rev. H., Droitwich.

Hughes, Rev. J., Ashton-under-Lyne.

DEATH.

Elven, Rev. C., Bury St. Edmunds, August 17th, Aged 76.

THE MISSIONARY HERALD.

Address,

DELIVERED ON THE OCCASION OF THE BAPTISM OF FOUR PERSONS, IN
THE SIMLA BAPTIST CHAPEL, ON THE 28TH OF SEPTEMBER, 1872.

BY THE REV. GOOLZAR SHAH.

OUR Blessed Lord's last command to His Church was, "Go into all the world, and preach the Gospel to every creature." In obedience to this command, we have humbly tried, in dependence on His strength alone, to proclaim the message of peace to all the people of Simla, "Come thou with us, and we will do thee good," by bringing you to the Author of all good, even the Lord Jesus Christ, God manifest in the flesh. We have invited the people of Simla to forsake the evil ways of Hinduism and Mohammedanism, and to cast in their lot with the people of God. We have told them to forsake the City of Destruction, and make their journey to the heavenly country where they will be safe for ever, and, laying hold on eternal life, will know no sin and no sorrow. Some are, this day, to commence their pilgrimage; but, besides these, there were other inquirers, who, with earnest countenances, set their faces Zionward, and we hope that we shall yet have the privilege of admitting them into the visible Church of Christ, by the holy rite of baptism. Many have been called this year by the Gospel call, but few have been chosen this year at Simla, and these few we now present before you. The few who are to be received into the Church this day, have received regular instructions from us, and have regularly attended our Sabbath ministrations, and they feel that the step they are about to take will do them good. Others have been left behind this year; yet our constant effort will be to compel the people of Simla to come to Christ, and, as the men who brought the paralytic man to the Lord, carried him on their shoulders, and uncovered the roof and let down the cot just in the presence of the Lord, so have we, in much weakness, tried to bear the people of Simla on our shoulders, and bring them to the Lord

Jesus, that they may receive eternal life. The Lord has already received some, and others will, no doubt, be flocking to Him, as doves to their windows.

I shall now give a short account of these four disciples, who are now to be baptized:—

Chamela.—This young man is about twenty years of age, he is an inhabitant of the village of Majra, in Zillah Ropur. He was a Hindu, and his parents are still within the pale of Hinduism; but, in the presence of God's people here assembled, he renounces all faith in Hinduism, and professes faith in the Lord Jesus Christ, the only Saviour of sinners.

In June last, he came to Simla on business, and was met by our preachers, who expounded to him the truth as it is in Jesus, and entreated him to receive the Lord Jesus as his Saviour. How marvellous is the providence of God! When Chamela left his home this time for Simla, his business engrossed all his thoughts; he could not foresee that the Blessed Jesus was preparing a blessing for his soul. "Apprehended of Christ Jesus," is now true of Chamela. The sweet Story of the Cross so affected his mind, that he made up his mind to cast his lot with the people of God; his knowledge is very limited, indeed, but his desire to know more of the Blessed Saviour is very ardent. "He loved me and gave Himself for me;" Jesus has loved Chamela, and given Himself for Chamela. We can only view the transaction with adoring gratitude. Our preachers met the young man, and told him what a precious Saviour they themselves had found, and the young man felt the burden of his sin, and came to Jesus, the Lamb of God, who takes away the sin of the world. It is but right to say that he supports himself by the labour of his own hands, and he is in no way a burden upon the mission, and, so far as we can judge of men's motives, we can safely say that worldly motives do not influence Chamela in taking the step which he is about to take this day.

Zaffer.—This young man was born in the village of Punchunnugger, in Bundelkund; his parents were Hindus, but having lost both at a very early age, he was left to the care of his brother. During the mutiny he fell into the hands of a Mohammedan Sepoy, who brought him up as his own child; he travelled with the regiment to which his foster-father was attached, into various places, and, in 1866, when he was in Calcutta, he lost his way in the streets, and was at a loss to find out his friends, and was in consequence separated from them. In the good providence of God he came to Akbarabad, in 1858, where he was taken up by Mr. Domingo, of the

Governor-General's band, who takes a great interest in the lad, and taught him to read the Word of God in Urdu; he now reads with great intelligence, and has read a large portion of the New Testament. Under Mr. Domingo's instruction, Zaffer has known much of Christian truth. Mr. Domingo sent Zaffer to our school for instruction, and his progress has been satisfactory; but, in 1870, he fell into bad company, and we lost sight of him for some time. This year he has come back to us as a true penitent, and desires, by the grace of God, to renounce all his evil ways, and seeks cleansing through the Blood of the Lamb of God, who taketh away the sin of the world. Ruin by the Fall; redemption only through the atoning sacrifice of the Son of God as our only substitute; and regeneration and growth in holiness by the Holy Spirit of God, are doctrines which Zaffer well knows, and his only desire is to walk worthy of the Lord unto all pleasing, and to reflect His holy image. "To whom much is forgiven, the same loveth much. If ye know these things," said our Blessed Lord, "happy are ye if ye do them."

Of the two young women who desire to join the Church, one is the wife of our Catechist, Mr. Probhoodoss Misser, and the other the daughter of a Bengali Christian, who is in Calcutta. Mrs. Misser was brought up in the Baptist Mission School, at Delhi, and Miss Shaha, in the Christian Girls' School, at Bhowanipore. Both of them, although brought up in Christian schools, did not feel the power of Divine truth, until this year. Now they desire to confess the Blessed Saviour, as all their salvation and all their desire.

May the Lord graciously receive these four into His fold, and pour down His Holy Spirit upon them, that they may remain steadfast in faith till the end! May grace, mercy, and peace from the Triune Jehovah be their portion throughout the pilgrimage of life, and in them may the intercession of our Advocate be fulfilled, "Father! I will that they whom Thou hast given Me, be with Me where I am, that they may behold My glory." Amen.

Sketch of the American Baptist Telugu Mission.

THE FOUNDING OF THE MISSION.

THE Rev. S. S. Day and wife were sent by the "American Baptist Missionary Union" to the Telugus in 1836. He first went to Vizagapatam, spent some time there, and then went to Madras. In and about this place, and at Bangalore, he laboured till 1840. During this time he was instrumental in God's hands in starting the interest which is now known as the "Baptist Church in Bangalore," under the care of the pious Marsden.

He, too, organised a Baptist Church in Madras, which is now a strong interest under the wise watch-care of Bro. Money.

February, 1840, Bro. Day finally settled in Nellore, a large town 108 miles north of Madras. The first convert, Venkapa, was baptized September 27th, 1840, and a church of eight members, including the missionaries, organised October 12th, 1844.

The Rev. Stephen Van Husen joined the mission in March, 1840, but on account of ill-health in 1845 retired, not to return.

Bro. Day worked on also till 1845, establishing the mission, building houses, &c., &c. He was a man of varied abilities, and could put his hand to almost everything. He acquired the language most thoroughly and used it. The establishing of a new mission generally uses up the man that has to do it; so it was in this case. Bro. Day went home worn out.

In 1849 he returned to Nellore, accompanied by Rev. L. Jewett and wife. These faithful ones toiled on together till 1853, when Bro. Day went home.

Bro. Jewett toiled on alone till 1855, when the Rev. F. A. Douglass and wife joined him. He went home in 1862, and in 1865 returned with Rev. J. E. Clough and wife. Mr. Douglass and wife then went home in broken health.

Bro. Jewett, before he went home, when the prospects of the mission were dark enough, with wonderful faith in God's promises and the ultimate success of the mission to which he and the other brethren had given their life-blood, purchased, seventy-seven miles north of Nellore, in the town of Ongole, a most desirable house and compound for mission work, and rented it till such time as God stretched forth His hand to work.

Bro. Clough entered into his work with intense earnestness and a firm belief in the future of the mission. He and Bro. Jewett were one here. A western man from the broad prairies of America, his plans were large, and failure not once dreamed of. Faith in God's promises and a PREACHED GOSPEL will sooner or later come with crushing power upon the rock somewhere, to break and grind it to powder.

THE DAWN OF SUCCESS.

Mr. Clough, in the latter part of the year 1866, removed to Ongole. Previous to his going there, during a trip

he and Mr. Jewett made to that place, a man by the name of Pariah, and his wife Nagamma, were baptized.

We will here quote from Dr. Jewett's report: "They are the first converts we have welcomed to the Church from the 'chucklers' or leather-dressers, representing a lower stratum in the scale of humanity than any we have before reached. They not only dress the hides, but eat the flesh of horses, cattle, and swine, which die of themselves.

"In relating his experience, Pariah said, 'Four years ago I went (about 200 miles north) to Ellore on business, and heard for the first time the Gospel from the Rev. Mr. Alexander (missionary of the Church Missionary Society). Afterwards I went on business to Palacole, and heard the Rev. Mr. Bowden preach, and saw the native converts. After I returned home, *the Lord enlightened my mind.* I then laboured for the conversion of my family, and finally told them, if they did not repent and believe, I would leave them and go and live with the Christians. After labouring eighteen months, my wife was converted, and several others awakened.' This man, unable to read a word, belonging to a class too low to be despised, impressed on my mind the image of patriarchal life. The simplicity of his story, the sincerity of his faith, and the ardour of his love shining forth through the tears that flowed down his cheeks, all bore witness to the saving work of God in his soul. He went on to say, 'When the messenger came, informing me of your arrival in Ongole, I was about to take my meal. The good news took away all appetite for food; thought I, if only I had wings, I would in a moment be at your side.' His wife, in the same spirit of simplicity, faith, and love, told the artless story of her conversion.

"During our stay in Ongole, Pariah

made the most of his opportunities to hear the New Testament read and explained, anxious as he was to qualify himself to be a witness for the Saviour. Of our youthful disciple, Veragadu, who had devoted much of his time to him, he inquired, 'What shall I do when opposed by Brahmins? I am ignorant, I cannot stand my ground in reasoning with them!' 'Tell them,' replied the lad, 'if they believe, they will be saved; if they do not believe, they will go to hell.' The good man laid hold of these words, as containing the sum of his message for every man.

"This message will do for white preachers as well as black, and prove more effectual in pulling down caste and idolatry than a good many things we are too prone to trust in, to convert India to Christ.

"Should this letter come under the eye of Bro. Alexander, this narrative ought to prove more than a crumb of comfort to him. A chance seed from his hand at Ellore has here grown into a mighty tree, the shade of which must shortly reach back to Ellore."

Bro. Clough, on going to Ongole, had all to do and much to meet. With courage and firm trust in God, he set about getting the station in order and providing for the coming blessing. It did not enter his head that men would not believe. A church was organised and preaching commenced. Stones were more than once thrown, while he was preaching in Ongole.

He began at once to send out the preachers into the villages to sell tracts, and have colporteur work done in earnest. There was no chapel, so the services were held in the dwelling-house. Steps were taken at once to build a chapel which, about a year after, was finished, and that with very little funds from home. Kind friends, seeing the missionary meant work,

helped him; chief among these was Deacon Stevens of Madras.

The Ongole brethren observed the Week of Prayer for 1867, and then the Missionary started for Tulla Konda Paud, Pariah's village. What followed is best told in Bro. Clough's own words.

"After three nights' travel by bullock cart over rough roads and no roads at all, sometimes through and sometimes around cotton and rice-fields, preaching by day, at times in my tent and at times in the villages, we arrived at Tulla Konda Paud. Here I pitched my tent in a fair tamarind grove, and sent word to the villagers around, that I had come to see them and tell them about Jesus. The words soon went, and the next day between thirty and forty men and women appeared before the tent, having brought provisions for four or five days, and an extra change of clothes to put on them when they were baptized. They said they had come to learn more about Jesus, but they believed already and wanted to be baptized.

"Then commenced, in that tamarind grove, a series of meetings which continued five days, and which I can never forget. There were in constant attendance thirty-five, and at times many others. The meetings were for preaching, prayer, reading the Scriptures, and inquiry. At the end of the fifth day, Sunday, January 28th, twenty-eight were baptized on a profession of their faith in the Lord Jesus Christ. These meetings and baptisms almost made me think another day of Pentecost was being given us. I have seen many revivals at home, and witnessed many precious outpourings of the Holy Spirit, but I never saw such a blessed time as this was, never such faith and such love for Jesus the

Saviour. The simple reading of the last two chapters of Matthew, or repeating the narrative of Christ's death on the cross for us, and for the sins of the whole world, would move them all to tears, and many of them would sob aloud as though they had just lost their dearest friend. Their faith is simple, but oh how strong! Such faith as these little ones possess, would be a treasure to any one, even the best Christian, and must result in the conversion of a great multitude of God's own children.

"The great work at Tullaconda Paud must not be neglected; if we move forward and you send us the men, earnest men, full of love and good works, the time is near when thousands of the Telugus will be given to Christ. The Lord will send them *just as fast as we can tell them about Jesus*; there is no doubt about it."

Brother Clough was not mistaken in reading the signs of the times; converts have come and are coming as fast as we can take care of them, and for that matter much faster, and they are now numbered by thousands.

The work in Ongole moved right on until in January of last year, when Mr. Clough left the station to go home to America for a time. There were 1,658 communicants living in 191 villages. Rev. J. McLawrin and wife, who joined in 1870, took charge of the station until his return. Under their care there has been no check, the baptisms being more numerous than ever. During one tour, the first of this year, he baptized nearly 300.

Aside from the central school of this station which is large and flourishing, there are 22 village schools with over 300 boys and girls in attendance. The Christians have to provide food for the teachers.

FURTHER ENLARGEMENT.

The very last of the [year 1869 a compound and bungalow were purchased in Allowr, a very large and wealthy village 18 miles from Nellore. There was no missionary to take it up separately at the time. But the Rev. E. Bullard, who joined in 1870, has been appointed to it, and is taking steps to occupy it permanently. A church of over 50 members was organized last year, and it has been growing since. Bro. Bullard has to take charge a good deal in Nellore, as Dr. Jewett is absent on the Scripture Revision Committee.

The old station of Nellore during these years of blessing has not stood still; from having a mere handful in 1866, the church there, according to the last report, numbered over 260 members. The educational interest just now misses the care of Mrs. Jewett, who is in America.

Ramayatan station.—In November, 1869, the sub-collectorate, which had become vacant by the transfer of the sub-collector of Nellore to Ongole, where he was to reside as being more in the centre of the sub-division, was purchased. Deacon Steyens was here again a liberal friend.

Rev. A. V. Timpany and wife, who joined the mission in 1868, came and took possession of this field in February, 1870. On the 28th March, a church of 35 members was organized; shortly after the missionary made a tour, and the church membership was nearly doubled. From that time, with all the drawbacks, the work has gone steadily onward, until now there are over 500 communicants. In six of the Christian villages they have built or are building houses for worship and schools. They are waiting for competent teachers, who are not forthcoming, as there has not been time yet to turn round since the station was established. However, the want will be met in a few months from among the pupils of the station school, sixty in number, and all Christians.

The station is a beautiful place of 115 acres, and is less than a mile distant from the Bay of Bengal.

Here is located the *Theological* seminary of the mission. The place was selected as being central and healthy, and affording ample ground for the necessary buildings.

Mr. Timpany has erected the school building, and built houses for the students, and is now carrying on the school, giving a part of his time to it, until a Missionary can come and devote all his time to it; nineteen students are in attendance.

The course of study covers six years, three of which are preparatory, and three for the more direct divinity work.

WORK FOR THE WOMEN.

Some of your readers may know, and some may not, that we have now in America, working along with our Missionary Society, another Society composed of Christian women of our American churches. The object of

this Society is to work for the women of heathen lands. Miss Peabody, one of their missionaries, is now with us, fitting for work; she and others will find ample work among our Christian girls and women.

Of one thing we are satisfied; it is no use to try and elevate this people by educating the men alone. The women here, as in every land, are a power. They are very conservative, slow to change, and, until enlightened, will be barriers to the progress of the truth: when they become Christians, none are more firm.

OUR NATIVE HELPERS.

The ministry that we are raising up, we try to keep as near as possible national. We do not change their dress or food; they can start off on a month's tour, going sixty or eighty miles away, and ask no notice beforehand to make ready, unless it be to go to the dhoby for clothes which he may have at the time. A hymn-book and Testament and a few tracts, with a few clothes, are tied into a bundle; the preacher puts it upon his shoulders and is away about his Master's work, and he usually has the Master's blessing before he returns. "Knowledge means power" is quite true, but we are proving very satisfactorily here that, if a man has the love of Christ in him, and is called to preach the Gospel, a good education can be given to him without English boots necessarily being put upon his feet.

Were our preachers otherwise than they are, we could not report for the past year nearly 1,000 baptisms on a profession of faith.

METHODS OF WORK.

Our mission is emphatically a preaching mission. We all, missionaries and their wives, learn the vernacular. The writer's wife can write a Telugu letter, if necessary, and, in the absence of the husband, can and does take the entire care of the station, doing the work in the language of the people.

We put faith in the "foolishness of preaching," if the Gospel is preached to *all* men, and we are willing and glad to welcome those who come, even though they are from the highways and lanes and hedges, *the house will be full*.

You in Bengal are having, at the present time, a good illustration of this in the Sonthals. They are evi-

dently given to Christ, through the preaching of the Gospel; socially, they are not Brahmins, but to make them such is only a question of time. What a pillar of light they will be in twenty years in Bengal! It is glorious to contemplate.

God is preparing here a grand pillar of light, and it will warm the superincumbent caste mass above it, and permeate it with translucent glory.

To use a homely illustration, let us boil our missionary pot as the man does his rice, not by putting the fire above, but below.

By so doing, a maximum result will be obtained by a minimum outlay.

This, too, is God's plan; see 1 Cor. i.

Christian Hindu Servants.

BY THE REV. R. BION, OF DACCA.

IT is no uncommon thing to hear persons from India utter complaints of Hindu Christians, and especially of Christian servants. That they have their faults cannot be doubted; but often the fault is not on one side only. The difference of race, the habits and ideas of the Hindu people, the peculiar views on social relations arising out of caste, the difficulties through which many have struggled to Christian faith and hope, render the relation of Christian servants to Christian masters, one to call for great forbearance on both sides, and for kind consideration of each other's peculiarities. Yet there have been very numerous instances in which Christian Hindu servants have won the esteem, confidence, and affection of their employers. We are glad that Mr. Bion has kindly enabled us to give some illustrations of this.

"Perhaps the following lines about native Christian servants may interest you. They have been denounced right and left, but I am glad to be able to bear testimony of the great worth and comfort of some of them, as far as my own experience goes. The first instance I shall give is of one who entered into the rest of the people of God only last month. Her name was 'Polly Rebeiro.' Her father was a native of Manilla, but she was born in Calcutta, and brought up as a Roman Catholic. She came to Dacca about 1850, and by some means got acquainted with our venerable native preacher, Chand, and his family. Gradually she saw the errors of Romanism, and was then baptized by the late Rev. W. Robinson in 1852.

"For some time she served as an Ayah (child's servant), and head servant in the families of several civilians, but from about 1856 her age and growing infirmities compelled her to give up regular work, and we took her into our house, where she remained till her death.

"Her life was always the life of a true and faithful disciple of our Lord.

This was apparent in everything. She was not only always tidily and cleanly dressed, but was careful to keep everything about her tidy. She had formerly enjoyed very liberal wages (from Rs. 20 to Rs. 30 per month), but her generous heart never allowed her to hoard up money. She helped right and left, among indigent native Christians, giving me only such a sum to keep for her, as would cover her burial and other expenses. In her behaviour towards her superiors she always showed that proper respect which is due to a master or mistress, but this respect never came down to the level of obsequiousness. She showed at times a hasty temper, but as soon as she saw herself to be in the wrong, she confessed the fault, and begged pardon for it.

"She had been pensioned for years, and repeatedly told not to work any more, but this was impossible for her active, loving spirit. Very tender and gentle with little children, she endeared herself to every one of them, and her many acts of real lovingkindness and self-sacrificing service when illness was in the house, will never be

forgotten by us. She was often bent double by the severe rheumatic pains to which she was subject, and one such attack she had, after having nursed our little ones night and day during an attack of measles. Though repeatedly urged to go and rest, she would listen to nobody until complete prostration of strength obliged her to retire.

"Her friendship with Chand and his family remained warm and true to the last. Was there illness in his family? she would go and nurse the sick ones till they were convalescent, and then return to us.

"All our heathen and Mohammedan servants respected her, and addressed her as 'Mamma.' She was never missing at the Sunday service, unless sickness prevented her.

"In short, she was a real treasure and blessing with whomsoever she lived. One of the ladies whom she had served for some years, sent her annual presents of money and clothing down to the last year of her life. Many others, now grown up, whom she had nursed in their childhood, remember her with affectionate regard. Most of these gentlemen draw now salaries from £80 to £120 a month.

"Her last illness, which was an attack of brain fever, lasted only a week. Her speech failed her towards the end, but a day before her death, when one of our native preacher's wives asked her a question or two, she replied, 'I have no doubt nor anxiety in my mind; I know Jesus; the only trouble I have is the pains in my body;' and then, after a while, she added, 'I see light.' On the 5th of March she fell asleep, but having already waited a day to see what turn her illness would take, I started on a mission tour on the day she expired. I prayed with her, and then took farewell from her for ever in this world.

Her departure has left a blank in my family, as if one of its own members had gone.

"Truly was she one of the 'Excellent of the Earth,' and one among a thousand in her worth as a servant.

"She is 'gone before' as many others, whom we loved and cherished, and great will be the joy when we shall meet them again, never more to be separated.

"Another faithful Christian Ayah is still living, and is also pensioned. She had served Mrs. Leonard, the wife of one of our missionaries here, for years, and after her mistress's death we took her into our service. A Roman Catholic in name, we yet believe her to be a true follower of Christ. When in town, she always attends our Bengali service. Polly was a great friend of hers, and ever since her death this poor 'Old Ayah,' as we call her, pines away and is very sad. Roman Catholic servants are not generally held in the highest esteem for honesty and faithfulness, but I am happy to say this rule does not apply to her. She has proved herself, throughout a service of upwards of thirty years, thoroughly honest and faithful.

"The other servants stand rather in awe of her, because she has often rebuked them for their dishonesty. She has also endeared herself to the children, and is heartily welcomed by them whenever she makes a temporary stay in our house.

"Another native Christian deserves to be noticed. This man received a Gospel on one of our preaching tours. He hid it in an earthen vessel, and at night, when all were asleep, he took it out and read it with great eagerness. God's holy spirit soon showed him his state of mind, and at last he was so tormented

with fear that he left home and walked some eight miles to Dayapur, where I then lived. It was on a Sunday, and I was in the midst of my sermon when he rushed in among us, beating his breast, and calling out 'Help, help! the fire is burning in me.' Never having witnessed such signs of contrition in a Bengali, I believed him to be insane, and told him to walk off. He waited till the service was over, and then opened his mind to our native Christians, who assured me that he was sound in mind but in great distress about his soul. He was shortly after baptized in Dacca, and turned out one of the most sincere and consistent Christians we ever had. His great humility and simplicity endeared him to all, and one of our native preachers engaged him as a servant in his house. For many years he lived an exemplary Christian life. His prayers were fervent and to the point, though he was naturally very ignorant and of the lowest caste. When his end drew near he was asked whether he had any fear? 'Fear! why should I fear? Do you think the beloved Saviour, who delivered me out of idolatry, and whose love I have tasted these many years, will now forsake me? No, no!' And with a smile on his lips he passed away from us to his Redeemer.

"Another Hindu convert still alive, gave us the greatest satisfaction as a bearer. He, with his wife, came some eight years ago from the neighbourhood of Dayapur. At first I doubted their sincerity, they having both led bad lives and lived unlawfully together. Remembering, however, that 'Christ came to seek and to save that which was lost,' I allowed them to remain at Dayapur. After some time they were both baptized, having been married by me very soon after their arrival. The

woman had learnt to read before she came to us, and in her former condition as a prostitute was in the habit of reading the Gospel. I mention this to encourage others not to despise the fallen women we so often have as hearers in many of the bazaars in Bengal, but to speak a kind word during the address to them.

"She and her husband settled in Dacca after some time, where I employed him, first as chapel gardener, and afterwards as bearer in my own house. He was at first dreadfully uncouth and unpolished in his manners, but worked well. We bore with him, and, by kind treatment, he improved in every way, so that after a year's service he became a capital servant, active, and thoroughly trustworthy. We often employed him in making various purchases in the bazaar, and the difference between his prices and those of our heathen servants was striking.

"His behaviour as a Christian was throughout very satisfactory, and his dress clean and tidy. His wife having got a Government employment far away from here as a female teacher, we parted with mutual regret. I still keep up a correspondence with him, and should he come this way again he would be welcomed back into our household.

"One of our native Christians (a Comillah man) is in our employ at present as a pauckah-bearer; in fact he is so dull and stupid that he would be unfit for any other work. In spite of his dullness we have learned to like and to esteem him because he is an upright, true Christian. He never objects to any work, be it in the house or garden, and is always willing to do what he is told. On Sundays he employs his leisure time in reading the New Testament and other Chris-

tian books, generally choosing some solitary corner in which to do so. Illiterate and dull as he is, he took me agreeably by surprise lately when I called on him to pray in our prayer-meeting. His prayer was not only earnest, but the language and matter showed that he had been taught by the Holy Spirit.

“Let us, then, not despise ‘these little ones’ among our native Christians, but be patient and kind to them. Even such as have disgraced the Christian name by loose conduct may be reclaimed by our *own Christian example*, and a kind, loving spirit in our dealings with them.”

A Visit to Hurdwar Mela.

BY THE REV. J. G. GREGSON, OF AGRA.

THIS is one of the most celebrated of the places of pilgrimage in Northern India, and is often attended by hundreds of thousands of people. It was frequently visited by our missionary, the late Rev. J. Thompson, of Delhi. On the last occurrence of the mela, or festival, Mr. Gregson, with other brethren, were present; and we have received from Mr. Gregson the following account of the scenes he witnessed:—

“We, that is, McCumby, Bate, Soodeen, and Soobha Chund, pitched our tents close to the Ganges Canal, and had for neighbours our American Presbyterian friends and a number of native assistants; and, though we were a good staff, we could have doubled our number, and found plenty of work for all. The mela lasted a fortnight, and numbered nearly 100,000 pilgrims. Day after day we had large crowds to listen to the Gospel, and they heard attentively. At times the Hurdwar Brahmins would get into the crowd, and raise the cry, ‘Mother, Gunga, Victory!’ On one occasion, when we were preaching close to the sacred steps of ‘Hur,’ who is supposed to have gone to heaven from that place; the ‘Sons of Gunga’ raised the cry, ‘Gunga, Mother, Victory!’ and for a long time made the whole place ring with the modern cry of ‘Great is Diana, the goddess of the Ephesians.’ A large crowd followed us through Hurdwar, repeating again

and again the shout of victory to Gunga. At these sacred steps every pilgrim bathes, and many of them throw in the ashes of the dead, that they may be floated away to the Hindu paradise. On the great day of the mela, the Rajah of Bhurtpore came down, in great state, to bathe; and being a royal sinner, all the ordinary sinners had to be driven away from the steps, and out of the water, whilst his royal highness bathed. The police chuprassies greatly interfered with the devotions of the devoted fakeers, who were dragged out, and splashed out, and beaten out, in the midst of their incantations, to make way for the rajah, who appeared to look upon the bathing with as much sport as a young man would at Margate. He is a fine, handsome-looking young man, and swam round the bathing-place, and stood for a minute on the last sacred step, muttered a prayer, threw a few flowers into the river, and returned to his encampment. I heard

that he had given his own priest ten thousand rupees, and the 'Sons of Gunga,' the Hurdwar Brahmins, thirty thousand. His gold atoned for the hurried and sportive manner in which he offered his oblation to the gods.

"The Hurdwar Brahmins are called 'Sons of Gunga,' and have charge of the numerous temples, and likewise of the thousands of registers that are stored in the houses of Kunkul, about two miles from Hurdwar. One morning, when we were preaching, I noticed one of these Brahmins busily engaged in taking down the names of a large company of pilgrims who had come in from Rajpootana. Every man, woman, and child was registered; the name of the village, and date; and that register is preserved and produced when any of the villagers make a pilgrimage to Hurdwar. The little babe that was taken from its mother's lap to have his name registered will find his name there when he comes, as a man, on pilgrimage. After recording the names, the Brahmin binds a necklace of Gunga grass round each of their necks, not forgetting the little babe. Every Brahmin has his own village, and looks after them with the watchfulness of a village curate in some English parish. It is his duty to visit them, or have them visited during the year, that they may not forget Hurdwar, and are threatened with the fury of the gods if they attempt to neglect Hurdwar. This will give our friends at home some idea of the systematic manner in which idolatry is sustained, and lead them, I hope, to be as systematic in labouring for Christ as the Brahmins are for Hurdwar.

"It was a very touching sight to see some of the pilgrims starting for their distant homes. I saw a party of pilgrims from Rajpootana binding their

bundles on their camels, and carefully securing their bottles of 'Gunga Jal' (Ganges water) from breakage, in baskets which they carried in their hands, or on a bamboo across their shoulders. As soon as the camels are laden, the women congregated together and sang some of their sacred songs; and then, when they were ready to start, they took their shoes off their feet, and touched their foreheads with the sand of the river, and then, each one with a staff in hand, marched away, shouting, 'Gunga, Mother, Victory!' The long string of camels, and the pilgrims with their staves, reminded one of the children of Israel starting on their long pilgrimage. Many of the people from Rajpootana had travelled four hundred miles to come to Hurdwar. The water of the Ganges is specially valuable to these people, as they live so far from their sacred river, and most of them see it but once in a lifetime; consequently, they very highly prize the bottle of water they take away, a few drops of which will be poured upon their household god, and a drop to a dying father or mother, that 'Gunga Jal' may give eternal life—'The water of life.'

"The pilgrims not only worship Gunga, but almost everything that a Brahmin has marked for worship. I saw a number of men and women pouring water on a cow's head and tail, and then whispered in the poor creature's ears, asking it to take them safely to heaven when they came to die. At the sacred steps numbers of fine large fish crowded round the ghat to be fed. So that cows, and fish, and monkeys, and vile monstrosities of nature were worshipped by the infatuated thousands who crowded to Hurdwar.

"Amidst all this heathen darkness,

it was a great privilege to declare the true light of the world in Jesus Christ our Lord. Thousands heard His precious name; and let us hope that the pilgrims will bear to their distant homes the seed of life in their hearts, more valuable than the holy water, and more enduring than a Brahmin's blessing. It was easy to get them to acknowledge that the fabled virtues of the Ganges were all lies, and that they gained no moral or religious good by coming to Hurdwar. May the harvest prove that we planted, and God gave the increase! The Hurdwar Brahmins stood no chance in opposing our preaching before McCumby, who is able to expose the baseness of their faith by quotations from their own books. I have heard men say, when he has been preaching, 'It is no use for you to ask him any questions; he was a Brahmin, and has become a Christian.' That is the questionable compliment he gets for speaking like a Brahmin, and refuting their arguments.

"I am not able to report conversions, or tell that numbers cried out, 'What must we do be saved?' but I hope a faithful record of work done will not be unacceptable. The Gospel has been preached to tens of thousands, and in this there is great cause for thankfulness. Pilgrims from the sandy deserts of Rajpootana are now taking the message they have heard to people who have never heard of Christ. Pilgrims from the wild tribes of Cabul have taken home the good news of the kingdom of God. Pilgrims from the snowy mountains of the Himalaya have heard a new name, and have returned to their mountain homes, recalling the name of the Saviour they have heard; and pilgrims from Bengal, the Punjaub, and Central

India have heard the name of Christ. In this we will rejoice—it is the obedient fulfilment of God's command, 'Preach the Gospel to every creature'—and would call upon all our fellow-Christians to rejoice, and pray that the Word that was sown in fear and trembling, will of itself bring forth fruit to the praise and glory of our God.

"If these large melas are to be regularly visited we must have more help. Every missionary who leaves his station, leaves important work standing still till his return. Oh, that our brethren at home would listen to our oft-repeated cry, 'Send us help!' Are we to be left alone to feel constantly that we cannot do half that ought to be done? and that we are only able to touch work instead of diligently and laboriously carrying out one great work to its final purpose and end? We require men for our stations, men for our villages, men for our melas, and men for translations and training our native evangelists; and as long as one man is expected to attend to all these different departments of missionary work, we must expect to have much of our work half done.

"This year you have more missionaries at home than usual; and I hope their presence will induce our churches to do something more than they usually do for India. There need be no disappointment, either at home or in India, if the churches, and those they send, will remember that they have a *great work* to accomplish in preaching the Gospel *before* the churches are gathered in from heathendom; and this work must be done before churches can be formed. Pray the Lord of the harvest to send out more labourers into His harvest!"

We invite the special attention of our friends to the earnest words of appeal with which Mr. Gregson closes his communication.

A Meeting of Native Christians.

FOR some time past the Committee have been anxiously seeking to introduce among the numerous churches of the Backergunge district in Bengal, the principle of self-support. Under the direction of the Rev. J. Sale, a meeting was summoned at Ashkor, in the month of April last, to consider the subject, over which the senior native preacher, John Sircar, was called to preside. The following interesting account of it, and the result, comes from the pen of one of the native brethren, Nilumber Mookerjea by name. We give a portion of the narration, as forwarded by Mr. Sale:—

“A narrative of a Love Feast, given by Sookeyram, the pastor of the church at Ashkor; to which he invited the teachers, deacons, and elders of each church in Backergunge, for the purpose of considering matters relating to the prosperity and independence of the churches.

“The meeting took place on the 16th and 17th of April. John Sircar and I were invited, and, having reached that place on the evening of the 15th, we saw that a great quantity of provisions had been collected for the brethren, some of whom had already arrived. Those who had prepared the Feast received us with great respect and hospitality, and we spent the night most pleasantly, and had much friendly converse with the brethren who had arrived. In the letter of invitation, it was written “that the brethren were to arrive at Ashkor on the evening of the 16th, at five o'clock; and, after having taken a meal, the meeting would commence at seven o'clock, and that they were to sit in conference until two hours after midnight. At that time the conference would be dismissed, and the brethren rest for the night. On the next day, at seven o'clock in the morning, a meeting would be held, and would sit till eleven o'clock. At this time those who had been appointed by the chairman to speak on special subjects

would do so, or would read any paper they had prepared. In this way the work of the conference was carried on, but it could not be kept exactly to the time, as there was no clock to decide. On this account it happened that a speech or a conversation for which two hours had been allotted occupied two hours and a half or three hours.

“Our respected friend, John Sircar, took the chair; a hymn was sung, Sookeyram prayed, and so the meeting was commenced.

CONDITION OF THE CHURCHES.

“First, Doolai (one of the pastors) read a paper on the present condition of the churches, in which he spoke in a very pleasing manner, first, of the sad condition in which the forefathers of the native Christians were, especially in spiritual matters, and then of the great improvement in their spiritual condition which had arisen through the grace of God, by which they had received the spiritual light brought to them by Christ. Afterwards he spoke with great sorrow of the bad conduct of some of the mere nominal Christians. He then referred to those who, having believed in Christ, had slept; and then, having spoken many comforting words to those who are now living as true Christians, he finished his address.

HINDRANCES.

"Second, Rogonath (a pastor) read an excellent discourse on the question, 'By what faults in the preachers is it that the prosperity of the churches is hindered?'

"All present expressed great satisfaction on hearing this address. I hope that by hearing this address many will be convinced, and will endeavour to correct those things in which they are deficient, and in the future will more show forth the glory of Christ.

"In the first place, he spoke of the proper conduct of preachers towards new converts. Then that it was very necessary that the preachers should be quite straightforward, and that there should be perfect unity among them; and that it was not sufficient to give good instruction only, but very necessary that they should also be examples of good conduct, and especially that the preacher should be filled with love. He spoke on these topics from notes which he had on paper, and showed many proofs from the Bible.

SOCIAL QUESTIONS.

"Third, Goorochoron (a pastor and preacher) spoke on the question, 'How is it that some of the poor Christians secretly take money for their daughters when they are married? how came this practice to exist? and how can it be checked?'

"On these matters he gave much good advice to the deacons and elders of the churches that this mischief may be stopped.

"Fourth, Koylash Chunder (the Christian pundit of our central school) spoke on the present practice of the Christian community with regard to singing and music. He pointed out what he thought evil in these practices. In his essay he said that not

only should we leave off the bad songs of the Hindus, and the music that is used with them, but that even the tunes that are associated with those vile hymns should be abandoned; because, when we hear that tune sung, the impure thoughts of the impure song will enter into the mind; and when we offer praise to God all kinds of evil practices and gestures of the body should be forsaken, and praise to God should be offered in a holy and serious manner.

"Those persons who had agreed to give addresses on special subjects were to be allowed all the time between seven in the evening and two hours after midnight; but not being able to know the time exactly, I think it was more than four hours after midnight before the meeting broke up.

"The chairman had said that if any in the meeting wished to say anything after each person's address was over, then they might speak one by one.

"According to this, after each address, one or two persons said something in support of it. It was only about the paper of Koylash Chunder on music and singing that some made objections. Some said, 'When we sing what harm is there in our having music also?' Others said, 'What harm is there in singing a hymn to the tune of an old song?' After this conversation was ended, the chairman prayed and the meeting broke up.

EDUCATION.

"On the 17th of April we met again, and the chairman prayed. Afterwards Ram Kishnoo (a young native preacher) gave a long address on the Anglo-vernacular school at Chowbikarpar: its present condition, its future prosperity, and the advantages the Christian community would derive from it.

THE
BAPTIST MAGAZINE.

OCTOBER, 1873.

“The Causes of a Low State of Spiritual Life.”

A PAPER READ AT A MEETING OF THE MIDLAND BAPTIST ASSOCIATION,
BY THE REV. B. C. YOUNG.

SPIRITUAL life is a thing so high, and so heavenly, that with the earthward tendencies of our nature, it is difficult to maintain it. In every age the Church has lamented the want of a more vigorous spiritual life. In the olden time, when men sang penitential psalms, they would confess together, “Our souls cleave to the dust.” Apostles wrote epistles to the churches reproving them for their worldliness, and exhorting them to be strengthened with the might of the Spirit in the inner man. The Master complained down from heaven, that some who had confessed His name had not kept their first love. The sturdy Puritans who set their faces resolutely against conformity to the world, and the use of conventional forms, yet sighed for more of the Life of God in their souls. We need not be surprised, as though some strange thing had happened unto us, that in a time when there is a greater breadth of profession existent than was ever known since the world began, and when professors are not exposed to the winnowing and bracing influence of suffering for Christ’s sake, that there should be cause for lamentation over a low state of the Life of God in our churches. But if this tendency be not a matter of surprise, it is to be deeply lamented, and suggests earnest endeavour to overcome it,

and careful inquiry as to the causes of declension. For, what is spiritual life? It is the soul of our religion—the force by which saintly characters are made. It is the spiritual energy by which men do exploits. It makes Christian heroes, gives a meaning to the heavenly hope, and is the germ and earnest of that eternal life which Christ gives to them who love Him. Wanting this, we are of the earth earthy, and the Church becomes unfitted for her spiritual work. There may be retained a right creed, and Christian work may be done as a thing of use (for it is far easier to work for Christ than to live to Christ), but the stimulating power by which we should be energised will be lacking. Whether for his own happiness, or as fitting him for the work of God, Paul's experience was a great help and blessing. "I live," said he, "yet not I, but Christ liveth in me, and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me and gave Himself for me." If every minister, and every deacon, every Sunday-school teacher, and every private Christian felt the throbbings of this spiritual life as Paul felt them, our churches would become a great joy, and a power that would astonish and bless the world. Why have we not more of this spiritual life in our day? With all fulness residing in Christ for our enrichment, with the living water filling the fountains to the brim, why do we not obtain a richer supply? In searching for the causes, we must not overlook *simple inertia*. A cold, dead, sleepy condition of the Christian's soul sets in. He is not sleeping in the arms of some Delilah, but in some arbour of forgetfulness. He has not forsaken the *ways* of religion, but has lost its power. He can sing "What peaceful hours I once enjoyed," with only the momentary emotion of regret. There is no earnest endeavour to regain the lost blessedness. He confesses that, in the assembly of the saints, Hosannas languish on his tongue, and that the spirit of devotion has died within him; but there is no agonising effort to regain the love which he has lost. Our spiritual life has to be sustained by repeated efforts. We must strive to rise. The lark mounts sunward by the energetic use of its wings; when they are folded it descends. The best Christians have had to mourn at times over what they have called their "dull and lifeless frame," but they cannot rest with this torpid state of the affections. Henry Martyn says: "My views of eternity have become dim and transient. I set apart a day for the

restoration of my soul. I wrestled, and found my prayer was granted. O how sweet the dawn of heaven!" It may sound very legal to some ears, but we are exhorted, by one certified of heaven, to keep ourselves in the love of God. We have to *draw* water out of the wells of salvation. The lap of indolent indifference has done more to hinder our progress heavenward than many a rough encounter with the foes of our souls. All those promises of future blessedness, that Christ gave to the seven Churches of Asia, were made to those who should overcome.

There is another condition of the mind, akin to this state of indifference, of which we are warned by one of the Apostles, and which he designates "*the minding of earthly things*"—by which he means, as the connection teaches, unduly regarding them; giving them the rule of heart and soul; reversing the exhortation of the Master, who bids us seek *first* the kingdom of God and His righteousness. Not to the neglect of earthly things are we exhorted. Slothfulness in business has not the Divine commendation: the wilfully idle man has no right to ask his bread of God or man. But while we give attention to the things of this life, we must watch carefully that earthly things do not overgrow and smother our spiritual life. Not the larger portion of our time,—not, perhaps, the largest measure of our thought, is required for the things of the higher life; but the highest, the noblest, the best of our thoughts and aspirations. And because these lower things appeal to our senses, and promise present advantage, and the spiritual life we live, we live by the faith of the Son of God, we have need of great watchfulness lest the lower things usurp the place which the higher should have, and we bring ourselves under the rebuke of the Apostle as "*minding earthly things.*"

There is another danger to our spiritual life, which is a step in advance of that we have been considering. The same inspired writer we have been quoting calls it "*minding the things of the flesh,*" and which is in direct antagonism to the sustenance of our spiritual life. "The minding of the flesh is death, but the minding of the spirit is life and peace." It is not the mere temptation of the flesh that begets spiritual death. A Christian may be so tempted of the flesh as to cry out, under the struggle, "O, wretched man that I am, who shall deliver me?" Who yet, in reply to his own struggling inquiry, shall be able to say, "I thank God, through our Lord Jesus Christ." The

flesh has been overcome, and that mysterious thing, temptation, has been thus far comprehended, that it has shown a Christian's allegiance to God, has illustrated God's grace, and made the man stronger for future struggles, and, possibly, has better fitted him for a higher service in another state. But let his care be for the flesh: let him listen to its cravings for indulgence, and alas! for his spiritual life and peace. There is present danger for the Church in this direction. No doubt we can afford to unbend somewhat from the straitness of Puritanic restrictions; but some of the amusements and indulgences which the Church of this age seems inclined to tolerate are freer than are compatible with a vigorous spiritual life. This divine life is a delicate thing, and does not flourish in the atmosphere of the ball-room and theatre, whose associations are fitted to stimulate the desires of the flesh, which war against the soul. In this line, too, we find danger from our prosperity. While thankful for prosperity, Christians have need to watch against its beguilements. The prosperity of some Christians is a great blessing to society, and a means of grace to themselves. It is one of the talents entrusted to them by which they bless the poor and needy, and help to extend the kingdom of God. They prove the truth of that saying of our Lord's which so many of us do not seem to believe, "It is more blessed to give than to receive." They turn their prosperity into the cheers and welcomes of the everlasting habitations. But let it be promotive of worldly gaiety and questionable recreations,—let it stimulate to the indulgence of fleshly appetites, and the spiritual life must suffer. There are some Christians who would gain by suffering loss. A large distribution of their gains would relieve them of heavy weights that hinder their spiritual progress. They had more of the riches of heaven when they had less of this world's goods.

Moreover, we must not overlook the feebleness and lassitude which come from the want of nourishment. Our spiritual life needs feeding. Beyond ourselves, there are certain means which God has provided for the maintenance of our piety, and he who neglects them turns away from God's chosen means for blessing him. He places before us the things that are unseen—takes the name of Father—reveals to us the thoughts of love towards us that were in His heart—permits us to know the grace of our Lord Jesus Christ, who, though He was rich,

for our sakes became poor, that He may kindle our affection towards Him, and keep our hearts and minds. He says :—" Enter into your closets, and close the door after you ; shut out for a time the world, and shut yourselves in with God and the things of the unseen world." He says :—" I will be inquired of ; I will commune with you where my name is recorded ; forsake not the assembling of yourselves together, and he who waits upon God in His appointed ways shall renew his strength." Francis Newman said that Fletcher of Madeley appeared to him to be as holy a man as Jesus Christ. So far as Christ was concerned, his remark was blasphemous ; but it was a fine testimony, from one who had abjured Christianity, to the saintly character of the Madeley minister. Of Fletcher, it is recorded that the wall of the little sanctuary where he communed with God was discoloured by the breath of prayer. Our gracious Father, who knew how we should be surrounded by the influences that tend to lower our piety, has, too, been pleased to provide for us certain public means for the quickening of our souls. He has given a day to Our Lord and to us—to Him for the widening of His kingdom ; to us for the nourishment of our spiritual life. The assemblies of modern times may not take the precise form of the ancient gatherings, but the difference will be in circumstances chiefly. The early Christians met on the first day of the week. They kept before them, in their Eucharistical feast, the central doctrine of the Gospel system. In their teaching, they would know nothing amongst men, for their salvation, but Christ Jesus, and Him crucified. They sang hymns to one Christ as God. They exhorted one another in psalms, and hymns, and spiritual songs. They proclaimed the message of love and grace to the ungodly, and, when fear or confidence did not forbid, they welcomed them into their assemblies. When the Church had come together in one place, there would come in unbelievers, and there would be words said which convinced and judged the unbelieving man. The secrets of his heart were made manifest, and, humbling himself in the dust, he would worship God. These assemblies are a standard means of our growth in grace, and in the knowledge of our Lord Jesus Christ.

One of our public writers, a few years back, gave it as his opinion that, as Christians multiplied and became better instructed and holier,

Christian assemblies would be less frequented; and then, piously looking up into heaven, he repeated, "I saw no temple therein." This is a reflection on the wisdom of Christ, and an absurdity. It has ever been found that the holiest, most spiritual Christians, are those who love most the assemblies of the saints. No temple there! No; for heaven is all temple, where myriads of white-robed worshippers offer their praises to Him that sitteth upon the throne, and to the Lamb. Brethren, allow me to repeat the divine exhortation, "Forsake not the assembling of yourselves together, as the manner of some is." But, while making full use and proof of our Sabbath assemblies, we must not limit the nurture of the spiritual life to these public times; our piety needs the constant use of those appliances which have been provided for its nourishment. We must not suppose that because the Lord's-day is "the best of all the seven," that we may starve our souls all the week. Not so does Paul teach us. His idea of spiritual nurture is, that "the inner man is renewed day by day." There are those in our Sabbath assemblies who sing with great fervour "Give us this day the food of seven," and whose apparently entire absorption by earthly things during six days indicates that they consider the Lord's-day the only day on which to seek spiritual aliment. And, strangely enough, some of those who propose to take on the one day the food of all the seven, are satisfied by coming to the sanctuary for one meal on that privileged day. It is a blessed thing after the toils and anxieties of the week, to get the refreshment and stimulus of the Lord's-day provision; but if we would sustain in vigour our spiritual life, there must be a frequent communion with divine things. Brethren, I know that it is far easier to say what manner of persons we ought to be, than it is to live on high, and keep ourselves in the love of God. We have to strive, to wrestle with flesh and blood, and principalities and powers; we have to be overcomers. But God has provided armour, has kept open for us the fountains of living water; and has promised "My grace is sufficient for you; My strength shall be made perfect in weakness." "They that wait upon the Lord shall renew their strength, they shall mount up with wings as eagles, they shall run and not be weary, and they shall walk and not faint."

Observations on the Gospel according to St. Matthew.

NO one of the sacred narratives has been more vigorously assailed than this. Its date, its authorship, its authenticity, its inspiration, and the language in which it was written, have been debated at much length, and with some fierceness. It is not proposed to discuss any of these questions in this brief paper, nor is a discussion needed by the readers of the BAPTIST MAGAZINE, to whom, however, a few illustrative remarks may be both acceptable and useful.

It is evident, from what is recorded in Luke ix. 2—9, and Mark ii. 1—14, that Matthew was the same person as he who, in these passages, is called Levi; the former name being either given to him, or assumed by him, after his appointment to the office of collector of customs' duty at the port of Capernaum, on the Sea of Tiberias, which was the highway of traffic to the East, by way of Damascus. It was a post of considerable importance.

After leaving Nazareth, our Lord dwelt, for some time, at Capernaum. Here Matthew must have heard many of His discourses, and have seen many of His miracles. He was, by these, prepared to become His disciple; and when called by Jesus from his occupation, he arose at once, left all, and followed Him. From this time he was a constant attendant on His Master, and became well-qualified to write the story of His life, as far as he knew it.

Soon after his call he made a great feast in his own house, to which he invited several persons who filled offices under the Government, similar to that which he had resigned, and Christ and His disciples were also present. The feast was made, not more as a mark of respect to Jesus Himself, than to give those present an opportunity of seeing and hearing Him for themselves. After our Lord's ascension he continued with the apostles. It is maintained by some that he preached the Gospel in India; but as there is no further account of him by any co-temporary writer, nor by anyone during the first four centuries, the date, place, and manner of his death, are all uncertain.

Though the plan of this Gospel is not, at first, very obvious, yet it is not without a plan, or destitute of a definite purpose.

The genealogy, birth, and infancy of the Messiah, as recorded in the first two chapters, are the primary section. The proclamation of His reign, the account of His inauguration by baptism in the waters of Jordan; the anointing of the Holy Ghost; and His conflict with the Devil in the wilderness, described in chapters iii. and iv. 1—10, make up the second section. The exhibition of Christ as a public teacher, illustrated by His Sermon on the

Mount, and as a worker of miracles of different kinds, and in different places, extending through chapters v.—ix., form the next section. In chapters ten to twenty—the fourth section—we have an account of His teachings by miracle, by narrative, and by parable; the record of His public entrance into Jerusalem; of His reproofs of the Jews; of His denunciation of the hypocrisy of the Scribes and Pharisees; of His predictions of the overthrow of Jerusalem and the Jewish polity; of His last sufferings, death, resurrection, and final commission to His apostles to preach the Gospel to every creature, in which we find the institution of the important ordinance of believers' baptism.

The plan of this Gospel admirably accords with its object—the benefit of the writer's Jewish countrymen especially. He was well acquainted with the sacred writings, and eminently imbued with their spirit. When Mark and Luke refer to Jewish customs, names, or titles, they generally add, “which being interpreted,” and then give the interpretation, which Matthew does not do. There are more references to these topics in this Gospel than in any other; and cities and towns in Palestine, and national customs are always mentioned in it, as matters well known by those for whose particular instruction it was chiefly intended.

With this object constantly before him, he carefully selects such topics as were calculated to strengthen the faith of the Jews, and to conciliate them. He proceeds, without any preface, to prove that Jesus, the despised Nazarene, was the Christ, the Saviour of the World—the long-promised and expected King of Israel. He proves Him to be the lawful heir to David's throne, and sees, in the adopted child of Joseph, the Immanuel of the prophet Isaiah. There was no fact relating to the Messiah which the mind of the Jew more strongly embraced, than that He must be of the race of Abraham, and of the family of David. Hence, he begins the story with His genealogy. This is very complete; and it has been well observed, that the threefold division into separate periods of fourteen generations, corresponds to the periods before the occupancy of the throne by David, during his occupancy of it, and after his occupancy of it. This would satisfy any Jew who was disposed to receive a credible testimony to such an important fact.

Moreover, the fulfilment of prophecy was always a principal topic of argument. Accordingly, our Evangelist is especially careful that nothing of this kind should be overlooked. “That it might be fulfilled which was spoken of the Lord by the Prophet,” is a constantly recurring formula. That the Messiah should be born in Bethlehem of Judæa, was a fact about which all learned Jews were agreed. Matthew, therefore, takes the earliest opportunity of stating that Jesus *was* born in Bethlehem, and records some of the most striking circumstances attending His birth there. Those passages in the prophecies which foretel events which would happen in the Saviour's history, or which admitted of any fair application to Him, are distinctly noted; and in doing this, it is remarkable with what care he avoids the introduction of

any topic, or the use of any terms, which would be offensive to his Jewish readers.

This Gospel has been styled, by some writers, "the Gospel of the Discourses," by others, "the Gospel of Prophecy." Both titles are appropriate. The incidents recorded accumulate and interweave themselves with the birth, life, death, and resurrection of Jesus; and at every step we are reminded that these incidents happen, "that it might be fulfilled which was spoken by the Prophets." It reveals the true character and significance of Judaism, as opposed to that corrupted form of it which was taught by the Scribes and Pharisees. As the Gospel of Christ, it meets the aspirations of saints and seers, but offers no encouragement to the expectations of those who looked for the advent of an earthly monarch.

He is the Virgin's Son; His name is Jesus, "for He shall save His people from their sins." Like Israel of old, He is to be called out of Egypt; from His birthplace "the sobs of Rachel rise, in a grief whose anguish echoes Jeremiah's strain of sorrow." The voice of His forerunner, who was announced by Isaiah and Malachi, prepares His way. In His Sermon on the Mount He declares that one greater than Moses was then present. It is significant that His first miracle was the healing of the leper, thereby showing how the leprosy of sin, which cleaves to our fallen race, can be healed. The plots of those who were seeking His death; His retirement into Tyre and Sidon, where He healed the Syro-Phœnician woman; His transfiguration; His power, as asserted in the Temple; the anointing at Bethany; His sufferings and betrayal in Gethsemane; His appearance at Pilate's bar; the dream and message of Pilate's wife; His condemnation; the rending of the veil; the rich man begging His body; the bribing of the Roman guard; His resurrection and ascension to glory,—are events recorded by Matthew, and which either fulfil prophecy, or are in themselves prophetic.

Nor must we forget that the teachings of Jesus, which are so largely recorded in this Gospel, are presented as the completion of the ancient law. The circumstances attending His labours, sufferings, and death, constitute the fulfilment of prophecies relating to the Son of David. And the predictions of our Lord, of the overthrow of the Jewish polity and the destruction of Jerusalem, are preserved by Matthew, because the old prophets had connected them with the spiritual kingdom of Israel. There is thus filled up for us a grand conception of the prophecies which were fulfilled in the seed of Abraham and the Son of David, who was proclaimed by the bard and king in strains of loftiest song, and who himself was the most eminent typical man of the Old Testament worthies, of the Redeemer, the Holy One of Israel.

The subordinate characteristics of this Gospel must not be wholly passed over. The style is singularly simple and natural. There is marvellous

freshness in the narratives. They bring before us the Pharisees, with their scrupulous attention to ceremonial rite, washing their hands after the market and their meals; pedantic Scribes, mocking human nature with their subtleties; haughty priests, in gorgeous robes; wild demoniacs; publicans and sinners; penitent women, pouring out, from broken hearts, perfumes of devoted love more dear to Christ than the precious ointment itself. These are more than mere pictures or descriptions. We feel, while reading the story, as if we were in the presence of the persons described, and among the scenes where they lived and moved.

The humility of the writer is very conspicuous when enumerating the Apostles; he styles himself "Matthew the publican"—not concealing his former calling in life, which was ignominious in the esteem of the Jews. It is from Luke's Gospel, not from his own, that we learn that "he left all" to follow Jesus, and that he made the great feast in his own house to honour Him. And many remarkable events are recorded by him which are not found in the other Gospels; as, for example, the visit of the Eastern Magi; our Saviour's flight into Egypt; the slaughter of the infants at Bethlehem; the parable of the ten virgins; the dream of Pilate's wife; the resurrection of many saints at the crucifixion; the bribing of the Roman guard,—facts of great moment and significance.

The development of the character and work of Christ, in the closing chapters, is striking and beautiful. He is first seen as Lawgiver, awakening a right sense of obligation and duty, and bringing home to the conscience sin and its punishment; then the confirmation of His authority as Lawgiver, as the Worker of Miracles, by whom we are lifted into a higher region, where power and wisdom unite in their operations. But, to explain these, the Teacher is needed, by whose precepts we learn that obedience is necessary, not only to salvation, but to a clear comprehension of the doctrines taught; for we all learn much of Divine truth by working to diffuse it. To give effect, however, to these precepts, there must be a moral power, external to us, capable of influencing and renewing the heart, and that Christ possessed and exercised. Hence, He first became the Victim, and then the High Priest to offer the sacrifice. Thus we see Him in Gethsemane, then on the cross—His hands and His feet pierced, and on His head the crown of thorns. But something more was needed; and, before He ascended up "where He was before," He sent forth the messengers of salvation—first, "to the lost sheep of the house of Israel"; then to the Gentiles, assuring them that "all power was given to Him, both in heaven and on earth"; and, that they might not shrink from so stupendous a work, He uttered those memorable words, which in any other lips would have been blasphemy, "Lo, I am with you alway, unto the end of the world." This purpose must have been in His mind when He said to His disciples, "Other sheep I have which are not of this fold; them also I

must bring, and there shall be one fold and one flock." His people are to be gathered, not from one race alone—for Christianity knows nothing of race or nationality—but from all nations, and peoples, and tongues, and they are to be brought into one universal church, of which He is Lord and King, every member of which He will bring into the final condition of perfect holiness and everlasting joy.

Newport, Isle of Wight.

F. T.

The Dying Martyr's Vision of Christ.

BY THE REV. JONATHAN WATSON, EDINBURGH.

"Stephen, being full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God; and said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God."—Acts vii. 55, 56.

I. THE deathbed experience of the ancients is remarkable for the brevity of description, and even less—even nothing at all. Of Adam, Seth, Enos, Cainan, Jared, Mahaliel, Methuselah, Noah—all that is said of these great men and fathers of the race is this, "And he died!" and of Enoch, "God took him." Abraham "was gathered to his people." Jacob "gathered up his feet, and died"; Aaron "died on the top of Mount Hor;" and Moses "died in the land of Moab, and the Lord buried him."

Now, we who live in these days, and who have our attention greatly taken up with the dying experience of our friends, wonder what this can mean; and we ask, Can any reason be assigned for this abrupt manner of dismissal from our world, of persons whose living history lies at the foundation of society? Probably it may be said that one good reason may be to draw the attention of the living to the greater importance of *living usefully and well*, rather than to the circumstances connected with departure out of the world. And another reason may be, the mere glimmer of twilight which these generations had concerning the world unseen. That they died in faith of a life beyond the grave, we can scarcely doubt; but their views must have been far too dim to have enabled them hopefully and cheerily to express gladness and joy in passing away into the dark valley and shadow of death.

II. In the New Testament, we get "life and immortality" brought clearly to light. But even with us the deaths of believers recorded in the New Testament Scriptures exhibit a striking contrast—I mean in the much that is written in our day of the experience and views of saintly ones in the immediate prospect of death—to the extreme brevity which the Holy Spirit has observed in dictating then narratives of New Testament worthies. In the last hour of the protomartyr Stephen, there is a marvellous vouchsafement of the Divine presence, such, I think, as stands alone in Bible history. "I see heaven opened, and Jesus standing on the right hand of God." The

circumstances were awfully appalling. Here was the noble confessor, surrounded by a vast throng of spectators, infuriated to madness by the stinging arrows of truth he had discharged at their consciences; "gnashing upon him with their teeth," says the historian—an expression that indicates countenances glaring with the utmost fierceness, while showers of stones were being hurled at the victim of their rage. How could he collect his thoughts? How could faith itself hold out? How could human fortitude endure in the fearful storm raging around? It was just then that his living and glorified Lord poured the vision of blessedness on the sufferer. Jesus had got up, and *stood*, invisibly to the persecutors, but in glorious reality to the saint who had power left, in his bruised and broken condition, to witness to the person and exaltation of Him whom these Jews had nailed to the cross. O, how opportune the vision! O, how invincible the triumphant spirit which that vision wakened up within, as he cried with a loud voice "Lord, lay not this sin to their charge!" Was it then, as he lifted up his, last prayer, "Lord Jesus, receive my spirit," that his lovely Lord stood forth, with open arms, to embrace His faithful servant?

Now admitting the extraordinary character of the transaction, and far from imagining a miraculous interposition taking place in our age in favour of dying Christians; still must we not believe in, and hope for, signal manifestations of our Lord's presence with His afflicted, tempted, dying people? Faith, and hope, and love, are certainly not barren and unproductive graces. No; these are as sure indications of union to Christ as anything can be; and shall we doubt that, when His people are in the last trial of their faith, He who is its glorious object will, in any case, be absent? No, it is impossible. "When thou passest through the waters, they shall not overflow thee, and through the fire, thou shalt not be burnt;" terms, not expressive of *miraculous* deliverances, but of an internal, spiritual support and elevation of soul, suited to the trying moments of nature's deepest grief.

Brief as is the experience of the dying Stephen, it is, without exception, the brightest, the most glorious of all recorded instances. Even in Enoch and Elijah's translation, there is nothing to compare with this. Both were, in perfect health, caught up, and swept upward and home with all imaginable softness. Stephen, on the contrary, is struggling through pain and anguish, out of this world into another. What exactly was the character of Israel's chariot and horsemen of fire, we know not. This we do know: "Ministering spirits they were to the heir of salvation." But here the Lord of Glory Himself comes to the verge of heaven in person, and stands to welcome His faithful confessor home; a new, a wonderful, an undoubted evidence here to the Godhead of the Lord Jesus Christ, and to the certainty and high assurance of the eternal safety and glorification of all who, like Stephen, are found "faithful unto death." The event before us is another cleft in the veil of the visible heavens, that lets out some of the glory within; another of those splendid miracles whereat infidelity scoffs, and draws closer its shutters against the heavenly light, deeming it no better nor surer than the *ignis fatuus* of the marsh.

III. More is wanted, in the dark passage we all have to tread, than sound knowledge of the Christian system. Questionless, where there is genuine faith in Christ, and obedience to Him, in proportion to means and opportunities, dying will be *safe*, if not easy work; but to a truly joyful dismissal from the body more is wanted than sound knowledge alone can furnish. There is much in the testimony of the late Dr. Thomas Guthrie, when

grappling with the last enemy:—"I have often seen deathbeds, I have often described them; but I had no conception till now of what hard work dying really is. Had I known this years ago, as I do now, I would have felt far more for others in similar circumstances than I ever did." There are instances of easy deaths now and then occurring; but examples of conflict between soul and body in parting from each other are far more numerous. There is the fighting with such pains as were never before felt—a sickness of heart—a heart-sickness which brings over the whole frame copious cold perspirations; the immediate separation, and for ever, from all that was wont to be most pleasant and dear; the foreseen and near approach to a darkness that may be felt—where nor eye, nor ear, nor feeling will be of the smallest use. "The darkness of the shadow of death" is palpable, and "the light is as darkness." And all this associated with painfully anxious thoughts about the past, and more about the future. Soul-questioning as to its exact situation and true history, and the thought of standing in nakedness before the face of the "Ancient of days, the hair of whose head is as the pure wool, and His eyes as flames of fire;" tugging all the while with temptations from the spirits of evil who frequent these dreadful haunts; many questions starting within conscience, and doubts and difficulties never before experienced. Of all this, we say, as our Lord said, "This is your hour, and the POWER OF DARKNESS." We are well persuaded that, beyond knowledge, beyond experience, beyond even faith in God, and certainly beyond all earthly and comforting things spoken by pious lips, and ministered with great tenderness and consideration, something is still wanting—which is the Saviour's own presence with the soul. What, therefore, I want to be at is this: that while none of us are to expect *Him* to make Himself *visible* to us, we are certainly to look for extraordinary help at His hand, extraordinary inward support, something of a *piece* with Christ's apparition, when, upon the dark waters, the voice of constancy and love was heard, "It is I, be not afraid!" So it was with Daniel in the lion's den; and, still more strikingly, when the monarch beheld one like the Son of God walking with the three martyrs unhurt in the fiery furnace; and so that not one of the saved, in the extremity of dissolving nature, shall have occasion to lament the absence of Christ, or that he has been left to struggle, as his Lord did, with the powers of evil, saying, "Lover and friend hast Thou put far from me, and mine acquaintance into darkness."

IV. We conclude that the great matter wanted, over and above a sound faith in Christ, is an extraordinary influence of the *Holy Spirit*.* Stephen, full of the Holy Ghost! This must be more than a match for the powers of darkness; this must be able to drive darkness away from the soul; this must draw out the affections in holy aspirations after the land of the blest; this must overturn the heart's latest longing after life on earth; and this must convey an overwhelming sense into the soul of the transcendent superiority of life out of the body to existence in a house of clay, breaking up and crumbling down and away with every new surge of affliction's waves. The extraordinary power of the Holy Spirit, too, must bring sweet recollections of promises of the new and everlasting covenant. Bible-reading and studying is now over; there must be a fulfilment of these words: "He shall take of Mine, and show it to you;" "He shall bring all things to your remembrance, whatsoever I have said unto you." And so it has been in all ages. Why, or how is it, that in all the

* And this was what the martyr had.

biographies of Christian men and women, while there has been the utmost variety of qualification, as respects knowledge, compass of mind, and experience—how is it, or whence is it that, in this terrible matter of dying, their experience has been one and the same? Some Christians who have lapsed into carelessness, or backsliding, or unwatchfulness; who, overtaken by death, have found themselves in very unfit frame of mind for the solemn occasion, and they have had a corresponding struggle to recover themselves out of the snare of the devil. But take the average of the dying experience of the great multitude of witnesses; how is it, whence is it, that they all, with some such exceptions, have got over all the difficulties of the lonely way, and have expressed themselves as supremely peaceful—yea, happy—in quitting this their mortal state? Could we take their individual testimony, it would be this: The Holy Spirit has done all; the courage, the patience, the strength, the constant faith in the blood of atonement, the lively hope—in a word, the solid peace, the sweet serenity, the victory over the fear of death; all, all has been the effect of the blessed Spirit's indwelling presence in our souls—"Thanks to God, His is the victory, through Jesus Christ."

Adverting again to the case of Stephen. What, think you, could have been the object of Christ's own appearance to the martyr when dying, *i. e.*, over and above his expression of love and sympathy with His servant? Must not this extraordinary manifestation, and the martyr's dying proclamation, "I see heaven open, and Jesus standing on the right hand,"—must not the scene then acted have been designed to speak to the hearts of all His disciples in similar circumstances? And have not, as we have now seen, in the revelation of the living Christ to dying Stephen, "the cloud of witnesses," as they have gone, one by one, to glory, testified that the same Jesus Christ whom, though unseen, they loved, has been no less surely with them all than He was with the first martyr?

Another end designed must have been a corroboration of Christianity itself, as from heaven. Remember that Christ's resurrection had been denied by the enemies; that the Pentecostal baptism was a new evidence of the living Christ fulfilling His promise "to send the promise of the Spirit;" and was not Jesus' revelation of Himself at the death of Stephen a following up, in the most sublime, solemn, and unequivocal manner, another in the series of proofs that "the Lord was risen, indeed," and now enthroned on the right hand of His Father? Doubtless it was so. Would to God that doubters might be persuaded to listen to the voice of incontestable facts, all establishing, on immutable pillars, that temple of truth which is to exist and flourish when this orb has itself passed away for ever!

First Reflection.—It is very unlikely that any of us shall be called to seal our testimony to Christ with our blood; but, fellow-Christians, we, too, must die. There is no other way to the kingdom; there is no bridging that cold, dark river. None but two of God's saints have been privileged with a royal road to heaven, and no more will find the same path. But if we are prepared to die, if we be justified by faith, and are now advancing in proof of it, in the grace of sanctification; if we are faithfully following the Lord in regeneration, death to you should have no terror. Once standing on the silent shore, and the command comes, "Speak to the people, that they go forward," the river shall lift up itself to make dry a passage through its bosom, when you shall find yourselves at home in the Father's house of many mansions. Only hold fast your faith till then, that no man take your

crown. "Look to yourselves, that ye lose not the things ye have wrought, but that ye receive a full reward." "Die daily," as Paul did, and as all *thriving* believers do, to the love of this world, to the love of life, and to all that would hinder your progress toward the kingdom of the just.

Second.—Permit us to remind all careless-living persons, that to die is a deeply solemn and awful reality; for "it is appointed to all men once to die, but after death the judgment." You have no certainty that you shall live another hour, and yet you trifle on perdition's dread brink! Is not this consummate folly? Where are you if the next swollen wave of death shall have swept you away? I need not tell you; you know—your conscience tells you. You know that you cannot meet God in judgment, if of your many sins you have not repented and turned from. Pardon as yet cannot, therefore, be yours. See, then, what a fearful position you stand in! Oh, be persuaded to *think*—I say, to *think*. Do yourselves the justice to reflect on your prospects. What's the value of the world, or the pleasure of your sins, when balanced against eternal punishment?

"Nothing is worth a thought beneath,
But how I may escape the death, which never, never dies."

"The Spirit and bride say, Come; and let him who heareth say, Come and whosoever will let him come and take, freely, the water of life."

"Be ready, for, in such an hour as ye think not, the Son of man cometh."

The Saviour and the Sanhedrim.

THE Supreme Council of the Jews determined such causes of importance, ecclesiastical and civil, as it suited the policy of their Roman conquerors to leave in its hands. It seems to have been a long-subsequent revival of the Council of Seventy that, in accordance with the suggestion of his wise father-in-law, Moses appointed to help him in judging Israel. The high priest presided, with two assessors of the next highest rank. The component portions were of three sorts—chief priests, elders, and scribes. The first were men that had passed the chair of high priest-ship, or headed the twenty-four classes of priests; the second, princes of tribes or heads of families; the third, scribes learned in the law. Their proper place of meeting was within the precincts of the temple; but, in cases of emergency, they were summoned to the palace of the High Priest. They had the power of pronouncing sentence of death, only to be inflicted, however, by order of the Roman Governor if he saw fit to confirm the decision. While, therefore, the crucifixion of Our Lord was in conformity with law, the killing of James the Apostle, done by a stretch of despotic authority, was an illegal act; and the stoning of Stephen, the deacon, the result of an unrestrained riot. For these two atrocities, as Jewish writers admit, no acknowledged authority could be pleaded, Jewish or Roman. As to the spirit which, on critical occasions, animated the Council of the Jews, historical facts ought to be borne in mind; such, for instance, as the

massacre by Herod the Great, only thirty-seven years before Christ, of the whole Seventy saving two; and also, that the supposed majority were laymen, and that neither priest nor layman could be a member, who was not both husband and father. On this showing, it would appear that the Apostle Paul cannot have been a member, as some have taken leave to imagine, from his penitent confession that he consented to the death of Stephen. The facts stated further throw a strong light upon the expectation of a deliverer from the Roman yoke, and upon the fierceness of that prejudice against the Son of Mary, which, by the voice of a clamorous majority, insisted upon His death.

It is evident that those of the Jewish chiefs who contrived and compassed the death of the Messiah were a closely compacted party, and, having a certain posse of temple servants and of the Jewish populace at their back, did pretty much as they pleased, both in the Council and outside. On the face of the narrative, it seems as though there were two high priests in authority at one and the same time. Usually, such a duality weakens power, and is favourable to the escape of persons and parties threatened by it. But not so in this case. Caiaphas was really high priest, both at the appearing of John the Baptist and at the condemnation of Jesus Christ; but, on the former occasion, we have the expression "Annas and Caiaphas being the high priests." Also, as to the latter, John relates that those who took Jesus led him away to Annas first; adding, "for he was father-in-law to Caiaphas, which was the high priest that same year;" and stating also, that Annas had sent Him bound unto Caiaphas. Under these circumstances, we may receive, with little hesitation, the explanation, that Annas not merely had great influence with his son-in-law, but, among all who approved his policy, retained out of office the usual authority that he acquired when in. The single circumstance of his having been deposed by the Roman power, after a sway of more than twenty years, was very likely to increase his popularity among his own nation; a popularity previously so great, that five of his sons were high priests in succession. The position and influence of Annas and his whole family are set in a strong light by Luke, an intelligent and educated observer, when, in narrating the seizure of Peter and John, he describes "Annas the high priest, and Caiaphas, and John, and Alexander, and as many as were of the kindred of the high priest" (that is, not Caiaphas so much as Annas), as "gathered together at Jerusalem." This clearly implies that, from the heralding by John till after the scenes of Pentecost, Annas was systematically engaged in bringing together all the force himself, his family, and their combined efforts and connections could command, to prevent, eradicate, or, at least, repress the growth of Christianity in Judæa.

Scarcely any single circumstance in the trial and condemnation of Our Lord at the bar of Caiaphas, is more remarkable, or perhaps more pregnant with important meaning, than the prophecy attributed in the evangelical narrative to that audaciously blasphemous functionary. It is thus given by the Apostle John: "Ye know nothing at all, nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not. And this," remarks the narrator, "spake he not of himself: but being High Priest that year, he prophesied that Jesus should die for that nation; and not for that nation only, but that also He should gather together in one the children of God that were scattered

abroad." To understand the case thoroughly (if, indeed, we may presume to think of comprehending it), we must take in both what precedes and what follows. "Ye know nothing at all," evidently expresses the impatience of a haughty, unscrupulous and desperate mind, predetermined towards a certain and decided course. Caiaphas was the more at liberty to assume this tone that the group addressed was, not the Council regularly convoked, but a council hastily got together. The meeting becoming known to him, he seems to have burst in upon it, and, while the priests and Pharisees present were perplexing one another with wild questions of what was to be done, to have seized the opportunity of giving that direction to their thoughts and purposes on which he and his wife's father, with all their kith, were well resolved beforehand. It is to be observed, however, that he had to deal with men who not merely knew the raising of Lazarus by Christ to be a real fact, but were unable to resist the broader conviction, "This man doeth many miracles." If they let Him alone, what would be the consequences? They were not the men to fall in with the puerile proposal to kill Lazarus, leaving Jesus to repeat the miracle already performed upon him; their question was, what to do with the Wonder-worker Himself? For, the longer He continued His course of persuasive teaching and marvellous benignity, the more would His converts multiply, until all men would believe on Him. His influence would then provoke the jealousy of the Romans, who would come and take both their place and nation, and there would then be an end of temple and priest, Scribe and Pharisee, Sadducee and ruler. This was the impression that Caiaphas promptly turned to his own purpose. As though he had said, "Let there be no more shilly-shally. Your apprehensions are natural enough, if not well founded. Which, then, shall take place? Shall we denounce this man as the rival of Cæsar, and thus make Pilate put him out of the way; or, shall we ourselves submit to national extinction?" The effect of this crafty appeal is shown by what follows:—"Then from that day forth they took counsel together for to put Him to death." Caiaphas having supplied what he flattered himself was the very best argument to overcome the partiality of the people, and, moreover, clothed his devilish subtlety with the imposing attributes of saintly prophecy. This description of his voluntary conduct must not be construed into a denial of the fact that he was the involuntary medium of a divine announcement. The words he used, as well as the Apostle's comment on them, are, the one, too close to the event of Our Lord's sacrificial death, and, the other, too happily descriptive of its moral intention and ultimate result, to leave an open mind in any doubt. In the words of a modern writer, who perceives, through all, the overruling hand of God, "it was the guiding of *the last official representative of the priestly order*, enigmatically to disclose the event which was at once to antiquate its existence and to fulfil the end of its appointment." That, therefore, by which Caiaphas would fain have eternised the power he represented, hurried it to the speedier end.

The killing of James the Apostle has been too rashly charged upon the officious interference of the High Priest in the absence of an appointed representative of the Roman Emperor. Luke, in the Acts, distinctly states, that, about the time of the joint mission of Paul and Barnabas to relieve the wants of the Judæan disciples with the bounty of those called Christians first in Antioch, Herod Agrippa, who had succeeded Pontius

Pilate as procurator in Jerusalem, "stretched forth his hands to vex certain of the Church, killing James, the brother of John, with the sword." The act, therefore, whether legal or not, was that of the duly authorised representative of the Roman power, and not of the High Priest. It is not to be doubted, however, that, from the time of Pilate's yielding to the blood-thirsty clamour of the ruling party in the Council of the Jews, in the matter of the crucifixion of Christ, until the execution of James, that party had the power of life and death pretty much in their own hands. They do not appear to have found any fault with the irregular stoning of Stephen; while, from the account which Paul gives of his own doings under the name of Saul of Tarsus, nothing, it is evident, was easier than to procure authority from the High Priest, not merely to breathe out threatenings and slaughter against the disciples of the Lord, but to bring any of that way, men or women, bound unto Jerusalem; "and," he confesses, without the least limitation to the single case of Stephen, "when they were put to death, I gave my voice against them."

Now, as Paul was not a member of the Council, this "giving his voice" must refer to processes much more summary than the solemn conviction of that grave body to sit upon the disposal of individual captives. Pilate we know, was overborne by the threats to report him as "not Cæsar's friend, if he let that man go;" and it was found easy enough by the High Priest and his party to lead Herod without recourse to moral coercion. Having had the son of Tiberius for his schoolmate in Rome, receiving from Claudius, on his accession, all the dominions of his grandfather, Herod the First, and, meantime, always promoting Jewish interests at court, he was naturally hailed with open arms when he ascended the viceregal throne. During the whole interval, the Jewish leaders had exerted themselves to persuade the emperor and his representatives, that the followers of the so-called "King of the Jews" were rebels against the imperial sovereignty. From the recall of Pilate to the arrival of Herod, therefore, the High Priest had everything in his own hands, including the military forces in Palestine, and also including as much authority over Jews in outlying provinces as over those in their native land. Thus, during the great persecution against the Church which was at Jerusalem, contemporary with the stoning of Stephen, when all, except the Apostles, were scattered abroad throughout the regions of Judæa and Samaria, is it accounted for that Saul should desire to push his persecutions so far as to Damascus, because, while the Jewish inhabitants were sufficiently numerous to make it a likely city of refuge for the fugitives, there was, at the same time, reason to calculate upon the ready services of the ruling chief, as, if not an actual proselyte, yet well affected towards Jewish interests.

The death of Stephen, likewise, has been over hastily imputed to the Council. He was arraigned before it on the charge of blasphemy, and put upon his defence; which, notwithstanding its moderation and affecting accompaniments, did but inflame a zealotry it might have more fitly changed into admiration. While yet speaking, he was hustled by a truculent crowd, who, taking the matter out of the hands of the court, cast him beyond the city, and stoned him to death. What, then, in fair probability, was the mind of the Council at the time of this first Christian martyrdom? Even if the Seventy had been of one judgment as to the crucifixion of Christ Himself, to which, as we have seen, Joseph of Arimathæa and Nicodemus must have been two exceptions, we are to

consider what effect may have been produced upon others by the accompaniments and the consequences of that tragedy. His meekness, from the moment of arrest to that in which He gave up the Ghost, cannot but have been observed and pondered. How could the Divine words, "Father, forgive them; for they know not what they do," cease out of the thoughts of any who heard them, or to whom they were reported?—the fact that, when the band of men and officers advanced to take Him, they went backward and fell to the ground;—the healing of the wound inflicted upon the servant of the high priest;—Christ's calm appeal before that high functionary to the openness of His own life and teaching;—the confession of Pilate, that he found no fault in Him;—the circumstance of His being of the house and lineage of David, brought so vividly to general recollection when He openly provided for the care of His mother by means of the apostle John, with whom the High Priest was personally acquainted;—the courage with which Joseph of Arimathæa and Nicodemus made preparations for His entombment and burial;—the avowal extorted from the centurion in command, "Truly this was the Son of God;"—the physical portents that illustrated the occasion, especially the public appearance of many of the dead in the streets of Jerusalem;—the resurrection of Jesus Himself, in spite of all the precautions taken by the ecclesiastical, civil, and military authorities to prevent an opening of the tomb and the removal of the body;—the terror of the keepers;—the remorse and suicide of Judas;—the dissuasions of the wife of Pilate, which, no doubt, became the talk of the wives of members of the council; above all,—the mysterious rending of the veil of the temple in twain, from the top to the bottom; and even Our Lord's ascension from Bethany, in which He walked with the eleven from the streets of Jerusalem, in the view of all who passed by: all these, with other facts and circumstances, must have been solemnly revolved in the minds of many members of the Council, between the trial and condemnation of Jesus, and the arraignment of Peter and John before them.

Moreover, it must be kept in memory that, from witnessing the ascension, the eleven apostles returned to Jerusalem with great joy, and a joy unconcealed; for they were continually in the Temple, praising and blessing God. Add to this, the close approach of Pentecost, at which the metropolitan city was filled with devout men from every nation under heaven. There was not one member of the Council who did not well know that the Apostles were Galilean peasants, who used no other speech than their native dialect, so rude and palpable as to be matter of ridicule in the circles of Jerusalem. What, then, must have been their astonishment when they heard crowds of strangers from more than a dozen different countries, joining to attest that what was spoken in mere Galilean, was heard by every man among them in his own tongue wherever he was born? Surely the Scribes must have perceived in this wonder a counterpart to that confusion of tongues at the Tower of Babel which stood for an undoubted fact upon their own most cherished records. The addition in one day of three thousand souls, to a company of converts not previously rated at more than six score, cannot but have sent a thrill of astonishment through all Jerusalem. To this increase, there were "daily" additions; and the joy which they created in the Apostles was day by day manifested in the Temple, and enhanced by their "having favour with all the people."

The man lame from his mother's womb was sitting by the gate of the Temple, and at the hour of prayer, when Peter said to him, "In the name of Jesus Christ of Nazareth, rise up and walk." In the address which followed, the Apostle took special pains to attribute the cure effected simply to faith in the name of the crucified and risen Lord; and the consequence was, a further addition of five thousand men to the swelling number of the disciples. Of course, such events gave umbrage to the Sadducees, a sceptical and scoffing sect, to which the actual High Priest belonged. But we no longer read of even the appearance of unanimity among the Council, before which the two Apostles were taken. It is not to be assumed as certain, that the whole Seventy attended, or were even summoned; for the meeting at which they stood as culprits looks like one studiously packed, consisting, as is related, of the Sadducean chief, his son-in-law Caiaphas, his relatives John and Alexander, and "as many as were of the kindred of the High Priest." But, even among these carefully picked and packed persons, we observe a new tone: for the miracle wrought was "manifest to all them that dwelt in Jerusalem; and we cannot," they added, "deny it;" which was much as if they had said, "we would if we could." All, therefore, that they felt it prudent to attempt was to command the Apostles not to speak at all, or teach in the name of Jesus; concluding, when they declined to be silenced thus, to give it up and let them go at least for that time.

When, however, the High Priest and his brother Sadducees saw that such miracles were multiplied on every hand, and that "believers were the more added to the Lord, multitudes both of men and women," they resolved, if possible, to put a stop to the moral revolution. They laid their hands on the Apostles, and put them in the common prison; but the Angel of the Lord by night opened the prison doors, and brought them forth, and said, "Go stand and speak in the temple to the people all the words of this life." To the consternation of their persecutors, the next morning found them, not helpless in the prison, but teaching in the temple. The whole Council were then called together, even all the senate of the children of Israel, and by-and-by, came the incorrigible offenders, brought by the officers, but without violence for fear lest the people should stone the captives. By this time, the most scoffing of the Sadducees had begun to doubt whereunto this would grow; and the baffled high priest was constrained to make it the head and point of their offending, that "they had filled Jerusalem with their doctrine."

The straightforward answer of "Peter and the other Apostles" to the charge of contumacy, was, "We ought to obey God rather than men." This unflinching courage cut imperious listeners to the heart, and they took counsel to slay them. But, upon thoughts and purposes of blood there broke in a solemn and authoritative voice, the echo of which dissipates that notion of unanimous hostility to which too many even to the present age lazily resign themselves. The Sadducees were the men who held that, when human beings were once stoned to death, there was an end of them. But it was a Pharisee, named Gamaliel, a doctor of the law, "had in reputation among all the people," who, waiting discreetly till the Apostles were put forth a little space, bade his brother councillors take heed to themselves what they intended to do as touching them. "And now," he said, "I say unto you, Refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to nought;

but, if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God." It is a collateral proof of the hot and ferocious enmity which possessed, not the Sadducees alone, but even others who had no sympathy in their materialism, that an eminent pupil of this prudent, moderate, and open-minded teacher was the first to illustrate the wisdom of his suggestions by plunging headlong into that course of fighting against God in which he was so signally arrested by the light and voice from heaven.

We know too well, from the atrocities of several emperors against the Christians, that means were found by the anti-Christian faction in Jerusalem of instigating the imperial power, although, as the siege and destruction of that city soon bore witness, they were all the while digging a pit for themselves. But, adhering strictly to the evangelical history, without taking into account collateral evidence from other sources, we observe many marks of Roman indifference to the growth of Christianity, with not a few of favour and even success. Among the latter class may be numbered several centurions—he that was stationed at Capernaum, who, by his implicit faith, won the admiration of Our Lord, and the healing of his servant;—he also, who, while on duty at the crucifixion, came to the persuasion that Jesus was indeed the Son of God;—and Cornelius, converted under the instrumentality of Peter. To these, as not quite wholly indifferent in the matter, might be added—the centurions concerned in the custody of Paul when accused by the Jews, and especially—Claudius Lysias, the chief captain, who took credit in his letter to the most excellent governor Felix, for having rescued him, as a Roman, from the violence with which he was threatened by the myrmidons of the chief priest. There remain—Julius, the centurion of Augustus' band, who, on the voyage towards Rome, courteously entreated Paul,—and the captain of the guard in that city, who, either on his own responsibility or by special instructions, suffered that distinguished prisoner to dwell by himself with a soldier that kept him. Even Herod, Tetrarch of Galilee, although he made a mock of Christ, was sufficiently impressed with popular reports to expect a miracle done by Him; and, notwithstanding the disappointment of his curiosity, returned Him to Pilate, as, in his judgment, an innocent person. Pilate himself strove hard to dissuade the accusers from insisting upon His death, though in the end delivering Him to their will.

Pontius Pilate cannot be screened from the responsibility of truckling to the chief priest, yet his conduct leaves to Caiaphas and his party accountability for the greater sin; and we see, on the whole, much the same disposition to trim and temporise in nearly all those other great officers of the imperial power who afterwards came upon the scene. Herod Agrippa, indeed, would have fain gratified the sanguinary temper of the High Priest by sacrificing Peter as well as James to the insatiate expectation of the people of the Jews, had not the angel of the Lord, in a manner that must have impressed all but the hardest hearts, delivered him out of the hands of the monster whose greedy swallowing of their blasphemous adulation so soon brought down upon his own head the doomful stroke of that very angel, who, by a gentle touch, had effected the liberation of the chained apostle. But, on the other hand, we find Manaen, foster-brother of Herod the Tetrarch, among the Christian prophets and teachers at Antioch; nor had Paul and Barnabas long left that city for the work "whereunto the Holy Ghost had, by His own voice, called them," before

Sergius Paulus, the Roman deputy, became a ready convert to their ministry. In every place, the Gentile idolators were more inclined to listen to them than were the prejudiced Jews. The native Lycaonians cried, "The gods are come down to us in the likeness of men;" the Jews resident among them were those who stoned Paul till they supposed him dead. The humble rank of the Philippian jailer could not prevent his wonderful story from making a strong impression upon his superiors, as we see in the solicitude of the local magistrates to set themselves right with the two Roman citizens whom they had unwittingly subjected to contumelious treatment. The civil rulers of Thessalonica acted with greater prudence; for, although the Jews, with their usual craft, charged the persons who entertained Paul and Silas with something like misprision of treason, the case was legally dismissed on Jason and his friends giving security. The Apostle's appearance in Athens itself, among the haunts of its greatest philosophers, produced different effects upon different minds; but the conversion of Dionysius the Areopagite remains an illustrious trophy of open air preaching. Proceeding to Corinth, Paul fell in with Aquila, whom the edict of Claudius Cæsar had driven out of Rome, not as a Christian though, but only in common with all of Jewish race. Nay, those very Jews, by blasphemous opposition, provoked the Apostle to declare, "From henceforth I will go unto the Gentiles;" and, entering the house of Justus hard by their synagogue, he there formed the Church of Corinth, with Crispus, the chief ruler, for its first member, and continued a year and six months teaching the Word of God among them.

Maddened by his success, the irreconcilable Jews made insurrection with one accord against him, and brought him to the judgment-seat. Gallio was then the Roman deputy in Achaia, and either they had taken a false measure of the man, or had forgotten for the moment their own expulsion from the metropolitan city by the edict of his imperial master. For, instead of playing into their hands, he would not even put Paul to the trouble of defending himself, but, exactly in the spirit of the Claudian decree, said, "If it were a matter of wrong or wicked lewdness, O ye Jews, reason would that I should *bear with you*: but if it be a question of words and names, and of your law, look ye to it; for I will be no judge of such matters." The Greeks present so clearly saw the spirit in which the Deputy drove the accusers from the judgment-seat, that, apparently before he left it, they laid hold of Sosthenes, the successor of the converted Crispus, and beat him, Gallio paying no heed to the circumstance.

When Paul reaches Ephesus, we find him again turning away from the synagogue after three months' thankless labour to overcome the prejudices of the Jews, and availing himself for two whole years of the school of Tyrannus as a head-quarters preaching-place in Asia. There is no evidence of the philosopher to whom this hall belonged becoming a convert to the Christian faith; but the allowance of the use of it to the Apostle is in strong contrast to the invincible repugnance of the Ephesian Jews. The effect of his experience among the Gentiles is seen in his determination to revisit Macedonia and Achaia, and in his exclamation, "After I have been there, I must also see Rome." Although, however, the tolerance of Tyrannus was extended to him, the case was otherwise with Demetrius and the craftsmen whom that silversmith employed in making shrines for Diana. And yet their uprising against him was the strongest testimony that could be given to the power of his preaching as

extensively unsettling the minds of her votaries. "Not alone at Ephesus," said the alarmed employer, "but almost throughout all Asia, this Paul hath persuaded and turned away much people." Here, again, we see the Jewish character in its depraved form, and in remarkable contrast with the superiority to mere prejudice of the independent though idolatrous Gentile mind. In Paul and his associates, the citizens of Ephesus saw, doubtless, the outward signs of Hebrew birth; and the Jews, who were hardened and believed not, more afraid for their persons and goods than outraged in their feelings by the divine homage paid to a heathen divinity, picked out their best spokesman to exculpate them from complicity with the men against whom Demetrius laid his complaint. But, when they knew that he was a Jew, all, with one voice, about the space of two hours, cried out, "Great is Diana of the Ephesians!" The Hebrews resident among them were in such bad credit that their hostility to the solitary pair of strangers, though manifestly of the same race, did but recommend the Apostle and his companion to the forbearance of the native people, and expose the others to the rebuke of the Town Clerk. Transferring to the persons accused the vindication which Alexander the coppersmith was put up to make for the time-serving Jews, that officer remarked that Paul and Silas were "neither robbers of churches nor yet blasphemers of the goddess"—a confirmation of the fact that it was not their use to assail idolatry and idolators in irritating language, but to undermine the worship and enlighten the worshippers by simply teaching the faith of God in Christ.

As Paul proceeds in his travels, we find him continually pursued or waylaid, not by the Gentiles or their rulers, but by his own countrymen. The temptations that befel him came from "the lying in wait of the Jews;" the bonds and afflictions that, by the witness of the Holy Ghost, were to abide him in every city, were from the same source; and the grievous wolves who, after his final departure from Ephesus, should make havoc of the flock, were all to be of the High Priest's pack. Even among the many thousands of Jews in Jerusalem who believed, zeal for the law was such an incubus on their faith in Christ, that, by their scruples, suspicions, and invectives against Paul, they really promoted the ends of his most violent persecutors. We see, also, the pertinacity of his Ephesian enemies in the circumstance, that the Jews who were of Asia were foremost in hounding on the Jerusalem mob to drag him out of the Temple and dispatch him—a purpose which would have been accomplished but for the timely intervention of the chief captain of the Roman band. Even when the Apostle, by an adroit, though honest, avowal of his anti-Sadducean faith and hope, had brought his own former sect, the Pharisees, to his side, Claudius Lysias, who feared lest Paul should have been pulled in pieces by the crowd, had hard work to save his prisoner by means of all the soldiery that he could muster. How good a ground there was for such a fear, immediately afterwards appeared. More than two-score desperate zealots bound themselves, by an oath of execration, to neither eat nor drink till they had killed Paul.

In this case, we have a repetition, on a wider scale, of the flagitious understanding between the chief priests and Judas the betrayer. The sanguinary conspirators went with their malignant purpose as good men to the High Priest's palace, where it was arranged that the prisoner should be taken from the castle to the council chamber; "and we," said

the assassins, "or ever he come near, are ready to kill him." The design, as we know, was frustrated by the timely discovery of the plot to the chief captain, who took instant measures for conveying his prisoner beyond the reach of those who thirsted for his blood. Festus, as well as Felix, saw no sufficient reason for his detention, the latter ordering that he should have liberty, especially to see his friends and acquaintance, and, though actuated by venal calculations, trembling under the moral power of his reasonings on righteousness, temperance, and a coming judgment; and the former, not merely defeating a second scheme between the high priest and the forty bravoes by refusing to order him back from Cæsarea to Jerusalem, but, on the judgment-seat in the former city, declaring the charges against him not proven, or, in the Judge's own words, that "he had committed nothing worthy of death." These successive conclusions of the two following procurators were affirmed by King Agrippa, before whom, by arrangement with Festus, the Apostle was heard in his own defence. It was agreed between them that this man had done nothing worthy of death, or even of bonds; and the scene ended by the king saying to the governor, "This man might have been set at liberty, if he had not appealed unto Cæsar." Like Pilate, however, neither Felix nor Festus effectually ridded himself of the responsibility of detaining in custody a man whom both of them acknowledged innocent; and, in the usual willingness of each "to do the Jews a pleasure," we mark the truckling of the one party as strikingly exhibited as the truculency of the other. But when, in after days, Agrippa heard of Paul as bound, like himself in former days, to a soldier in Rome, he, for his part, was free to think of the similarity of the experience, with sympathy unalloyed by any feelings of self-reproach.

Although the apostle Paul was constrained to turn to the Gentiles, and, moreover, received a Divine commission in that direction, he never ceased, by speech or by writing, in his endeavours to overcome the prejudices of his own kinsmen according to the flesh. These were originally, if not proximately, the authors of his death; yet he was ever ready, not merely to die, but to be accursed from Christ, for their sakes. His Epistle to the Romans is but in part aimed against human systems of philosophy or of religion: mainly it is addressed to those of his own nation, to whom he presents Christianity as destined not so much to supersede the Mosaic dispensation as to accomplish what the law could not do, in that "it was weak through the flesh." Had not the peculiar privileges of God's chosen people filled them with exclusive pride, they would have hailed the course of reasoning by which the pupil of Gamaliel showed them, out of their own books, the ultimate design of their divine election, in the restoration of all mankind from dumb idols to the living God, by a process of salvation which should raise Jew and Gentile to one high level of state and character, of privilege and destiny. The success of his preaching among the Jews in foreign cities, though considerable, was, after all, but partial, both as related to their whole number in each place, and as to the steadfastness of faith and purity of practice of those who believed. The most deplorable of the many delinquencies with which he had to deal in his First Epistle to the Corinthians arose among the Jewish, not the Gentile, converts. As their ancestors copied the idolatry which they were segregated to suppress by pious example, so they not merely did not counteract the licentiousness which prevailed in

Corinth, but, in this instance at least, exceeded it in flagrancy. The fact is but one evidence among thousands of a double degeneracy in the invention of quasi-religious excuses for foul indulgence, and in a spirit of accommodation to heathen morals for the sake of an easy life or of commercial gain. The criminal member of the Corinthian Church had dared to do what Moses was divinely instructed to denounce as a capital offence, and had, with unheard-of audacity, gratified his lust without marriage, in a case of relationship to which, indeed, the traditions of the elders had extended allowance under semi-religious pretences, but only on condition of marriage.

The First Epistle of Paul to the Corinthians had, no doubt, a wholesome effect, as appears from his recognition of the fact in the second; but, while the particular evils for which he rebuked them were either eradicated or amended, it becomes only more manifest than before, that the existence of Jews in that Church, imported a temper and an influence prejudicial to its purity and its peace. This was yet more conspicuously the case among the Galatian Christians, in whose midst a band of Judaisers insinuated themselves, and pursued a line of conduct adapted to bring into suspicion their own profession of faith, and to confound them with that party in Jerusalem who lived only to take away the Apostle's life as well as his character. A certain portion of the Church at Ephesus were Jews; but either their conversion was so thorough, or they were so few in comparison with the multitude of Greek converts, as to give the Apostle no trouble. He addresses them without qualification as "you Gentiles," and as "in time past Gentiles in the flesh." While he faithfully warns them to "have no fellowship with the unfruitful works of darkness," his admonitions imply no relapse into the licentious habits of the city; but, on the contrary, a pleasing advance in the purest and best attributes of family and social life. The false teachers who had troubled other places, formed the only exception to the complacency with which the Apostle was privileged to regard the Philippian Church; and, though he sent them his commendations while a prisoner in Rome, he was able to send them also the special salutations of "the saints in Cæsar's household." In none of the Pauline Epistles is there a fuller assertion of the essential divinity and universal sovereignty of Christ, than in that to the Colossians, who, in the face of adversaries and false teachers of whatever sort, are confirmed in the faith that rests simply and wholly upon Him. Although the Thessalonians are addressed as those who had turned to God from idols, there were some Jews in their Church. But, while the Apostle writes without explanation of the circumstances of having spoken unto them the Gospel of God "with much contention," he congratulates them on having become followers of the Churches of God, which in Judæa were in Christ Jesus,—on "having suffered like things of their own countrymen as they had of the Jews, who pleased not God and were contrary to all men." And yet, as we have already seen, the Thessalonican mob who persecuted Paul himself, were led on by envious and unbelieving Jews. In writing to Timothy, his own son in the faith, he reminds him that, when he himself went from Ephesus into Macedonia, he besought him to abide still at Ephesus, that he might restrain the Judaising teachers, sorrowfully appealing to his knowledge for confirmation of the fact that all they who were in Asia had turned away from him. To Titus also he complains of many unruly and vain

talkers and deceivers, especially them of the circumcision, whose mouths must be stopped from the circulation of Jewish fables and of the commandments of men.

With respect to Nicodemus, something may depend, though obscurely to us, on his finding mention nowhere but by the Evangelist and Apostle John; and from him we learn that Nicodemus was "a man of the Pharisees, a ruler of the Jews." Our Lord recognises him as "a master," if not by eminence, *the* teacher, of Israel. When he came to Jesus by night, he saluted Him as Rabbi, and acknowledged Him in turn as "a teacher come from God," whose divine mission was confirmed by the working of miracles indubitably such. We seem actually to listen while Jesus expounds to him the doctrine of regeneration, or heavenly birth; but we can only conjecture the effect of that great lesson upon him. He reappears in John's account of the officers sent to take Jesus returning without their expected prisoner. When demanded why, they answered, "Never *man* spake like this man." Then answered them the Pharisees, "Are ye also deceived? Have any of the rulers or of the Pharisees believed on Him?" Nicodemus, himself a Pharisee, did not, indeed, say, "Yes, I do;" but, in the just spirit that seems to have actuated several members of the Council, he interposed on the side of moderation by turning the question: "Doth our law judge any man before it hear him, and know what he doeth?" This, however, was enough to excite against him the contumelious suspicion of the anti-Christian party. "Art thou also," they retorted, "of Galilee?" They knew, of course, that Nicodemus was as well-born as themselves; but this was the most offensive form of insinuation as to the leaning of his mind. Again, however, the dialogue is cut short at the point where curiosity longs to know the rejoinder of the brow-beaten interlocutor, or, if he kept a prudent silence, the thoughts of his heart. But John tells us no more about this interesting personage, except that, when Joseph of Arimathæa, with Pilate's leave, took away the body of Jesus, there came also Nicodemus, with a mixture of myrrh and aloes, about an hundred pound weight.

Joseph of Arimathæa is mentioned by each of the four Evangelists, a circumstance accounted for by the greatness of the occasion; for it is not before he comes to beg from Pilate the body of the crucified Christ, that we hear his name. He is described by Matthew as "a rich man of Arimathæa, named Joseph, who also himself was Jesus' disciple," who, having obtained the sacred corpse, wrapped it in a clean cloth, and laid it in his own new tomb, which he had hewn out in the rock. Mark styles him "Joseph of Arimathæa, an honourable counsellor, who also waited for the kingdom of God," and mentions that he brought fine linen and took the Lord down from the cross. Luke seems to speak from more special knowledge, describing him as "a man named Joseph, a counsellor, a good man and a just, who had not consented to the counsel and deed of them; who was of Arimathæa, a city of the Jews; who also himself waited for the kingdom of God." John introduces him as "Joseph of Arimathæa, being a disciple of Jesus, but a concealed one, for fear of the Jews."

We must consider these two historical characters both separately and connectedly, in order to gather such light as they throw upon the transactions in which they were personally or officially concerned. Little as is said about either of them, and once only as one of the two appears upon the scene, it would be an error, we think, to measure this or

that by the brevity and rarity of the mention. At that rate, we should reduce to insignificance many eminent Scripture characters, such as Enoch, who "walked with God and was not;" Mnason, "the aged disciple," and even the major part of the twelve Apostles. In learned books we are told that Joseph is an unknown man, and Arimathæa an unknown place. Yet these statements, however true to us, are the reverse of true as to the time, place, and persons, when, where, and among whom he lived. He was manifestly a man of distinction on many accounts. As a member of the Supreme Council, he must have been well and widely known. Pilate would scarcely have granted the body of so remarkable a victim to an applicant whom he did not know, whom, indeed, he did not hold in high consideration. By Matthew who, from the office he gave up to follow Christ, may be supposed to have been a good judge of comparative circumstances, he is spoken of as "rich." By Mark, he is distinguished as "an honourable counsellor," implying that he was eminent among personages held in esteem. The possession of a new tomb, hewn out of the rock by his own orders, and in such a situation, suggests an element of superiority in his condition. But the titular connection between his name and the place of his residence or birth, in accordance with a usage that has come down to our own times, warrants the inference that he was a man of large property in land, or, at least, the most conspicuous person connected with the "city" from which he derived this territorial distinction. When, in addition to the rest, we learn that he was renowned for goodness and the love of justice,—that he waited for the kingdom of God, and was a disciple of Jesus,—we are safe, perhaps, in regarding his character and conduct as having an importance extending far beyond himself individually; more especially as, though he is stated to have avoided ostentation of his Christian discipleship for fear of the Jews, he did not hesitate to bring the eyes of the most virulent and powerful adversaries upon himself at the moment of their hottest excitement, by paying funeral honours to the subject of their ignominious treatment, having, moreover, courageously withheld his consent, as a colleague, from the "counsel and deed of them." Concerning Nicodemus, the particulars are fewer. Much, however, of what has been said of Joseph, applies to him. He was not merely a master of Israel, but probably of high reputation as a teacher in the most considerable sect. Though he had gone to Jesus by night, he confronted his brother Pharisees in open day. He also shared with Joseph in the obloquy then attaching to them, who are now and for ever covered with honour, on account of the lavish rites bestowed upon the Saviour's remains; and, when we find such men co-operating in so pious a work, under the eyes of all Jerusalem, the fact gives us liberty to conclude, that, though no others are named, these two did but represent a larger minority in the Council and in the city, who were and would be no parties to the injustice and the atrocity that had been perpetrated.

It might seem unwarrantable presumption to take for granted that Gamaliel was of the same mind with them; but that conspicuous man is, as we have seen, described by Luke, who had information from Paul in addition to other sources, as "a Pharisee, a doctor of the law, had in reputation among all the people," and, by his own former pupil, as "teaching according to the perfect manner of the law of the fathers." Though, therefore, he comes later on the scene, his conduct in the Council, as represented to us by Luke, so closely resembles in spirit that which John

ascribes to Nicodemus, as to show sympathy, if not to establish communication between them. In fact, if we set on one side Annas and Caiaphas, adding to them John and Alexander, and, on the other, Joseph and Nicodemus, with Gamaliel, we perceive more real grounds for assuming a coincidence of thinking in the second case than any arising from the mere fact of consanguinity or of affinity in the first. But the notion of a division of opinion and of feeling among the members of the Council is carried beyond the bounds of mere inference, deduction, implication, and conjecture, by the plain testimony of the Apostle John, who, besides direct inspiration as an evangelical historian, possessed the combined advantages, in respect of precise information, derivable from lying in the bosom of his Master, and receiving His special communications, and from access to the penetration of the High Priest's palace. Referring to the Jewish leaders the saying of Esaias, that "He (that is, God) hath blinded their eyes and hardened their hearts, that they should not see with their eyes nor understand with their hearts, and be converted and divinely healed," he then proceeds: "*Nevertheless*, among the chief rulers also, *many* believed on Him (Christ), but, because of the Pharisees, they did not confess Him, lest they should be put out of the synagogues." Though, then, the openness to conviction of Gamaliel, so far as we know, waited for further, and, to him, decisive evidence, and if the discipleship of Joseph and Nicodemus remained, till after the Crucifixion, of a secret character, but then assumed a bold and even a decided form,—under such circumstances, does not the statement of John afford fair ground for believing in the early existence of an influential and even numerous Christian party in the very bosom of the Council that has been too uninquiringly assumed to have been in virtual unanimity the other way?

A DEACON.

The Sunday-School Union and its Lesson-System.

To the Editor of the BAPTIST MAGAZINE.

DEAR SIR,—As Mr. Slocombe has chosen to express his dissatisfaction with the Lesson-System of the Sunday-School Union, through the medium of the BAPTIST MAGAZINE, I may perhaps be permitted to occupy a page or two by a plain statement of what that system really is. I am not concerned to defend it, or to contrast it with any other. With the merits of the "Systematic Bible Teacher" I am totally unacquainted; they may possibly be far greater than those of the "Union" method; but it is only fair that the readers of the MAGAZINE should be in a position to judge how far the latter deserves Mr. Slocombe's wholesale disparagement.

I. The "Union" plan is, then, in the first place, most carefully *systematic*. I take the Lesson-course of 1872-73 by way of proof. That course contains two series of lessons—the one for Sunday mornings, the other for the afternoons—each extending over the two years. The former comprises the leading events of Old Testament history, from the Creation to the Return

of the Jews from captivity; the latter selects—for the most part in regular order—the chief incidents and discourses of the Gospel narrative, taking lessons from all four evangelists. At the same time no attempt is made to piece the several narratives together, after the manner of the older “Harmonies,”—constructing sentences by a clause from Matthew, an adjective from Mark, a parenthesis from Luke, and a supplement from John. This way of treating the Divine histories has always appeared to me both uncritical and irreverent, and I trust that the Sunday-School Union will never give in to it.

II. The series of lessons being thus distinctly consecutive, and therefore, in the historical sense, systematic,* it may be added, secondly, that the treatment of them is carefully *graduated*.

(1) It is presumed that, for their reading lessons, the elder scholars will use the Bible itself. Paragraphs, therefore, of from about fifteen to thirty verses, according to the nature of the lesson, are prescribed for reading and explanation in the higher classes.

(2) For the intermediate classes, the lesson is given in an abridged form, but *in the very words of Scripture*, so containing the essence of the narrative. The lessons for three months are printed in a bold, clear type, as a penny tract, which thus forms a Scripture reading-book for the quarter, each lesson occupying one page. The pages are likewise printed separately, and sold in quantities, at a very low price, as *Scripture Handbills*, very useful for the scholars to take home after the Sunday's teaching.

(3) For the Infant classes, a short text is chosen from each lesson, generally containing the pith of the subject in a sentence which may be explained to the very youngest. These texts, also for three months, are printed in a penny book, in a large, striking type; or the teacher is encouraged to use the box of movable letters provided by the Union.

(4) Still further to provide for the efficient teaching of the subject, a text of one or two verses is chosen from each lesson for repetition; it being recommended that all the scholars capable of the easy task should commit the words to memory, and repeat them, as a kind of recapitulation, on the following Sunday, before the Lesson.

III. The endeavour is thus made, not without success, to provide for the teaching of one subject throughout the school, in forms adapted to every grade of age and attainment among the scholars. But as success must, after all, depend on the qualifications of the teacher, anxious care has been taken to provide, month by month, all needful aids to study.

(1) The *Notes*, which your correspondent so unsparingly condemns, form also a penny monthly tract, containing brief comments on the month's subjects, with hints respecting the doctrines taught, the practical lessons to be enforced, and the manner in which all may be illustrated. References to valuable and accessible books are freely added. No doubt, owing to the space at command, the work of the *Notes* must be to *suggest* rather than to *develop* thought. They are, in fact, intended for teachers who are also, in some degree, students. I beg to enclose with this paper a copy of the *Notes* for this month of October, 1873, from which the editor of the *MAGAZINE* may decide how far they are “really” (as Mr. Slocombe says) “outlines of sermons!” It should be added, that the *Notes* on every lesson include a

* It is hardly worth while to mention that special lessons have been introduced for the New and Old Year, for Christmas and for Easter; so far interfering with the order of the course.

paragraph of simple hints and illustrations for the teacher of the "little ones."

(2) Another penny periodical, the *Biblical Treasury*, contains well-selected anecdotes and illustrations, with historical and geographical elucidations, and miscellaneous comments, chiefly on the month's lessons. This unpretending magazine has now existed, I believe, for ten or twelve years, and has accumulated a body of Scripture illustration which, if only arranged under "chapter and verse," would form a practical commentary of the very highest value on nearly the whole of Scripture.

(3) I only mention further the twopenny magazine, the "Sunday-School Teacher," which, in addition to articles bearing on the general question of Sunday-schools, gives, month by month, specimen lessons, addresses to children, &c., intended as models, or at least as suggestive helps, to teachers in their weekly work.

IV. In this way, then, the Sunday-School Union has for years been striving to introduce into the schools under its influence a lesson-system, *uniform, systematic, and graduated*, with the abundant provision of *helps for teachers* in their training and studies. The Union also strongly recommends (itself, in London, setting the example) that the teachers in every locality should form themselves into classes for mutual help in preparation and lesson-practice. I think that a Wednesday evening spent at 56, Old Bailey, would be of use in correcting some of the impressions which Mr. Slocombe's paper might otherwise leave on your readers' minds.

I only add that, so far as my knowledge goes of the men connected with the Union and of their work, the charge of being stereotyped in method and inaccessible to new ideas, or (as Mr. Slocombe elegantly expresses it) an "old family coach," is curiously inapplicable. On the contrary, there is hardly any place where the worker who has anything new and true and good to suggest will gain a readier hearing, or where fresh light from any quarter is more cordially welcomed. Of course the Union may make mistakes, like other bodies; but in my view its errors have rather lain in the very opposite direction to that which its critic has indicated. A serious charge against the competence and honour of its conductors (for it *is* a serious charge) should, I submit, hardly be introduced by the phrase, "Rumour hath it!"

I forbear remark on the other subjects introduced, as Sunday-School Psalmody, Catechisms, and Examinations. My object has neither been to advocate nor to recommend the plans of the Society of which Mr. Slocombe has compelled me to speak; and I claim to have proved, by the plain statements made, that whatever be the defects of the Sunday-School Union Lesson-System, it is free from the objections which have been so freely and inconsiderately made.

S. G. G.

Pio Nono :*

HIS CRUELITIES.

OF walks and rides among the Seven Hills, perhaps two could not be selected more replete with poetical suggestions than that to which Virgil treated Æneas, in company with Evander, and that which the Countess Spaur gave to Pio Nono on the box of her carriage, beside the coachman, disguised, *multo nebula amictu*—i.e., in her own livery. In the former, while watching the footsteps of the hero, the imagination peoples the future with giant shapes; in the latter, it beholds the portentous footman mount the rumble, and the wheels bear the head of the Catholic world in the hat of a lackey away from the Quirinal, they seem to roll on a way paved with spent thunderbolts.

That flight was the termination of a short weak course of apparent patriotism, the commencement of a long one of political dependence, and the precursor of a restoration effected by the victory of combined foreign armies over his subjects, and sustained only so long as they lent their presence.

Before the Hegira, Pio Nono had given a constitution to his subjects, declaring the act to be based on the worthiness of the population, and on their ancient usages of self-government. While in exile at Gaeta he appealed to this constitution in his political documents, as the fundamental statute of his State, and so continued to do, so long as his ability to return remained in doubt.† But when the Austrians had triumphed at Novara, and the presence of the French in Rome made him independent of the native population, he annulled this solemn instrument. Under guise of an amnesty, he excluded from political pardon members of the Assembly, general officers, and a multitude besides, and applied the rule with such rigour, that, among his subjects, the word “amnesty” became another name for death, prison, and exile. Before his return, circulars were sent to convents, urging the friars to train the peasantry, and to be ready for a signal of reaction, at which they should exterminate all liberals, even the children.

No sooner did the French authorities see what cruelties were meditated

* From “The Modern Jove.” By the Rev. W. ARTHUR. London: Hamilton Adams and Co.

† On the sudden withdrawal of the Austrians from the Romagna in 1859, Archives of the Papal Government fell into the hands of the new authorities, by whose order they were classified and published by the Cavaliere Gennarelli, and from these our facts are drawn. “Il Governo Pontificio e lo Stato Romano: Documenti raccolti per decreto del Governo Delle Romagne,” 1860. Extracts from them, and also from Gennarelli’s book, “I Lutti dello Stato Romano,” may be found in “Italy in Transition” (sixth edition).

by the ecclesiastics, than they tried to prevent them, but in vain. The Austrians, who held the northern part of his States, were at first, and in general, ready instruments of the priestly excesses; but even they sometimes turned upon their employers. Gennarelli, in his sad little book, "I Lutti dello Stato Romano," quotes a case of an Austrian officer who, with his battalion of Croats, had to protect executioners from popular fury, and said, that had he to serve such a Government he would tear off his uniform and break his sword. In the town of Bologna alone, during the years of restored authority, one hundred and eighty-six persons were shot. And as to Faenza and Imola, Gennarelli cites a document in which the Government alleges a case where no less than eighty were shot after a single trial, while ten more were sent to the galleys, and thirteen to prison. Thousands of families were reduced to beggary by dismissal from office. It was unlawful to put youths to death till they were of age, but the Government got over this difficulty by declaring minors to be fit for execution.

Almost every man in the country eminent for anything was either killed or banished if he himself did not succeed in flying. Of two hundred and twenty deputies of the Assembly, Pasquale di Rossi was the only one spared. "Seventy superior officers," says Gennarelli, "and an infinite number of citizens of every condition, were banished, as if for luxury;" and, as a specimen of the kind of modern history to which even men of station not ecclesiastics can stoop when once they lend themselves to promote the ends of the Roman *Curia*, Gennarelli exhibits by name the French Ambassador, Monsieur de Corcelles, who dared to say that, while two hundred might have been banished by the rules prescribed, the number was reduced to thirty-eight, and that the words *capi di Corpo*, head of a corps, were so interpreted as only to include eight or nine superior officers, adding that twenty members of the Assembly embarked for France: for Piedmont, fifteen on the first of February, and fifteen on the fifth of October, and three others a little later; and that under the category of heads of corps, only two took their departure. "I do not know," says Gennarelli, "if lying was ever done with such hardihood. I pray Signor de Corcelles and the Bishop of Orleans to read the statistics of the Constituent Assembly and of the heads of corps exiled, among the documents upon the Pontifical Government."

Cæsar Mazzoni alone compiled a list given in the documents, of three thousand persons condemned to death or exiled for political offences. Yet this is *incompletissima*. The head of the police, Nardoni, was a man who in youth had been sentenced for theft to the pillory, to penal servitude, and to surveillance for life. At the head of a secret court of espionage ramified everywhere, and sentencing without trial, was placed a Spaniard, named De Avella, so implacable a politician that, though the Pope recognised Isabella, he never would. As to education, Gennarelli avers that the Government used all means to throw it back, "for it is well known that, for the Court of Rome, the golden age would be that in which every notion of the alphabet would be lost." The archives showed that the confessional had been made an instrument of political espionage, and that its secrecy had been but pretended. Prisoners were sent by express orders to deadly places; they were subjected to the bastinado, and the old engines of torture; even dogs were employed to bite them. "During the Restoration," says Genarelli, "The Court of Rome sent men to death as recklessly as beasts are sent to the slaughter, and they were many hundreds; more than were executed in all Europe together, Austria excepted." Then, quoting a

mot of Monsignor Platina, who said that Paul II. had made Castel St. Angelo into the bull of Phalaris, so did it resound with groans; he avers that what Platina said of St. Angelo under Paul II. might be said of the States of the Church at large, during the restoration of Pio Nono.*

Just before the battle of Solferino, confidence sprang up at the Vatican that Austria was to triumph. Then came arrests in Parma, and Jesi, and Ancona, fierce menaces everywhere by the priests, and greater wretchedness of their victims; but when the simple telegram came, "A bloody rout," instead of a victory, the scene changed. All the portions of the Papal States which had been occupied by Austrian armies at once threw off the yoke when they marched out.

Speedily the advances of the Italian force delivered Umbria and the Marches. Garibaldi united the Neapolitan States to the rest of Italy; and the bit of territory remaining to the Holy See was enclosed all round by free and united provinces. Only six years later, Austria, reeling under a blow from Protestant Germany, abandoned Italy for ever, and thus disappeared the traditional shield of the Papal States. But four years more, and France, smitten by the same hand, also withdrew; and then, the great Italy which had risen up around the one little kingdom that, twenty years before, set up the principles of civil and religious liberty, and had adhered to them, came on and occupied her Capital.

In the consternation of such events the poor Pope looked round. Where were the potentates who, after 1848, joined hands to enforce his restoration? Then, of Italian powers he had Austria, Tuscany, and Naples; of foreign, Isabella of Spain, Napoleon of France; but now?—the Queen of Spain, the King of Naples, the Grand Duke of Tuscany—all in exile! Austria driven out of Italy, fallen from the leadership of Germany, and, worst of all, turning to courses of reform, and even renouncing her concordat with Rome; and Napoleon the prisoner of a Protestant king. In fact, wherever the Pope's gratitude had been earned, whether granted or not, destruction had come. The solvent power of Papal principles had eaten away the rock from under sympathetic governments; the Pope's champion sceptres, to use his own words, lay on the ground like useless branches.

HIS PERSONAL CHARACTERISTICS.

There is a remarkable difference between the respect with which the present Pope is always spoken of in England and the tone of the common people, and even of many others in Italy. I have heard a postillion scolding a vicious horse, when his epithets ran short, cry, "Pio Nono!" Still, considering how freely assertions of ill conduct are made in Rome respecting eminent ecclesiastics, there is enough difference in his favour to leave the impression that he is, at least, one of the best of them. In his *Tagebuch*, Dr. Friedrich has given several pages of great interest to *Einzelne Zunge*—a few traits of the Pope's characteristics.

His slender education he ascribes partly to an epileptic condition in early years, and partly to dislike of study. His examinations, he says, gave proof of crass ignorance, but he passed because he was a count, and they believed that he would never hold any important office. A natural persuasiveness of speech gained him reputation as a preacher. In management, as in learning, he proved weak, and was always in financial straits.

When Bishop of Imola, a preacher in his presence ventured to cast some doubt on an episcopal regulation. "Down! down!" shouted the Bishop in

* "I Lutti dello Stato Romano," pp. 37, 38.

passionate excitement, till the preacher held his peace and came down. He was noted for discontent with the Pope's Government, and hatred of Austria, as the oppressor of Italy. In 1831, he was held to be in sympathy with the insurgents; and, when Louis Napoleon was hunted, he sheltered him, and employed an officer of gendarmes to conduct him into safety; which officer, afterwards a general of gendarmes in Rome, used to say as late as 1870, "We were three of us; one is Pope, the other Emperor, but I only a poor gendarme."

When Gregory XVI., after much importunity, consented to make him a cardinal, he said, "Very well; but I shall bear no blame if he become Pope and ruin the Church."

After his flight to Gaeta he took a Jesuit confessor, and put Jesuits into the chairs of learning. He does not, says Friedrich, need to comprehend a question in order passionately to take a side. After the Immaculate Conception was decreed, Passaglia the Jesuit, whose great book on the subject was dedicated to him, stated that, after signing the dogma, he did not know what the Immaculate Conception meant.

No Pope has ever heard himself speak with such pleasure, *so gerne*, as Pius IX. His natural fluency leads him to regard himself as a distinguished orator, and on every opportunity, even when unprepared, he feels not only that he can, but that he must speak. Letting his tongue run, he says the most awkward things, indifferently before awe-stricken believers or representatives of foreign princes. Even after having passed the *Censure*, his speeches, as reported in the papers, are often remarkable enough, but, as they come out of his lips, considerably more so. Even in the presence of ambassadors, sometimes he plumply insults their princes.

Among the many reasons assigned to Dr. Friedrich by priests in Rome for their lack of faith in infallibility, he quotes, as perhaps the most characteristic, the words of one: "I want no other reason to prove that the Pope is not infallible than one—in all my life I never met with the man who was less nice about the truth than just Pius IX."

His extreme credulity and neglect of solid information are insisted upon, as also his habit of believing himself inspired for this or that end. When he has a notion in his head, a sunbeam assures him of the pleasure of Heaven respecting it. A gentleman long resident in Rome told how, when the Pope feels difficulties and doubts, they help him over them by showing him the mother of God in a magic-lantern.

Opening of the Paris Baptist Chapel.

THE new chapel for our French Baptist brethren, whose commencement and first stone-laying we reported a twelvemonth since, is now completed, and proves to be a most attractive as well as most commodious building. Its handsome carved stone facade, with three lancet windows and Gothic doorway, are well calculated to arrest the attention of neighbours and passers-by, and to mark it out as a place for religious worship; but all the internal fittings are characterised by perfect simplicity and good taste. The well chosen tints of the walls and ceilings, the plain obscured glass of the leaded sashes, simply relieved by lines of blue, the light yet substantial fret fronts of the galleries, the capitally executed joiners' work of the doors and bench ends, and wainscoting and double platform, the cleverly contrived clerestory windows and side lights, and the admirable planning out of

corridors and stairs and landings, and class-rooms and vestries and conference chamber, all evince the skill and talent of the architect, M. Hansel, by whom it was designed, and who also, according to French custom, has been the actual contractor for its erection. When it is stated that on a plot of ground, about thirty-eight yards long and fifteen yards wide, he has contrived to place a chapel capable of seating 700 persons, and in addition two shops on the street level and four storeys of roomy "appartemens" or suites of chambers in the rear, with all necessary accommodation, and an open court for light and air, it must be allowed that he has shown no little ingenuity.

The exact cost of the buildings, with their fittings and furniture, is expected to be nearly £9,000. The land, which is freehold, has cost nearly £6,000 more, but it has been paid for by the joint contributions from England and the United States, as explained in our former notice. It is intended that the rentals of the shops and apartments shall be applied, in the first place, to the payment of interest on the mortgage, and eventually to the mission work in France of the American Missionary Union.

The opening services of the chapel have been held during the past week, and were attended by several—we wish we could have said very many—English and American visitors. They commenced on Saturday evening, September 13th, with an earnest introductory prayer-meeting, conducted by the French brethren themselves. This was followed, on Sunday morning, by an English service, at which about sixty English and Americans, with a few of the French pastors and others, attended. After the introductory exercises, conducted by the Rev. J. F. Tyers, of Wisbeach, an excellent discourse was delivered by Dr. Underhill, Chairman of the Baptist Union and Secretary of our Foreign Mission, from 1 Corinthians i. 24—"Christ the power of God," and Pastor Dez gave a warm welcome to the visitors. In the afternoon of the same day there was to be a French service, and a very large congregation assembled. The chapel was crowded, the passages and stairs were filled, and chairs were placed in the aisles; it was calculated that nearly 800 persons were present. A considerable number of these were Protestants from all parts of Paris, but besides these were very many of their Catholic neighbours, attracted by curiosity. Pastor Lepoids delivered a very eloquent discourse in French from Ephesians ii. 19—21, "So then we are no longer strangers," &c. A selection of hymns from the "Chants et Cantiques" was sung with much fervour, and earnest prayers were offered for the Divine blessing on the new enterprise. The following ministers and friends, amongst others, were observed to be present, and several of them took part in the service, viz.—Dr. William Monod; Pastors Andru, Bersier, Borleau, Cadot, Cretin, Dez, Lemaire, Th. Monod, and Robineau; Dr. Underhill; Revds. W. McAll, Pearse, and Tyars; Messrs. Constant and Olmstead, from the United States; Messrs. Dickinson, Lorkie, and Vignal, of Paris; and Messrs. James Benham, Henry J. Benham, and M. Wilkin, of London.

Another French service was held the same evening, when a rather smaller congregation attended, and Pastor Robineau preached an earnest Baptist sermon from Acts viii. 36, "See, here is water," &c.

On Monday afternoon an English meeting was held under the presidency of the Rev. T. Baron Hart, of the Congregational Church in the Rue Royale, who expressed his warm sympathy; and addresses were given by Dr. Underhill, Rev. Mr. Pearse, Pastors Dez and Cadot, and Messrs. James

Benham and Larkey. A statement was made of the past history of the undertaking; warm praises were bestowed on the chapel, and reference was made to the remarkable providence which had secured, through the mad and wicked Communist fires of 1871, a site so admirably suited to the requirements both of the church itself and of foreign visitors.

This was followed the same evening by a most interesting French service, and the public baptism and reception of six new members to the church (three women and three men), thus pleasantly inaugurating the well-arranged baptistery. Monsieur Cadot explained the nature of the ordinance, which was administered by Monsieur Lepoids, one of the pastors. Monsieur Boileau preached an animated sermon on the subject of Zaccheus, and Monsieur Lemaire invoked the Divine blessing on the new members and the whole church. Large numbers were present, and much eager curiosity was evinced to witness the rite so new to many of the audience, but the majority appeared to be solemnly impressed, and at the close of the service the brethren and sisters displayed an earnestness of grateful joy and mutual affection, which were really touching to witness.

The final service on Tuesday evening was a mixed one—English and French—and was well attended, especially by the latter. Mr. James Benham presided, and addresses in English and French were delivered by the Revds. T. W. Handford, of Bloomsbury, T. Baron Hart, and Edward Hall Jackson; Pastors Andru, Borleau, and Dez; Messrs. Noel, nephew of the Hon. and Rev. Baptist W. Noel, Martin, Wilkin, and the chairman. Prayer was offered by Mons. Vincent, and thus concluded one of the most interesting series of opening services it has been our privilege to attend.

The French Baptist church will now meet regularly in the new chapel, instead of at the Rue des Bons Enfants, twice on the Sabbath and once at least during the week, and we strongly advise our friends who may visit Paris and can join in their worship to make a point of doing so as often as possible. We can promise them a hearty welcome.

If English services also can be arranged for during the whole or some portion of each year, the chapel will be most cheerfully lent for the purpose. But this must depend, in the first place, on the probability of securing an English or American congregation; and, secondly, on the ministerial help to be obtained from this side of the Channel. We trust it will not be long before a committee is formed to carry out this most desirable object.

We should add that the exact address is No. 48, Rue de Lille, close to the Rue de Bac, and that it is reached in five minutes from the Rue de Rivoli through the Tuileries Gardens and across the Pont Royal.—*The Freeman.*

Talking to the Children.

WHY CHILDREN SHOULD BE GLAD FOR CHRIST.

JESUS once said of children: "Of such is the Kingdom of Heaven." And when He came riding into Jerusalem, it was as the king of that kingdom He came. The people had gone forth to meet Him, and bring Him in like a king. They cut branches from the palm-trees and waved them in the air, to express their joy. They flung their cloaks and coats on the ground to make a carpet for Him. They went before Him and followed Him through the streets, and up to the temple, filling the air with their welcome. But when He came to the temple the children took up the shout and cried: "Hosanna to the Son of David!"

That would be a very sweet sound to Jesus. Jesus has a great love for children, and their praise is very dear to Him. On the outskirts of the joyful crowd that day, were people who did not share the joy—bad men, with scowling faces and hate-filled eyes, whispering hard things against Him, and plotting to put Him to death. But near at hand, moving about His feet, were the children of Jerusalem, and they were crying with all their might: "Hosanna to the Son of David!"

A thousand years before, the great King David had said, in one of his psalms: "Out of the mouth of babes and sucklings Thou hast ordained strength because of Thine enemies." Our Lord remembered that psalm in the temple when He heard the children shouting. There were the enemies, with the wicked look in their eyes, with the wicked word on their lips, with the wicked purpose in their hearts. But here were the babes and the sucklings, the children of Jerusalem, lifting up their voices in His praise, just as King David had said.

It was the fulfilment of David's word. The children had seen Jesus doing kingly deeds. They saw Him opening the eyes of the blind, healing the lame, and doing other still more wonderful things. And now, when He came up to Zion, to the palace of the great King, they said: "This is the great King Himself—great David's greater Son. Hosanna! hosanna!" The praise was in their hearts, and it rushed up into their lips.

It was also a prophecy of what should be thereafter. In all ages, and in other towns besides Jerusalem, Jesus shall have children who will cry, "Hosanna" in His praise, and be joyful in Him as their King. In heaven, at this moment, there are multitudes of children who are sending up their hosannas around His throne, and are very glad because He is their King. On earth there are thousands and tens of thousands of children who are learning to take part in this joyful praise. It is the very mark of a Christian child to be ready to cry "Hosanna" to Jesus, and to be joyful in Him as the King.

It is this I mean to speak of to-day. I intend to mention some reasons why you should take part in these hosannas, and be joyful in Christ as your King. And the reasons are these:—First, He is the Saviour of children. Second, He became a child, that he might understand children. Third, He is not ashamed to call children His brothers and sisters. Fourth, He is preparing a place for children above.

I.—HE IS THE SAVIOUR OF CHILDREN.

It is a great thing for children to have a Saviour. A mother was knitting under the porch of her house one autumn afternoon. Her boy was playing with other children on the village green. Beyond the green was the river, and on the opposite bank of it was a wood full of nuts and berries, and sweet-smelling leaves, and flowers, and many other things which children delight to gather. "Let us cross to the wood," said some of the bigger children. "I shall cross, too," said the little boy, whose mother was knitting at the door. The ford was a little to the right, and just out of his mother's view. There were stepping-stones all the way across. And the little nutting and berrying party got quite safely to the other side. But the clouds had been darkening over the sky since the morning. And now it began to rain. First it came in heavy drops, then there was a peal of thunder, then came down torrents of rain. The bigger children hurried back to the ford, and, one by one, got over safely. The little boy whose mother was knitting under the porch was last. The river had by this time risen. The stepping-stones were beginning to be covered. The little man took one step, then a second, then he came to a stone over which the river was flowing swiftly, and his heart failed. He wrung his hands with fear, and cried with a piercing cry. The mother heard his cry, and flew to the ford. She was too late. She could not reach her child. A broad black flood of water came thundering down between her boy and her. "My child! my child!" she cried. "Mother! mother! come for me," cried the boy. All the village came down to the river-side—men and women, young and old; but no one would venture to cross. They looked and pitied, they looked and wrung their hands, but they gave no help. At that moment a young shepherd, leading his flock down from the mountains, entered the village, and saw the peril of the child. He left his sheep on the green, and took great strides to the river-brink. The roaring of the water over the stones was terrible, but he heeded not. He stepped boldly from stone to stone. In the centre, the flood had carried some of them away: he plunged into the stream. With strong arms he beat the water to the right and left. He pressed his feet against the currents, and swam right over to the boy. With one arm he clasped the child, with the other he once more grappled with the flood. There was the roaring of the stream beneath, and the raging of the storm above; but the brave shepherd, partly walking and partly swimming, brought the boy to the bank, and delivered him to his mother.

That was a boy who found a saviour. And what the brave young shepherd saved him from was death. But Christ was the real Saviour that day. It was He who sent the shepherd at the very nick of time. It was He who put the noble willingness into his heart to risk his life for the life of the child. It was He who made him brave and strong to battle with the flood. And every day, somewhere, in this or some other way, Christ is saving children. Death in a thousand forms is continually coming near to children. But by brave swimmers, by faithful nurses, by wise doctors, by loving mothers, by kind friends, and sometimes by unseen angels, Christ brings deliverance. And He is the Saviour from a death more terrible than the death which threatened the boy of whom I told. It is He who saves from the death which comes by sin—the death of everything good in the soul—the death of the soul itself. Every child born in a Christian home should be joyful in this Saviour. He has saved you from being heathen children; He

has saved you from being slave children. He has come to save you from being dishonest and lying children, and idle and disobedient children. He has saved you from being ignorant of God's love. He has come to save you from spending lives without God. He has come to save you from dying without hope of going to God. He has saved you from the grave, for He has purchased resurrection for you. And He came to save you from what is worse than the grave—from being shut out of heaven; for He has made a way, for every child who will walk in it, into the eternal family and home of God above.

II.—HE BECAME A LITTLE CHILD, THAT HE MIGHT UNDERSTAND CHILDREN.

I once heard about a little girl who was just learning to speak. She came up to her mamma, sick and pale, and began, in her broken way, to tell something. Mamma could not understand. The doctor could not understand. Nurse could not understand. But still the child continued her little tale, and by-and-by began to cry, because nobody understood. She wished to tell where her pain was, and no one could understand. At last they thought of sending for her playmate—a child not much bigger than herself. She understood at once. It was the same cry which the Shunammite's little son cried long ago, when he was struck by the heat: "My head, my head."

Jesus became a little child, to understand all your cries. He was hot and cold, He was sick and well, He was hungry and thirsty, just as you have been. And He had to learn to read, just as you had, beginning with the alphabet.

He knows all about children. He felt all that you feel; He thought just as you think. When He was hurt, He cried; when He was sad, He wept. He had to obey His mother, just as you have. Every day he met with other children—with good children, and with children not good, just as you do. And He learned to be a good boy, and to seek good; and He grew up in favour both with God and man. He knew that He had a Father in heaven who could hear his cry; and He prayed to that Father. Before He was twelve years old He made it known that His Father had given Him a work to do. When His mother found Him in the Temple with the priests, putting questions to them, He said, "Know ye not that I was about my Father's business?"

He knows how weak children are; but He knows also how strong their helper is, and how willing He is to help them. When a boy or girl says, "I cannot live as God wants me to live. I must sometimes have my own way. And sometimes I may tell a lie," the Lord Jesus knows that is not so. He was a child, and lived as God wished Him to live. And He never uttered a word which was not true.

At the same time, He does not forget that children cannot serve God in the very same way very good grown-up people can do. He remembers how it was with Himself when He was young, and how hard a battle He had. He knows how little you know yet, and how little you have, and how little you are. And He does not expect you to pray to Him just in the very way your parents do. And He is not angry if your prayers are simple and short. And He does not expect you to work for Him as big people do; but only as children can. He knows your frame, and remembers that you are just children still.

Ah! if you knew it aright, there is nothing better than this in the world for you. Up in heaven there is One who understands all you think and say. When you are not able to tell your wants, He knows without telling. When you cry in broken words which even your mother cannot understand, He understands. He knows and feels every pain you have. He knows all your sorrows when you are in tears. Even the cries of the tiniest baby in a mother's arms go up into the ear of that dear Saviour who was a tiny baby Himself, and sobbed and smiled in the arms of His mother Mary in Bethlehem long ago.

“Let the children of Zion be joyful in their King.”

III.—HE IS NOT ASHAMED TO CALL CHILDREN HIS BROTHERS AND SISTERS.

There are many reasons which might well make Jesus ashamed to call boys and girls His brothers and sisters. He is perfectly holy; they are far from being perfectly holy. Some have bad tempers; some are rude; some are quarrelsome; some are disobedient; some are slothful; some forget to thank God for His mercies, or pray for His help.

But the Lord Jesus is not ashamed of them. He says to children: “Ye are my brethren.” He thinks of children every day as His brethren. And every day He blesses them as brethren. He makes no difference. He loves poor children and rich children alike; and happy children and unhappy; and black children and white. Those who have parents, and those who have lost their parents—they are all His brethren. There is not a poor message boy on the streets, nor a poor newspaper boy, nor a poor foundry boy, nor a poor sailor boy, nor any poor girl, nor any girl or boy, rich or poor, in the wide world, to whom He is not a brother.

Do you remember when He called His disciples “brethren” for the first time? It was after His resurrection—after He had endured the cross, and won the crown. It was when He was on the other side of the grave, and was waiting to go up to heaven. He said to Mary: “Go and tell my brethren that I have risen; and that I am going back to God.” Think of the loving-kindness of that message. It was sent to the men who had fled from Him in His sorrow. It was sent to Peter, who denied Him with oaths and curses. Although they had been ashamed of Him before men, He was not ashamed of them. He called them brethren. There is nothing in all the Bible more beautiful than that. And it is just the same thing He says to you: “Ye are my brethren.” Even to those of you who have been ashamed to pray to Him; even to those who have fled from Him like the disciples, He says; “Ye are my brethren.” He says that, in order to make you His true brothers and sisters. He says that, because it is in His heart to be a brother to each of you.

Lift up your hearts to God, and be very thankful. You and I have a brother in heaven—the best, the kindest in the whole world. In the high heaven, where the stars shine, and the throne of God is set, this brother lives; and He is Lord of these stars, and He sits on that throne. This is the king who is continually travelling about His kingdom, and doing good to His brothers and sisters. He is near to us when we do not see Him, He is near to us now. Oh, wonder of wonders! My little brothers are king's brothers, my little sisters are king's sisters! When I enter the school, when I go among children by the fireside, I go into the midst of brothers and sisters of the King of Glory.

Nobody need go without this joy. Christ is brother to us all. We may have no money, nor fine clothes, nor books, nor food; but we all have, and we always have, this brother.

Nothing can take Him away from us. Death may take our earthly brothers and sisters, and our fathers and mothers, but it has no power over Christ.

Health and strength, and friends and joys may leave us; but this brother will never leave you, and never, never forsake you.

DR. A. M'LEOD.*

Short Notes.

THE PILGRIMAGE of the nineteenth century from England has been accomplished. Eight hundred pilgrims, headed by the Duke of Norfolk, have proceeded to the shrine of the "blessed Margaret Mary" at Paray-le-Monial, and returned with the Pope's benediction and numerous relics, and a hundred days of plenary indulgence. Their labours commenced about ten in the forenoon, after their arrival at Paray, when a short address was delivered by Dr. Vaughan, the Bishop of Salford, and a hymn was sung, calling on the Sacred Heart to save Rome and France. High mass was never intermitted, and twenty priests were kept in constant employ. In the evening, Monsignor Capel preached an eloquent sermon in the church, followed by the ceremony of consecrating the English nation to the Sacred Heart of Jesus. The text was: "Kings and priests and prophets have desired to see the things that you have seen, and have not seen them; and to hear the things that you have heard, and have not heard them." The pilgrims were afterwards admitted to the Garden of the Apparition, in the centre of which is a clump of nut-trees, marking out the spot where the nun had the vision of Jesus. Two figures have been erected to represent the Saviour and her. First walked three little acolytes from the church, with the local banner of the Sacred Heart. Then came Admiral Jerningham with the Union Jack, the national flag of the country which had been consecrated to the service of the Heart. In successive order followed the Duke of Norfolk, Lord Dormer, and Lord Arundel of Wardour, with the English banner; Monseigneur Talbot, with the banner of the Sacred Heart; Lady Anne and Lady Mary Howard, with the beautiful banner which the converts of Monseigneur Capel had worked; Lord Walter Ker, with the banner of Scotland; and Lord Beaumont and Major de Haviland, Knights Hospitallers of St. John, with the banner of the Order. When the pilgrims reached the nut-trees, their enthusiasm passed all bounds. They kissed the ground, the trees, the figures. They pocketed handfuls of the soil, and tore off leaves from the trees; and it was only by the pressure of those coming from behind, and at the entreaties of the guardian priests, that they could be removed from the sacred spot. A great trade was done throughout the day by the pilgrims, high and low, in all kinds of relics, of which there was a great variety for sale. Among other purchases were strings of wooden beads, which were handed to the priests, and were by them laid on the shrine of Marie Alacoque, and returned thus consecrated to their owners, who hung

* *Talking to the Children.* Hodder & Stoughton, 27, Paternoster Row.

them round their shoulders. The bulk of the pilgrims left Paray on Friday morning, after confession and absolution, and reached London on Saturday, though one of the papers affirms that some of them remained behind at Paris to attend the Sunday races. Any comment on this scene would be superfluous; though it may be mentioned that Archbishop Manning not only believes in the miracle of the hysterical nun, but tells the Church of England and the Dissenters that they cannot be believers or Christians at all unless they fully believe the statement of Margaret Mary Alacoque, and that in the sense that the thing was actually done; and that under those identical nut-trees our Saviour actually appeared to the nun, and took out her heart and put it to His own bared heart; and that if anyone believes the Bible he must believe everything the Church tells them; and if they do not believe everything it tells them, they cannot believe the Bible!

CATHOLICISM IN FRANCE.—The progress of political events in Europe at the present time has an important bearing on the interests of religion. In Italy, in Austria, in Germany, and even in Spain, the great object of the civil power is to obtain relief from the spiritual despotism of the Vatican. The struggle lies between religious liberty and Ultramontane tyranny, and it is maintained by the Pope and his janissaries the Jesuits, with intense vigour. The Papacy, with its syllabus and its dogma of Infallibility, is at war against civil society, and, as the *Times* expresses it, “against all law, all authority, all union, all compromise, all arrangement, every institution, custom, ordinance, or regulation that is not its own, and of its own, on the ground that whoever is not for it is against it.” In every part of Europe, not less in Ireland than in Austria, there is the same struggle from day to day for power. Europe presents the aspect of a battle-field. Hitherto the Papal power has had the worst of the conflict, but it never loses heart; and at length, in one country, the hour of its triumph appears to be approaching. The majority of the present French Assembly, which was elected under exceptional circumstances, with a foreign invader on its soil, consists of old and needy aristocrats favourable to monarchy, and bent on reseating the Bourbons on the throne of France, from which they have been thrice expelled. But this was not feasible as long as there were two distinct branches of the Bourbon family claiming the seat. At length the difficulty is believed to have been surmounted, and the way to the crown cleared of all obstacles. The Orleans branch has ceded its claims to the elder branch, and the Count de Chambord, the descendant of Louis XVIII., is recognised as the legitimate King of France; and the object of the Ministry is to enthrone him as Henri V., though, as he claims the crown by divine right, and refuses to give up the white flag, there is still a hitch. The return of the Bourbons will be the triumph of Rome, which has been labouring to accomplish the fusion with untiring industry. The Count de Chambord is a bigoted Romanist, the abject bondsman of the Pope, whose word is law to him. He is under the absolute influence of the Jesuits, and if he should be seated on the throne, the measures of his Government will be regulated by the Vatican. Legitimacy and orthodoxy go hand in hand together in France, and mutually support each other. To this is, perhaps, to be traced the extraordinary efforts which are now made by the hierarchy and priesthood of France to stimulate the principle of devotedness to the Holy See, and to foment the mania for pilgrimages which now pervades the country, and which is driving tens of thousands to the shrines. The Protestants are fully

aware that a Bourbon reign bodes them no good, and they have sent up addresses to Mons. Pressensé and other members of the Assembly, to resist the restoration of that family by all the means in their power. But there appears little reason to doubt, from the present aspect of circumstances, that nothing but the supreme bigotry and the egregious folly of the Count de Chambord can prevent his reaching the throne, though how long a prince so wholly out of harmony with the spirit of the age is likely to remain on it is quite another thing.

FRANCE AND ITALY.—The restoration of the Bourbons appears to be equally unfavourable to the maintenance of peace between France and Italy. It is no longer a secret that, in the late conflict between France and Germany, all the sympathies of Victor Emmanuel were with France, which had been the direct instrument in the establishment of Italian unity; and General La Marmora has recently assured us that “the King was only restrained by the strongest considerations of prudence, pressed on him most earnestly by his ministers, from plunging into the contest on the side of France.” But the revival of monarchical and clerical propagandism has entirely altered the relations of the two countries to each other. Under the inspiration of the Vatican a strong feeling of antagonism to the Italian Government has been created; and so rampant is the clerical party become, in the prospect of a Bourbon restoration, that a crusade against Italy, in order to drive the King and Court and Parliament from Rome, and to restore the temporal power of the Pope, is openly discussed. The feelings of the party may be judged from the insensate attack on the King three weeks ago, in the pastoral published by the Archbishop of Paris, Mons. Guibert. The old man, before his elevation to the see, was known chiefly by his inoffensive character, and the mildness of his temper; but he has now imbibed the spirit of the hierarchy, and asserts that “the Government of King Victor Emmanuel, reascending violently the stream of ages, has brought us back to the reign of brute force.” The restoration of Rome to Italy he pronounces “the most audacious violation of the conditions of the existence of Christendom.” He calls upon France “to efface this outrage, committed at the very centre of Catholicism,” and asserts that, unless Europe chastises the sacrilegious invasion, she is threatened with revolution, chaos, and ruin, out of which God will know how to create a new order. Such are the feelings which animate the clerical party now in the ascendant in France, and as the Ministry have not thought fit to rebuke this outrageous attack on a friendly Government by the prelate who is at the head of their ecclesiastical establishment, it is necessarily concluded that they sympathise with these sentiments. The Count de Chambord, moreover, the expectant King of France, has written to compliment the Archbishop on this pastoral. It is not possible that the Italians should be indifferent to these various indications of hostility to the unity of their country. To them it appears that the establishment of a Bourbon on the throne of France will be the signal of invasion, and they are desirous of drawing the bonds of alliance with Germany and Austria as close as possible, and the journey of Victor Emmanuel to Vienna and Berlin may be attributed to this feeling. During the whole period of his reign, the King has been, till lately, in a state of antagonism to Austria, and, during the late war, was anything but favourable to Germany, and he has hitherto manifested a strong disinclination to accept the invitations of the two Emperors;

but he has waived his individual feelings in obedience to the national will. The support of the two German Governments will prove an effectual check on the designs of France, and completely baffle the intrigues of the Pope and the Jesuits, and the visit of Victor Emmanuel to Austria and Germany is denounced in the Ultramontane journals in no measured terms. That the Prince who is considered the embodiment of Antichrist, "the conqueror of Pope Pius IX., his oppressor and gaoler, the confounder of his policy, the violator of his rights, the breaker of his laws, the usurper of his capital," the excommunicated Victor Emmanuel should be the honoured guest of the Emperor of Austria, is gall and wormwood to the Vatican, more especially as it is rumoured that the visit is likely to result in a compact to defeat the Pope's intrigues and to protect Italy from the designs of France. In all these political movements there is distinctly visible the machinations of the Church of Rome, which never changes, but is engaged in the same crusade against the liberties of mankind, civil as well as religious, in the days of Pius IX., as it was in the days of Hildebrand and Innocent.

MOVEMENTS IN THE CHURCH OF ENGLAND.—The divergence from the principles of the Reformation in the Established Church becomes daily more palpable. The stage at which it has now arrived is the introduction of auricular confession. It is considered indispensable by the Ritualists; but until the subject was brought under discussion, it was not known how warmly the practise was patronised by the High Church clergy. Keeble, who has been canonised by this party, was one of the most strenuous advocates of it, and his authority is adduced as a conclusive argument in its favour. The Bishop of Bath and Wells, in a recent charge, designated Keeble's volume, which advocated it, a "singularly weak and painful work." This remark has given mortal offence to Canon Liddon, who declares that "it has caused most wide-spread astonishment and pain among English Churchmen." There can be little doubt that confession will soon become an established institution in a large section of the Church of England, whatever the Bishops may urge to the contrary. They may prohibit the erection of confessionals in the body of the church, but it is beyond their power to prevent the practice in the vestry; and it is, after all, more in the interests of morality that the confession should be performed in public, than that sentimental girls should be found on their knees before young ritualistic curates in private.

Then, again, the Bishop of Durham has refused to license Mr. Peake as curate of the Rev. Dr. Dykes, of St. Oswald's Church, Durham, unless the vicar promises that certain ritualistic practices should not be indulged in. Dr. Dykes has taken the opinion of the Attorney-General, Sir John Coleridge, and other counsel, relative to the bishop's right to withhold the license, and he has been advised that the Court of Queen's Bench would grant a mandamus to compel the bishop to license Mr. Peake. A mandamus is, therefore, it is said, to be moved for, and the bishop's surrogate has instructed eminent counsel to argue that a bishop is not bound to license a curate who he feels certain will infringe canonical law. It is much to be doubted whether the bishop will carry his case. But thus Ritualism moves on step by step, always advancing and never receding; and its progress may be traced to the fact, the spirit, and the perseverance of those who direct the movement, not less than to the zeal and earnestness with which they are animated. Even those who most deprecate their dogmas and practices, cannot deny them the possession of these great qualifications of success.

Another move, though of equivocal wisdom, in the cause of Ritualism, is now reported. It is announced that two livings in Liverpool, the Rectory being one of them, have been purchased for £14,000 by the new High Church Society, which has been established with the object of purchasing livings, and filling the pulpits with advanced Catholic clergymen. This proceeding is not likely to abate the scandal which the sale of cures of souls creates; and the sound Protestants in that city may naturally feel indignant at finding themselves sold to the teaching of those whose doctrines and mummeries they detest. But the lips of the Low Church party are sealed on the subject of this stratagem to foist in Ritualism; for it was they who set the example by the appropriation of Simeon's trust to the purchase of livings to keep out their opponents, who have now shown them that this is a game at which two can play.

We are likewise told that the Bishop of Chester has given his consent to the institution of proceedings in the Ecclesiastical Court against the Rev. Mr. Parnell for Ritualistic practices at St. Margaret's. *Cui bono?* If the decree should go against him he will not conform to it, on the plea that ecclesiastics are not bound by the decisions of a lay tribunal. The practices will be repeated, and a bishop cannot spend his income in the prosecution of refractory clergymen. Amidst all this bustle and these appeals to Convocation and the Courts, one thing alone is certain, that Ritualism and Romanism in the Established Church have received no check, but are marching on with a steady pace. This progress would, however, appear to have produced one singular result; it has tended to slacken the migration to Rome. We do not now hear of so many secessions to the Roman Catholic community as formerly. As Rome has been brought into the Church, there is less inducement to travel to Rome. There is little enough of Protestantism left in this section of the Establishment, and when it is completely eliminated, the "perversions" will doubtless become still fewer.

Reviews.

CRITICAL AND EXEGETICAL HANDBOOK TO THE EPISTLE TO THE GALATIANS. By HEINRICH AUGUST WILHELM MEYER, Th.D. Translated from the Fifth Edition of the German, by G. H. VENABLES. Edinburgh: T. and T. Clark, 38, George-street. 1873.

Few announcements have been more welcome to Biblical students than that which was made some months ago by Messrs. Clark, of Edinburgh, that they had in course of preparation a Translation of the Critical and Exegetical Commentary on the New Testament, by Dr. Meyer. Meyer's is a name which has justly attained the highest rank in this important branch of theological study. It is impossible to take up any recent Commentary of note without finding in it numerous references to Meyer. German and English scholars are alike indebted to him, and it has often been a matter of surprise that his Commentaries have never appeared in an English dress. Dr. Gloag, in his very valuable work on the Acts, remarks that he has derived greater assistance from Meyer than from all other works together, and there are many others who will heartily

confirm this high estimate. It is certainly to scholars that he mainly addresses himself. His writings cannot be ranked in the "popular" class; while, again, the rationalistic tinge of many of his opinions is a matter to be deplored. But, for independent investigation into the meaning of Scripture, for thoroughness of verbal criticism, he has few equals. And we believe that no greater boon has been conferred on Biblical students who are ignorant of German than the Translation which Messrs. Clark are now issuing.

We have the first instalment of this important work now before us in the Translation of the Epistle to the Galatians. The whole work is to be published under the editorship of Dr. Dickson, Professor of Divinity in the University of Glasgow. By special arrangement with Dr. Meyer and his German publishers, the most recent editions are to form the basis of the Translation, and Dr. Meyer's latest corrections were throughout to have been obtained. It will be a source of regret to Biblical students to learn that as this volume was going through the press, the author passed away from among us, and that we shall, therefore, be deprived of a revision which would, doubtless, have brought the work into a more perfect form.

We have examined this volume on the Galatians with very great care, and can candidly bear witness to its high and exceptional value. The Epistle affords, in many respects, a somewhat severe test of a Commentator's power. We have already many excellent works on it, both of the critical, the doctrinal, and the practical order. Since the days of Luther, who, as is well known, spent more labour on it than on any other book of the New Testament, the Epistle has ever been held in the highest esteem. There is no other part of the New Testament which had, perhaps, so direct a bearing on the controversy with Rome at the time of the Reformation; none which more effectually aided the overthrow of her superstitious power, and established, in connection with Protestantism, the essential principles of the Divine life in the soul of man. Priestcraft, Ritualism, salvation by works, and all their related errors, find it impossible to hold their ground in full view of the truths here set forth; while the doctrines for which Luther and his associates so nobly contended—the necessity of personal regeneration, the right of personal approach to God without the intervention of any human authority, the spirituality of worship, justification by faith, &c.—are as manifestly in harmony with the Apostle's teaching, or are, rather, the very essence of that teaching. And in view of the recent action of the Council at the Vatican, and, we in England may add, in view of the alarming progress of Ritualism, and of the disguised Popery in the boasted bulwark of Protestantism, the Epistle never had a more appropriate work to accomplish than it has now.

The great excellence of Dr. Meyer's Commentary is its critical accuracy, in which respect it is, probably, unequalled. He is as thorough a grammarian as WYNER himself, with far keener spiritual insight. The principles of his scientific criticism he has applied with the utmost care to every sentence and every important word in the text. Whether he transplants himself with equal success to the intellectual and emotional standpoint of the writer, is a question on which there will be a great variety of opinion, and will be largely decided by the student's own doctrinal bias. But Meyer certainly appears to us to be in the main candid in spirit, and sincerely anxious to understand the deepest meaning and force of Scripture. The exposition of Paul's defence of his apostleship, and of his call to that office (i. 11, 12, 15, 16, &c.); the determination as to the date of the visit to Jerusalem (ii. 1), which is identified with that recorded in Acts xv.; the remarks on the contest with Peter (ii. 11-21)—these alone render the volume a masterpiece of criticism, and give to it an enduring worth. Doctrinally, we often differ from Meyer: his views of inspiration are defective, and he is somewhat too arbitrary in his rejection of the opinions of others. But, after making every requisite allowance, he has produced a noble work, and one which, used with wise discrimination, will prove of incalculable service to students of sacred Scripture.

BIRD SONGS AND BIRD PICTURES, WITH NATURAL HISTORY NOTES.
London: Religious Tract Society, 56, Paternoster-row.

The poets have been ransacked to furnish the material of which this charming little book is composed. The selections are most felicitous, and the engravings and descriptive notes enhance the worth of the work, which promises to perform an important part in the instruction and entertainment of the young.

MAUDE LINDEN; OR, WORK FOR JESUS. By LILLIE MONTFORT, Author of "My Class for Jesus." London: Elliot Stock, 62, Paternoster-row.

The intention of the authoress—whose previous little book, "My Class for Jesus," has been much blessed—is to enforce the necessity for personal godliness, in order to success in Christian work. This important object is well sustained by the history of a young lady, who is the heroine of the book.

ROYAL DIADEM FOR THE SUNDAY-SCHOOL. By Rev. R. LOWRY and W. H. DOANE. New York and Chicago: Biglow and Main; London: Sampson Low & Co., 188, Fleet-street.

This collection of Sabbath-school songs is much better than most which we have imported from America, but it is far, very far, from meeting the requirements of a refined ear, both in regard to the hymnology and the musical notation of the work.

ROUGH NOTES ON LITURGIES. London: W. Macintosh, 24, Paternoster-row.

An ingenious, but far from conclusive, argument for the use by nonconforming congregations of liturgical forms of prayer. Our annual holiday was this year spent in a neighbourhood where we could only attend public worship in the Established Church. The wearisome reiterations of the service, the contracted scope of the supplications, the heartless formalism of the worshippers, made us thankful that we are not in bondage to such things. We regret that, amongst the Pædobaptist dissenters, there is a tendency to the use of liturgies, but trust that the churches of our own order will be preserved from such deterioration.

WHAT WE SAW IN EGYPT, profusely Illustrated. London: The Religious Tract Society.

The land of the Nile is becoming more and more the subject of interest; and such information as this little book supplies will be found of essential service in the instruction of the young.

THE MODERN JOVE; A Review of the Collected Speeches of Pio Nono. By WILLIAM ARTHUR. London: Hamilton, Adams, & Co.

Our readers will find in another portion of this number of the magazine an extract from this valuable publication. Our dear friend, Mr. Arthur, is well known by all who know him for the calmness and candour of his judgment; and we hope that his faithful testimony will be blessed to the disabasing of the minds of his countrymen concerning the alleged amiability of the cursing dotard of the Vatican.

SALVATION SOUGHT, FOUND, AND ENJOYED; A Book for Inquirers and Young Christians. London: The Religious Tract Society.

Worthy of being ranked with James's "Anxious Inquirer" and Doddridge's "Rise and Progress of Religion," and we hope destined to be as useful as either of them. While eminently calculated for usefulness to the young, there is much in this valuable book which will tend to the profit and comfort of the most advanced and experienced Christians.

Intelligence.

RECENT DEATHS.

MRS. ONCKEN, OF HAMBURG.

ANN Oncken, born 1798, at Morley, in Yorkshire, who departed this life March 26, 1873, was for twenty-six years the beloved helpmeet of our much-beloved brother, Rev. J. G. Oncken. All who knew her, loved her, for the spirit of Christ and love to His people showed in all her words and actions. As was her life, so was her death. A heavenly smile lighted up the face even in death, as if it reflected the glory beyond. It was a remarkable coincidence that the Triennial Conference of the German Baptist Union at Hamburg, being held earlier in the year than usual, took place just at the time of her decease, so that the assembled delegates from all parts of the mission-field were privileged to show the last token of esteem by following the body to the grave. On Saturday, March 29, at four o'clock, the funeral procession assembled at Mr. Oncken's house, a large number of the members of the Hamburg church being also present. After a short service they proceeded to the cemetery, twelve of the delegates acting as pall-bearers. Germans, Poles, Russians, Danes, English, and Scotch were amongst the number of those who silently followed, forming a procession so long that it could not be seen from end to end. Mr. Gulzau, of Vollmarstein, conducted the service in the cemetery, where a large concourse of those who had known and loved the departed were assembled. Her body rests in peace, and her spirit has joined the triumphant choir above. A second time Mr. Oncken is left a widower; deeply bowed down, he is yet strong in faith, and in the hope of eternal joy beyond. Seventy-three years have passed over his head, and he awaits in patience the re-union in the mansions of glory. He needs the sympathy and prayers of the Lord's people, that his last days may be brightened by his Saviour's presence; and that, like Moses, he may find a Joshua who shall prosecute the noble work he has begun, and in which God has so greatly honoured and prospered him.—*Missions Blatt, May, 1873.*

News of the Churches.

NEW CHAPELS OPENED.

Markyate Street, September 9th, Rev. H. Taylor.

Sutton, Surrey, September 17th, Rev. J. M. Bergin.

INVITATIONS ACCEPTED.

Cloake, Rev. W. (Beckington, Somerset), Little Tew, Oxon.

Raymond, Rev. J. (Met. College), St. Neots.

Sage, Rev. J. (Wendover), Brandon.

Springthorpe, Rev. C. (Heptonstall), Longton.

RECOGNITION SERVICES.

Alderson, Rev. J. (Bury College), Melsham, September 9th.

Dobson, Rev. N. (Met. College), Deal, September 14th.

Greenbough, Rev. J. (Coseley), Bristol, September 15th.

Henson, Rev. T. (Harlington), Chesham, September 9th.

Rolls, Rev. W. (Met. College), Bushey, August 4th.

RESIGNATIONS.

Cave, Rev. J., King's Heath, Birmingham.

Garwood, Rev. W., Deal.

DEATH.

Ibberson, Rev. W. C., Culworth, near Banbury, August 19th. Aged 62.

THE MISSIONARY HERALD.

Government Views of Missionary Work in India.

[It is so seldom that the labours of missionaries are viewed with candour or accurate knowledge by Governments, that our readers will be gratified to peruse what the Government of India has to say on the work of Missions in that country. Their statements will not be suspected of exaggeration, while they give most important testimony to the value and results of Christian work amongst the vast population of Hindustan.]

“THE numerous excellent missionary schools receiving grants-in-aid in the various provinces have already been referred to; but the whole subject of missionary enterprise in India has such an important bearing on the intellectual advancement of the people, that any notice of Indian education would be incomplete without giving some details respecting the work of the missionaries. A recent inquiry into the statistical details of missions in India, combined with the ordinary sources of information, furnishes materials for estimating their progress, which are authoritative and complete.

“The Protestant missions of India, Burmah, and Ceylon are carried on by 35 missionary societies, in addition to local agencies, and now employ the services of 606 foreign missionaries, of whom 551 are ordained. They are widely and rather evenly distributed over the different presidencies, and they occupy at the present time 522 principal stations and 2,500 subordinate stations. The entire Presidency of Bengal, from Calcutta to Peshawar, is well supplied with missionaries, and they are numerous in the southern portion of the Madras Presidency. The various missions in Calcutta, Bombay, and Madras are strong in labourers, and almost all the principal towns of the Empire have at least one missionary. A great impulse was given to the efforts of these societies by the changes in public policy inaugurated by the Charter of 1833, and since that period the number of

missionaries, and the outlay on their missions, have continued steadily to increase. In 1852 there were 459 missionaries in India at 320 stations, and in 1872 the number of missionaries was increased to 606, and of stations to 522.

“ This large body of European and American missionaries settled in India, bring their various moral influences to bear upon the country with the greater force, because they act together with a compactness which is but little understood. Though belonging to various denominations of Christians, yet, from the nature of their work, their isolated position, and their long experience, they have been led to think rather of the numerous questions on which they agree than of those on which they differ; and they co-operate heartily together. Localities are divided among them by friendly arrangements, and, with few exceptions, it is a fixed rule among them that they will not interfere with each other's converts or each other's spheres of duty. School-books, translations of the Scriptures, and religious works prepared by various missions, are used in common; and helps and improvements secured by one mission are freely placed at the command of all. The large number of missionaries resident in each of the presidency towns, form missionary conferences, hold periodic meetings, and act together on public matters. They have frequently addressed the Indian Government on important social questions involving the welfare of the Native community, and have suggested valuable improvements in existing laws. During the past twenty years, on five occasions, general conferences have been held for mutual consultation respecting their missionary work; and in January last, at the latest of these gatherings at Allahabad, 121 missionaries met together, belonging to twenty different societies, and including several men of long experience, who have been forty years in India. The railway system rendered such a gathering easy, and brought the members of the conference from all parts of the Empire.

“ The labours of the foreign missionaries in India assume many forms. Apart from their special duties as public preachers and pastors, they constitute a valuable body of educators; they contribute greatly to the cultivation of the native languages and literature, and all who are resident in rural districts are appealed to for medical help to the sick.

“ No body of men pays greater attention to the study of the native languages than the Indian missionaries. With several missionary societies (as with the Indian Government) it is a rule that the younger missionaries shall pass a series of examinations in the vernacular of the district in which they reside; and the general practice has been that all who have to deal with natives who do not know English, shall seek a high proficiency in these

vernaculars. The result is too remarkable to be overlooked. The missionaries, as a body, know the natives of India well: they have prepared hundreds of works, suited both for schools and for general circulation, in the fifteen most prominent languages of India, and in several other dialects. They are the compilers of several dictionaries and grammars; they have written important works on the Native classics and the system of philosophy; and they have largely stimulated the great increase of the Native literature prepared in recent years by educated Native gentlemen.

“The mission presses in India are 25 in number. During the ten years between 1852 and 1862, they issued 1,634,940 copies of the Scriptures, chiefly single books; and 8,604,033 tracts, school-books, and books for general circulation. During the ten years between 1862 and 1872, they issued 3,410 new works in 30 languages; and circulated 1,315,503 copies of books of Scripture, 2,375,040 school-books, and 8,750,129 Christian books and tracts. Last year two valuable works were brought to completion—the revision of the Bengali Bible, and the first publication of the entire Bible in Sanscrit. Both were the work of the Rev. Dr. Wenger, of the Baptist Mission in Calcutta.

“The missionary schools in India are chiefly of two kinds—purely vernacular and Anglo-vernacular schools. The former are maintained chiefly, but not exclusively, in country districts and small towns; the education given in them is confined pretty much to reading, writing, geography, arithmetic, and instruction in simple religious works, such as the ‘Peep of Day.’ In the Anglo-vernacular schools, a much higher education is given, not only in those subjects which are taught in English, but in those in which the vernacular is employed; a higher knowledge even of the vernacular languages is imparted in these schools than is usually given in purely Native schools. These schools are most in demand in country towns, in the Presidency cities, and in the districts immediately around them. Bengal has long been celebrated for its English schools; and the missionary institutions in Calcutta still hold a conspicuous place in the system and means of education generally available to the young Hindus of that city. All the principal missionary institutions teach up to the standard of the entrance examination in the three universities of India; and many among them have a college department, in which students can be led on through the two examinations for B.A., even up to the M.A. degree.

“In addition to the work of these schools it should be noted that several missions maintain training colleges for their Native ministers and clergy, and training institutions for teachers. These colleges and institutions are 85 in number, and contain 1,618 students. The training institutions for

girls are 28 in number, with 567 students. An important addition to the efforts made on behalf of female education is seen in the Zenana schools and classes which are maintained and instructed in the houses of Hindu gentlemen. These schools have been established during the last sixteen years, and now number 1,300 classes, with 1,997 scholars, most of whom are adults. Of these, 938 classes, with 1,523 scholars are in Bengal and the North-West Provinces. The effort has not yet much affected the other provinces of India.

“The great progress made in these missionary schools, and the area which they occupy, will be seen from the following fact. They now contain 60,000 scholars more than they did twenty years ago. The figures are as follows: In 1852, the scholars numbered 81,850; and in 1872 the number was 142,952.

“The high character of the general education given in the college department of these institutions may be gathered from the following facts. Between 1862 and 1872, 1,621 students passed the entrance examination in one or other of the three Indian universities; 513 students passed the first examination in Arts; 154 took the degree of B.A.; 18 took the degree of M.A.; and 6 that of B.L. A considerable proportion of the amount expended upon education by the missionaries in India is provided by school fees, which, in recent years, have been much increased. The statistical tables, however, do not give the exact amount, neither do they state the amount received from the Government grants-in-aid. In the higher education it is believed that little expenditure falls upon the missionary societies beyond the salaries of the superintending missionaries.

“The statistical returns now referred to state very clearly and completely the number of the converts who have been gathered in the various Indian missions, and the localities in which they may be found. They show also that a great increase has taken place in the numbers of these converts during the last twenty years; as might be expected from the lapse of time, the effects of earlier instruction, and the increased number of missionaries employed. In 1852, the entire number of Protestant Native converts in India, Burma, and Ceylon, amounted to 22,400 communicants, in a community of 128,000 Native Christians of all ages. In 1862, the communicants were 49,688, and the Native Christians were 213,182. In 1872, the communicants were 78,494, and the converts, young and old, numbered 318,363.

“A very large number of the Christian communities scattered over India are small, especially in the country towns; and they contain fewer than 100 communicants and 300 converts of all ages. At the same time some of these

small congregations consist of educated men, have considerable resources, and are able to provide for themselves. From them have sprung a large number of the Native clergy and ministers in different churches, who have received a high education in English institutions, and who are now taking a prominent place in the instruction and management of an indigenous Christian church. The Native ministry contains also men who have been well trained through the medium of the vernacular languages; but this important body of men are encouraged to master the English language also, that they may secure access to the vast store of Biblical literature which it contains, and which will give them direct aid in their duties. The Native converts are thus distributed at the present time:—

NATIVE PROTESTANT CONVERTS IN INDIA, 1872.

Divisions.	Communi- cants.	Native Christians	Native Ordained Ministers.	Native Contributions.	
				Rs.	
Lower Provinces	13,502	46,968	35	8,937	
North - Western Provinces and Oudh.	3,031	7,779	19	5,265	
Punjab	707	1,870	14	1,661	
Bombay and Central India	2,256	6,686	26	6,583	
Madras	33,320	160,955	131	62,675	
Burmah	20,514	62,729	77	42,736	
Ceylon	5,164	31,376	79	31,267	
Total	78,494	318,363	381	159,124	= £15,912

“The missionaries, in the course of their efforts, have found the populations of the great cities much more tenacious in their opinions, and firm in their social relations, than those of country districts. On the other hand, they are more intelligent; they are good listeners; appreciate argument and illustration; and their children flock to the mission-schools. The rural population have been much more open to their instructions; the peasantry of large districts have been less bound by caste ties; and the aboriginal tribes and classes in the community, both in the hills and in the plains, have embraced Christianity in large numbers.

(To be continued.)

Obstacles to the Gospel in China.

THE following communication from the Rev. T. Richard well illustrates some of the peculiar difficulties of evangelical labours among the Chinese :—

“ We have now just finished a somewhat tedious little affair with the Chinese authorities. In the beginning of last winter I wrote to you telling you of my intention to go out on a trip alone, without any of the native assistants. I did go, and stayed at a place called Ninghai, some twenty miles to the east of Chefoo. The people received me very kindly. My place was full from morning till night. This made me think of establishing a preaching-station there. Dr. Brown thought that he would also be able to go there occasionally. Thus, as the city has some ten thousand inhabitants, and seemed willing to have us go among them, we rented a house in one of the suburbs. No sooner had this been known to the landlord's neighbours and the chief magistrate of the city, than we had an insight into the envy, cruelty, and maliciousness of the people, together with the equal hard-heartedness of the mandarins, and their seeming friendliness, but in reality determined opposition, to the progress of the foreigner. Rumours were abroad that the landlord was getting some fabulous price for his house. The neighbours, hearing this, raked up all the landlord's shortcomings, capping them with this final deed of renting his house to a devil, and made the most earnest petition that the mandarin should immediately arrest him, as such a man could no longer be tolerated. This, I am told by a good Chinese authority, proceeded from simple envy.

INTERRUPTIONS.

The landlord was arrested, received two hundred lashes, and imprisoned for months. Having gained their point so far, they proceeded to posting up placards on the city wall, drawing from their imagination the unenviable character of the foreigner who was going to establish a chapel in their midst, finishing up by denouncing any who may assist in any way as unworthy of the name of men. As soon as we were made aware of the landlord's imprisonment, we went to the authorities. They were apparently very agreeable, managing, however, to put some obstacle in the way of any immediate action. On one occasion it was managed that the neighbours should come and present a petition whilst we were having an interview with the mandarin. Before we had scarcely sat down, nine old men of 50 years and upwards came in without any ceremony, went on their knees, and knocked their heads against the ground ever so many times, at the same time begging that the mandarin should interfere in their behalf, and prevent the foreigners from coming to live among them, as people who attended the markets cursed them for having anything to do with a foreigner. The mandarin turned round and said that with such an opposition he was powerless, at least, until he would see a higher official. We granted him some time to communicate with his superior, and had soon a most decisive proof that it was but casting dust in

our eyes to say he had no power with such opposition on the part of the people. We knew well enough that the scene of nine old men on bended knees and with weeping eyes was only got up. The superior officer, thanks to the firmness of our own officials, ordered a proclamation to be posted up at the four gates of the city, informing all men that we had perfect right to be among them opening chapels and hospitals; and that not only all opposition was to cease, but the people were to protect us should

any attempt to molest us. The proclamation was like magic in its effect on the people. The people were completely changed. We have taken possession of the house, and have been hailed as a great boon among them. They appear more friendly than they were in the very beginning. The little opposition was only a temporary wave, brought about by the combined evil passions of the unenlightened. We say temporary, trusting that the good does prevail and will prevail."

The Leaven at Work.

FROM the Rev. George Kerry we have received the following interesting notes of his movements, and of the state of feeling in Bengal. They exhibit an encouraging progress in the minds of the people, and prove the existence of a wide movement in the direction of the Gospel. His letter is dated March 21st:—

"Since the commencement of the year, I have paid two visits to Kooshtia. In the first, I was accompanied by Mr. Rouse, when we had, on Sunday afternoon, a very interesting congregation of educated Bengalis, who came to meet us, and spent two hours with us. Many of them had primed themselves with hard questions, which we answered as well as we could, and at the same time urged upon them the duty of accepting the Gospel as the divinely-appointed way of salvation. I went again on Saturday, and on the Sunday again met these Baboos. I also received a visit from a Mohammedan young man, who came as an inquirer. He is a pupil in one of the Government-aided schools, and has made some progress in learning English. He told me that several of

his fellow-students (Hindus) were also favourably disposed towards Christianity, and that their interest had been awakened by a lecture delivered in their school-house by an educated Hindu from Calcutta, on the character of Christ. It is very interesting to note such a circumstance. I am certain, from hundreds of signs visible in all directions, that a kind of religious awakening is spreading all over Bengal, among both Hindus and Mohammedans. Sometimes it appears in an effort to revive Hinduism or Mohammedanism; sometimes in almost bitter opposition to the Gospel, as if the people were resisting the influences which were gradually bringing them to Christ. It is very interesting to watch the various phases of thought appearing in

all directions. God is manifestly working, and yet His working is not in the way often that His servants expect and desire. I think there will be in this country a new illustration of the grand text, 'The Lord of Hosts is wonderful in counsel, and excellent in working.'

"Lately, a learned pundit has made a great stir at Benares among the pundit class, by giving lectures in Sanscrit, proving from the Shastres that Hinduism has been corrupted from a pure system of Theism to its present polytheistic form. He has just come to Calcutta, and has been lecturing here. He is said to be very eloquent, but, as he speaks in Sanscrit, his audiences are very select, and, possibly, the opinion formed of his oratory is not worth much. But there is the fact of another Hindu reformer appearing, which is certainly interesting.

"The Report of the Auxiliary mentions another fact, which seems to me to be a very serious one, and that is, that within twelve months our European mission staff has been reduced by eight men, with only three men coming out to take their places. The men are, Messrs. Pearce, Lawrence, Evans, Williams, Martin, Lewis, who have left India; Mr. Parsons, resigned; and Mr. Campagnac, who is so completely prostrated that there seems no probability of his ever doing any more work. Then there are many of the men who remain, who are in a very shaky state of health. I often wonder what is coming to our mission. I can only think of the prayer our Lord directed his disciples to present: 'Pray ye, therefore, the Lord of the harvest, that He will send forth labourers into His harvest.' That is my prayer."

Since the above was written, as our readers are aware, the Rev. J. Campagnac has been called to the rest on high, and the Rev. J. C. Page must be added to the list of missionaries driven home on account of health. These additional facts add to the urgency, already pressed on our friends, of a speedy reinforcement of our Indian staff.

The Mission in Burrisal.

THE facts mentioned in the following paper, extracted from *The Friend of India*, ought to be known by all our friends, as it may become necessary that steps should be taken, in this country, to prevent the intrusion of a State-paid clergyman among the nascent churches of this part of Bengal. Through the blessing of God on the labours of the Rev. J. Page, the Rev. J. Sale, and other brethren, upwards of thirty churches have been gathered, containing nearly a thousand members; and the Gospel has become predominant in more than a hundred villages. Bishop Milman's ritualistic tendencies render his interference even more objectionable:—

“There is one part of the Report of Bishop Milman to the Lieutenant-Governor of Bengal, which is calculated to mislead the public, and may be productive of consequences involving a violation of that rule of Christian courtesy, which has long been followed with great advantage in India by the different Christian bodies engaged in mission work. At the recent Conference at Allahabad, the missionaries unanimously, by resolution, declared their adhesion to ‘the principle of the mutual non-interference of missionary societies.’

“The Bishop of Calcutta makes brief mention, in almost every place visited by him, of the existence of any missionary work carried on in such places in connection with other denominations of Christians—for instance, at Gya, in Sonthalistan, at Midnapore, Cuttack, and in Assam. Dr. Milman visited Dacca and Burrisal, but makes no allusion to the important missions at these places. For more than fifty years the Baptist Missionary Society has sustained a Mission at Dacca, where there are now two European missionaries besides a staff of native assistants. At Burrisal, since the year 1828, the Baptist Missionary Society has been working, and its labours have been followed by a success, which, we believe, is scarcely paralleled in Bengal in any mission. The Society has generally had two missionaries in this field; just now, owing to temporary circumstances, the Rev. J. Sale is without a European colleague, but he has the assistance of between forty and fifty preachers, teachers, and Bible-readers. The expenditure of the Baptist Missionary Society in this district is, as it has been for some years past, over 1,000 rupees a month. The Christian community numbers four thousand persons, of whom nearly one thousand are communicants. During

many years past, repeated efforts have been made in one quarter, to induce one of the missionary societies connected with the Church of England to take up work in this district, and in that part of it where the Baptist Mission has met with its great success. Hitherto these efforts have failed, as they ought to do. But though right Christian feeling may have kept the societies from interfering with the work of another mission, there has been troublesome interference on the part of one member of the Church of England, who was formerly the agent of the Baptist Mission at Burrisal, and who, since his disconnection from the Baptist Missionary Society, has from time to time succeeded in drawing away a few of the people from the Baptist Mission.

“The Bishop has been led, unhappily as we think, to give his sanction and support in some degree to these proceedings. Thus the Bishop speaks of confirming ‘fifty candidates mostly from Dandhoba.’ This is a village right in the midst of the Baptist Mission work: it was first occupied by the Baptist Mission; they have their stations all around, and had for many years a church in the village or close to it. These ‘candidates,’ we have reason to believe, have nearly all been drawn away from the Baptist Mission. In view of these facts, of which we have the fullest knowledge that they are true, we look with some doubt upon his Lordship’s project of sending a clergyman to Burrisal. The station is a very small one, the English residents may almost be counted on one’s fingers; it seems, therefore, scarcely reasonable to expect Government to support, or help to support, a minister for so few people, when larger stations are in want of a minister. For whom then is the clergyman so much wanted? The context of the Bishop’s letter

suggests that he is wanted not only for the European residents, but for the native converts. The Lieutenant-Governor seems, from his reply to this part of the letter, so to have understood the matter. In regard to this, we say that it is scarcely correct to represent these converts as needing a minister of the Church of England. With scarcely an exception they are converts of the Baptist Mission; in their present stage of Christian attainment, they know little and care less about the problems of Church government, and doctrine, which divide European Churches, and, if the present influences are withdrawn, they will all without doubt return under the care of the Baptist Mission. We remark, further, that it will be introducing a new principle into the Government of Bengal, if a minister is supported in whole or in part from State funds for the purpose of ministering to native Christians, and especially so in such a place as Burrisal, where a missionary society has already made provision for this very purpose.

"We would fain hope that Bishop Milman was not fully acquainted with the history of the Baptist Mission in Burrisal. We happen to know that both Bishop Wilson and Bishop Cotton, when appealed to on the impropriety of

interfering with the Baptist Mission in Burrisal, did abstain from that interference which the Baptist missionaries naturally deprecated.

"It would be much to be deplored were the Government unwittingly to be made parties to an interference with the Christian work of Christian men, not members of the Church of England. We are glad, therefore, to see that the Lieutenant-Governor does not hold out much hope to the Bishop, of help in the support of a clergyman at Burrisal. Yet there is one phrase in Sir George Campbell's reply to the Bishop which occasions some misgivings—'I believe that there are many Christians in the Backergunge district, and, if there is no Christian minister, I shall probably be able to support an application for a grant-in-aid.' We sincerely hope he will not support any application for a grant-in-aid for a Church of England minister, for native Christians in Burrisal, under the circumstances which we have stated, and which we know to be correct. Let the Baptist missionaries continue their self-denying labours without being hindered and grieved by the introduction among their converts, of the many questions of Western Church polity and theology. This will conduce most to the credit of the Government and the Bishop."

Memoir of the Rév. J. A. Campagnac.

BY THE REV. R. ROBINSON.*

JAMES ALDEN CAMPAGNAC was born at Lucknow on October 22, 1843. His early boyhood was passed as a boarder in the Martiniere School that has long been established in that city. Being a lad of considerable

natural ability, he did not fail to distinguish himself in the competition with his schoolfellows; and the remarkable knowledge he acquired of the Scriptures suggested the remark made to his father, on one occasion, by the

* From the funeral sermon preached in Circular Road Chapel, Calcutta.

Principal of the Institution: 'You ought to make him a missionary.' Even at this early age, he showed no small aptitude for the acquisition of languages; for he could read and translate with ease the Urdu 'Baghobahar' when he was seven or eight years of age. From La Martiniere his parents sent him to the High School at Agra. Whilst he was here, the terrible Sepoy Revolt of 1857 broke out. Along with the other pupils of the school, he took refuge in the Fort, where he remained during the long months of anxiety that intervened before the surrounding country could be reduced to order. He accompanied the volunteer troops in a sortie that they made, on one occasion, against a body of the enemy that had come into the neighbourhood of the Fort; and in this sortie he received a wound, from the effects of which he suffered for a long time after. After the suppression of the Revolt, and the re-establishment of order in the neighbouring districts, young Campagnac left Agra to rejoin his parents, who had, in the meanwhile, removed to Calcutta. Here he entered the Doveton College, being at the time fourteen or fifteen years of age. Having successfully passed the entrance examination of the Calcutta University, his father sought to persuade him to engage in the study of law. But he felt no disposition to qualify himself for the legal profession. He had no desire, as he intimated to his father, to make money: what he sought was to bear his part in the missionary enterprise. His father on this decided to send him to Serampore College, where it was hoped that, under the able and careful tuition of the Rev. J. Trafford, he would, in due course, be furnished for the work of the ministry. Having been previously baptized in connection with the

Circular Road Church, by the Rev. A. Leslie, he removed to Serampore in the year 1861. Here he continued for four years, occasionally conducting a public service, and growing both in knowledge and in grace under the wise and loving care of his tutor. Being encouraged to complete his theological training in England, he left this country in the year 1865, and on his arrival in England, obtained admission into the Baptist College at Bristol. Very soon after his enrolment as a student, he matriculated at the London University. Through the whole period of his College career, he embraced every opportunity that offered for the preaching of the Word.

"With his frequent preaching engagements and his College duties, he nevertheless found time for the study of medicine. He undertook this new study in the conviction that a knowledge of medicine would be a passport to the hearts and sympathies of the people to whom he hoped to carry the Gospel of Christ. To this new pursuit he gave himself with his well-known diligence and conscientiousness. He walked the hospitals in Bristol for two or three years, and before he left England he had become enrolled as a Member of the Royal College of Physicians.

"He received several pressing invitations to settle in England; but as he had from the first devoted himself to missionary work among the people of the land in which he had been born, he returned to India in the autumn of 1869, as a missionary of the London Baptist Missionary Society. Very soon after his arrival in Calcutta, he was appointed to be the colleague of the Rev. John Lawrence, at Monghyr. His first duty here was to apply himself to the study of the Hindi language, he being already acquainted with Hindustani. In addition to the

bazar preaching—a duty in which he never flagged until very recently, when the state of his health made it impossible for him, as heretofore, to address open-air audiences—he assisted Mr. Lawrence in the English services of the station. For two years he taught for four, and occasionally for five, hours daily in the mission school, and to his labour in it must be attributed its increased efficiency.

“ Seeking to benefit the native Christian community, he set on foot a Mutual Improvement Society for the especial behoof of the young men. In addition to these labours of a more or less directly religious kind, he brought his medical knowledge to aid him in his missionary work. As his services were rendered gratuitously, they soon came to be in great demand among the poor of the town. For a long time, and until his uncertain health forced him to be more prudent, he used to be out at all times of the day and night, ministering to the wants of the sick. Often and often, in this service to the poor for Christ’s sake, did he deny himself his regular food, and expose himself to drenching rain, sometimes two or three times in one night. These imprudencies, if they did not sow the seeds of the disease that ultimately cut short his career, doubtless served to strengthen its hold upon a constitution that was never very robust. Nevertheless, he sought change of air but once during the period of his residence in Monghyr.

“ Latterly, he felt a growing objection to devote the time and energy he had at his disposal, to English work. In withdrawing from it, he gave himself entirely to the natives, and made it his principal occupation to carry the Gospel of the Divine Redeemer to the Brahmans and other educated natives of the place. His gentle ways, and natu-

rally kindly disposition, gave him ready access to them. They soon conceived a great esteem for him. It was they who sought him every day; and frequently the entire day was spent in earnest religious conversation with the numerous visitors that found their way to his study-room.

“ He went among them as a friend, and he won their love to a surprising extent. To illustrate the feeling entertained towards him by both Hindus and Mohammedans, I may mention that when, on one occasion, they found him ill and in need of medical advice, they sent to him one of the doctors of the station, whose fees they paid out of their own pockets.

“ The men among whom he laboured all testify to the bold explicitness with which he delivered his message as an ambassador for Christ. He never feared to lose influence over them, by urging upon their attention the one truth that they are least disposed as a body to accept—the Divinity of Jesus Christ. I have in my possession a letter—one among many similar letters addressed to him by Brahma gentlemen—in which allusion is made to this very fact. In connection with these interesting labours, Mr. Campagnac organized an Association of educated Baboos, of which he was appointed President, and in this Association he delivered a series of lectures on the Life and Character of Christ. Already well known in Monghyr, he soon came to be known by repute in Calcutta and other places. His father tells me, that not many weeks ago, having had occasion to visit the Magistrate’s Court in the Southern Division of this city, he was accosted by a Mohammedan gentleman who, on hearing his name mentioned, inquired if he was in any way related to the Monghyr missionary. On being

answered in the affirmative, this gentleman replied that he was under great obligation to Mr. Campagnac for the spiritual good he had derived from his conversations with him. This Mohammedan gentleman, I may add, is a Subordinate Judge in the district to which Monghyr belongs.

"There was much to be hoped for from a career thus begun. Had his life been spared, he would, as far as we have the means of judging, accomplished much lasting good. But the Master has interposed to call him away to some other sphere. 'I have done nothing,' he said, in his last hour; 'nothing whatever. But it was in my heart to do it.' A confession in perfect keeping with the modesty and self-depreciation that always characterized him. I do not believe, however, that the Master thought he had done nothing. Still, he had but begun his work, when the voice said to him, 'Come up hither;' and he no doubt

felt, as we feel, that his was an unfulfilled life.

"Mr. Campagnac died on the afternoon of Wednesday the 23rd April, 1873.

"So part we with our brother now: so part we with all those whom we have loved in the Lord. The possibilities which, perhaps, we had but just time to discern in them here, will have germinated and matured into noble fruitfulness before we meet them again in the land of light, but we shall know the loved faces when we see them, and the hearts will be truer than ever.

"So lay we our dead to rest, lovingly, hopefully; so may others close our dead eyes, lovingly, hopefully; until that morning, thrilled with the prevision of the coming God, when the same voice that spoke at the grave of Lazarus will speak again, but this time in trumpet tones: 'TAKE YE AWAY THE STONE!'"

Opening of the Chapel at Bergen, Norway.

AS many of our friends have contributed to the erection of this building, they will be glad to learn that the chapel is now opened for Divine worship. Writing on the 22nd August, Mr. Hübert says:—

"Our chapel, 'Ebenezer,' was opened last Sunday, the 17th instant, and I preached in the morning, taking for my text 1 Sam. vii. 12, to a large and very attentive congregation. At 2 o'clock in the afternoon we had a very interesting baptismal service: Brother Klargvist gave a short address; whereupon I had the pleasure of burying four dear brethren (one of them an old believer, seventy-five years of age) in the holy ordinance of baptism, and

two other brethren were received, by letters, into the church; whereafter, we sat down to commemorate the dying love of Jesus, and, thanks be unto His Holy Name, it was one of the sweetest and most precious hours we have ever had together. Our souls were exceedingly refreshed, and those that looked on as spectators were deeply moved. At five o'clock, Brother Klargvist preached a very impressive sermon to a good congregation, and,

after the service was over, the friends went downstairs into the schoolroom, where we had a love-feast; and afterwards we went up into the chapel again, where Brother Klargvist and I gave a short address; and after that we went on with prayer, praise, and joy, till eleven o'clock at night. And so ended this glorious, and, for many of us, never-to-be-forgotten, blessed day. Thanks be unto Him, who loved us, and washed us in His own pre-

ious blood, and hath made us kings and priests unto God our Heavenly Father, for both time and eternity. He has done great things for us, and, therefore, we are glad, and we hope that He will do greater things yet.

"As we are a poor people, and are £300 in debt still, I need scarcely say that any help towards the liquidation of this sum will be most welcome, and received with great gratitude by all the friends here."

Missionary Notes.

KINGSTON, JAMAICA.—Progress continues to characterise the work at this station. The Rev. D. J. East reports prospective additions to the Church in East Queen Street, and also at Rose Hill. Four district Sunday-schools have been opened in the outskirts of the city, under the direction of the theological students, and two more will be opened as the session of the college commences. Mr. East also proposes a mission chapel at Allman Town. There are twelve applications for admission to the Normal School department of the college. A new chapel is in process of erection at Rose Hill.

SPANISH TOWN.—The Rev. J. M. Phillippo reports the baptism of nine persons at Old Harbour; and a few days afterwards the half-yearly meeting of the South Eastern Association was held at Spanish Town. The meetings were well attended, and productive of good.

MORTEGO BAY.—The Rev. J. E. Henderson announces his safe arrival, with Mrs. Henderson, at his field of labour, where he has received the warmest welcome from his attached people. They landed in Kingston on the 6th July, and reached their home on the 11th. Mr. Henderson wishes to see more ministers in Jamaica, so large and encouraging is the field.

CALCUTTA.—We are informed by the Rev. G. H. Rouse, that the Rev. G. Kerry has lately baptized the brother of Brojonath, of Khoostia. The two brothers, on the following Sunday, were present at the administration of the Lord's Supper at Colingah Chapel, and took part in the preaching in a sort of shed at the corner of Colingah Street. There were also assisting two new volunteers, beside those lately mentioned by Mr. Kerry. The new convert hopes to be able to continue to reside at home. In his native village are several persons said to be secretly inclined to Christianity. It is proposed to begin the meetings of the Annual Conference in Calcutta, which this year will embrace the missionaries of the North-West Provinces, with a meeting for prayer, on Monday evening, November 10th.

ALLAHABAD.—The North India Auxiliary Bible Society has at press a reprint of the version of the New Testament, prepared by our late highly esteemed missionary, the Rev. Jno. Parsons, of Monghyr. It is to consist of 7,000 copies of the entire volume, and 20,000 copies of single gospels.

SERAMPORE.—The Rev. C. Jordan has kindly consented to give some assistance to the Rev. J. Trafford, whose health is much broken, and which will probably constrain an early visit to this country. Mr. Jordan reports that during his visit to Monghyr in May last, he baptized twice, two candidates on each occasion. Three of them were young Hindus, and the fourth was a Bengali lady, the wife of a former student of Serampore, and a pleader in the Monghyr courts. He has also been permitted to hold two baptismal services in connection with Lall Bazaar Chapel, Calcutta.

JAMAICA, MOUNT CAREY.—The Rev. E. Hewett informs us that, at his three stations, no less than 118 persons have been baptized during the month of August, a conclusive evidence that the churches are enjoying the blessing of God. The immigration of coolies from Malta is exciting much public notice, and the more so, that under the guise of a provision for the religious wants of the coolies, it is proposed to pay Romish priests out of the immigration funds. Mr. and Mrs. Hewett are suffering somewhat in health, after their thirty years of service in the cause of Christ.

SPANISH TOWN.—The Rev. Thos. Lea gives us some most interesting accounts of his work and purports. Special services have been held with his young people, and forty-seven persons have been baptized. At Hartlands, and at a station in the remarkable ravine called Bog Walk, other baptisms have taken place. His inquirers' class contains 130 persons. In the district prison, and the county jail, at the Parochial Hospital, and Coolie Depot, and among the poor lepers at Healthshire Bay, he finds abundant occupation, and God is pleased to bless the means employed for the benefit of these poor outcasts and wanderers.

BROWN'S TOWN.—Though feeble, with his assistant, Mr. Clark is able to maintain the various services at his stations. He mentions that during the thirty-eight years of his ministry, he has been privileged to baptize more than 4,000 people, and he hopes to gather yet more into the fold of the Good Shepherd.

JERICO.—The Rev. Jno. Clarke also reports considerable additions to the churches under his care; forty-two persons at Jericho, on the 27th July, and twenty-eight more on the 5th August. He has baptized during his missionary life 3,860 individuals. At the Lord's Supper, 600 communicants were present.

Home Proceedings.

Missionary Services have been held during the past month, as follows :—

PLACES.	DEPUTATIONS.
Alcester district	Rev. B. Millard and Mr. Templeton.
Battersea	Rev. R. Smith.
Beverley district.	Revds. T. Martin and I. Stubbins.
Birmingham	Revds. C. Bailhache, T. Evans, Dr. Brock, and Rev. J. P. Chown.
Channel Islands	Rev. V. E. Bouhon.
Cross-street, Islington (Juvenile Service)	Rev. C. Bailhache.
Enfield Highway	Rev. R. Smith.
Huntingdonshire	Revds. F. D. Waldock, S. Turquand, and W. Gill.
Isle of Wight	Revds. J. C. Page and F. Trestrail.
Kennington (Juvenile Service)	Rev. R. Smith.
Keighley district.	Rev. H. Pestonji.
Leeds	Rev. E. Fray.
Leicestershire	Rev. C. B. Lewis and Dr. Underhill
Newcastle-on-Tyne district	Revds. A. McKenna and R. Smith.
Norfolk	Rev. I. Stubbins.
Plymouth	Revds. A. McKenna, H. Pestonji, and F. D. Waldock.
Portsea district	Revds. C. Bailhache, F. D. Waldock and G. Williams.
Regent Street, Lambeth	Rev. R. Smith.
Somersetshire	Revds. E. Fray and G. Pearce
South Devon	Revds. J. C. Page and E. Fray.
Watford (Juvenile Service)	Rev. E. Fray.

The next Quarterly Meeting of the Committee will be held at Nottingham, on the evening of Monday, the 13th October.

The Missionary Services in connection with the meetings of the Baptist Union, at Nottingham, are as follows :—On Tuesday morning, October 14th, a Missionary Conference will be held, Mr. Alderman Vickers presiding. The Rev. C. B. Lewis will read a paper, after which time will be allowed for Conference. The Rev. J. P. Mursell, of Leicester, will then give a farewell address to the Revds. G. Pearce, A. McKenna, and Hormazdji Pestonji, who are about to proceed to India.

In the evening a Public Missionary Meeting will be held, Mr. Alderman Barran, of Leeds, occupying the chair. The speakers engaged are the Rev. Dr. Brock, of London, the Rev. W. Sampson, of Folkestone, the Rev. John Page, of Bengal, and the Rev. E. Pike, of Birmingham.

THE
BAPTIST MAGAZINE.

NOVEMBER, 1873.

The Baptist Union at Nottingham.

THE Autumnal Session of the Baptist Union has thus far been one of the most successful institutions of our denomination, and it is, therefore, generally anticipated with feelings of deep and eager interest. Immediately after the announcement was made, some weeks ago, that the meetings were this year to be held in Nottingham, a large number of our ministers and influential members determined to attend them, and naturally looked forward to a pleasant and profitable gathering. Was it a knowledge of this fact that rendered the Executive of the Union so indifferent as to certain preliminary arrangements which have hitherto been deemed indispensable? The churches connected with the Union did not, as in previous years, receive any circular apprizing them of the place and date of the meetings, and asking for the number and the names of the delegates. No programme of the business appeared until a few days before the meetings took place, and even then it was not "advertised." It was certainly a singular thing to see a whole column of the *Freeman* occupied with an advertisement of the meetings of the Congregational Union at Ipswich, while not a word was said (officially) of our own meetings at Nottingham. Had it not been for the leader in the *Freeman*, in which the editors gave an outline of the proposed work of the Session, many of our friends would have had not the slightest idea of what that work was. We are quite aware that unexpected difficulties

frequently arise in connection with the arrangements, and that an adequate explanation could be given in the case before us. But we sincerely trust, in the interests of the Union, that no such seeming negligence will occur again, as it certainly had the effect of checking the enthusiasm with which the meetings were anticipated, and we were not in the least surprised to hear, among the ministers and delegates, strong expressions of dissatisfaction on this ground. It is with great reluctance that we refer to the matter, but it would scarcely be honourable to omit all mention of it.

The meetings themselves were a decided success, and will, in every respect, compare favourably with those of former years, while not a few assign to them the pre-eminence. The arrangements made by the Local Committee for the entertainment of the delegates, were all that could be desired, and elicited universal praise. The hospitality of our friends at Nottingham was generous in the extreme, and those who were privileged to partake of it will cherish a grateful and happy remembrance of it in their hearts. The weather, except on Monday night, was more favourable than at this season of the year we could have expected, and contrasted pleasantly with the rainy days we had both at Northampton and Manchester. The attendance was large—there being more than six hundred ministers and delegates, and the townspeople coming to the meetings in great numbers, so that the buildings in which they were held, were not only well filled, but, as a rule, uncomfortably crowded. The sermons, the speeches, &c., were also of unusual merit, and, “best of all, God was with us.” There were evident proofs of the presence and power of His Spirit in all the assemblies, and we do not remember any similar series of meetings more inspiring in their character, and more helpful to Christian life and activity.

There was a preliminary local service in Derby Road Chapel, on Monday night (the 13th October), when a sermon was preached by the Rev. J. Clifford, M.A., LL.B., of London. Mr. Clifford's text was John ix. 30, his theme, “The Living Christ: a Reply to Modern Doubt.” It was a noble vindication of the Divine authority and power of the Gospel of Jesus Christ; a refutation of scepticism on its own grounds and by its own weapons. The sermon ought to be scattered broadcast over the land. It would meet with a reception as cordial and as

enthusiastic as that which was accorded to it by the large congregation to which it was delivered, and it is eminently adapted to the existing state of scientific and religious thought. A more beautiful combination of close and logical argumentation, refined feeling, and impassioned eloquence, it is difficult to conceive. We need not distress ourselves as to "the decline of the pulpit," so long as we have among us such men as Mr. Clifford. May we urge our readers to do all they can to promote the circulation of a sermon of such intrinsic excellence, and withal so timely as this? And we are sure they will unite with us in the hope that Mr. Clifford's voice may more frequently be heard at our great public gatherings, and that we may more frequently be favoured with the products of his pen.

Tuesday was, as usual, devoted to a Missionary Conference and meeting. The Conference was held in the morning at eleven o'clock, in Broad Street Chapel, which was well filled. The chair was taken by our venerable friend, Mr. Alderman Vickers, who has for many years been known as one of the most ardent supporters of the Baptist Missionary Society. After referring to the sad death of his friend, Mr. Charles Paget, formerly M.P. for Nottingham, and his wife—intelligence of which he had at that moment received—he heartily welcomed the brethren to Nottingham, expressed his unabated interest in the Society, and referred to the many infallible evidences of its success. He was followed by the Rev. C. B. Lewis, who read "An Appeal for our Foreign Missions"—an appeal, as we understood it, both for money and men. None of our missionaries have won for themselves deeper and more general respect than Mr. Lewis, and his words produced a marked impression on the assembly, and gave the right bent to the discussion which followed. We commend the following remarks to our readers as containing the real gist of the matter:—

"We can accomplish nothing worthy of our Master whilst we fail to reflect His self-sacrifice; and that which is most unsatisfactory in our present circumstances is the too obvious fact that little real sacrifice is involved in our support of the broadest, and, in some respects, the grandest methods of serving Christ, whereto we have set our hands.

Ordinary support to missions partakes too much of the nature of a cheap compromise with difficult duties;—a small annual acknowledgment of their claims now suffices to relieve the conscience of our

personal obligations,—and we do not recognise the utter inadequacy of our offerings, because in so extensive a combination the smallest general contributions swell up to apparently large results. In too many cases, also, how little thought follows the efforts which we thus assist! how very much of ignorance exists as to the labours thus carried forward, the progress made, and the prospects of success! We cannot, indeed, now look for that special interest which made every movement of our first missionaries, and the very names of our early converts, familiar to those who helped the work at its beginning. It is now too large to be so narrowly scanned, and missionary literature is too ample to be all studied and retained in memory; but an intelligent interest in what we give our money to promote must surely be requisite to make us true helpers therein. There are, doubtless, numerous exceptions, but it is much to be feared that the indifference, which inadequate contributions seem to indicate, is quite as clearly illustrated in the case of many supporters of the mission by their voluntary ignorance of our special aims, and of our actual experience of failure or success.”

In the course of the discussion, the cheering announcement was made that the Birmingham Auxiliary has contributed the noble sum of £1,000, in commemoration of its Jubilee year—an example which, we believe, has already produced good fruits, and which certainly had a most salutary and stimulating effect on the meeting. The other business of the Conference was a valedictory service in connection with the departure of our brethren, Messrs. G. Pearce, A. McKenna, and H. Pestonji, to India. After these brethren had offered a few remarks, Dr. Culross, of Highbury, delivered a singularly beautiful and impressive address to them. It was universally regretted that Dr. Culross felt himself under the necessity of curtailing his address. Had he given it entire there would have been, notwithstanding the lateness of the hour, but one feeling of delight. His words will not soon be forgotten by any who heard them. So true, so touching, so inexpressibly tender were they, that it is impossible to convey to those who were not present, an adequate idea of the impression they created, and we doubt not the brethren to whom they were more especially spoken will cherish a most sacred remembrance of them in their hearts, and find in the remembrance an incentive to that fidelity to

which they were so lovingly exhorted, until they at length receive "the crown of life."

We cannot dwell at length on the admirable speeches made at the Public Missionary Meeting, in the evening, in the Mechanics' Hall. Mr. Alderman Barran, of Leeds, presided, and the speakers were the Revds. Dr. Brock, W. Sampson, E. C. Pike, and J. C. Page (Missionary from Bengal). The large building was crowded, the speeches were interesting and effective, and the meeting was, in every way, an admirable supplement to the Conference of the morning. The day was one which will not be soon forgotten, and which will undoubtedly tend to the growth of a missionary spirit among our churches.

The work of the Union, strictly so-called, began on Wednesday morning. A sermon was preached in Mansfield Road Chapel, by Mr. Lewitt, of Scarborough. The "Session" met at ten o'clock, in Stony Street Chapel, and the first hour was spent in devotional exercises. The Chairman for the year, Dr. Underhill, announced that he had received, by telegraph, a fraternal greeting from the Congregational Union then assembled at Ipswich, and that, with the permission of the meeting, he proposed to telegraph a reply to it. A resolution, authorising him to return this act of kindly feeling, having been unanimously passed, Dr. Underhill then proceeded to deliver the Chairman's address. His subject was "Christian Missions:" their rise and progress, the spirit in which they should be conducted, and their claims on our sympathy and support. It has, we know, been questioned whether Dr. Underhill's selection of a subject was altogether appropriate. Many were of opinion that after the whole of Tuesday had been devoted to the consideration of missions (and with such manifestly good results), it would have been better if our attention had been directed to other matters which are certainly of equal importance. We do not deny that there is some ground for this opinion. But it will, at the same time, be allowed that, apart from that consideration, Dr. Underhill's address was most timely. His remarks on the necessity of prayer in connection with missionary work,—his plea for the re-establishment or revival of the monthly missionary prayer meeting,—his suggestions as to the institution of an hour of private prayer every month,—and as to the appointment of a Professor of Modern Church History in our colleges, whose main duty it should

be to illustrate the origin, the principles, the methods, and the results of modern missions—these are points which demand our most careful consideration. The last suggestion cannot long be neglected if we are to send into the mission-field men thoroughly equipped for the work; and we believe that our brethren of the Free Church of Scotland have already reaped large advantage from the labours of Dr. Duff, who now fills an office of this nature in their colleges. The Evangelical Churches of Germany have likewise bestirred themselves in the same direction, as may be learned from Plath's valuable work on Missions, recently translated and published by Messrs. Clark, of Edinburgh. We trust, therefore, most earnestly, that Dr. Underhill's address may lead to the adoption of some practical measures with this end in view.

The paper by Mr. Evans, of Burnley, on "The Changes required in Sunday-school Education in consequence of recent Legislation," was received with the heartiest approval. It should have been read at the Annual Meeting, in London, six months ago, but, from want of time, was deferred. Mr. Evans is a man of sterling excellence, beloved by all who know him, modest and retiring in his habits, but a most valuable guide and counsellor. His devout and reverential spirit, his deep thoughtfulness, and his unswerving loyalty to the truth, have given him in his own neighbourhood an influence, especially over intelligent men, which few indeed possess. He successfully contended that the primary instinct of Nonconformity impels it to become the foremost friend of education both secular and religious, and with not less success did he show that religious education cannot be efficiently given by the State. The duty devolves pre-eminently on the parent, and it is the culpable neglect of parental duty that creates a pressing necessity for the existence of Sunday-schools. Mr. Evans's ideal of a Sunday-school is the true one, and there are many points in his paper on which we should have liked to enlarge. We heartily unite with him in his protest against "the sickly religious tales," and "the luscious hymns," which of late years have become so popular, and the influence of which cannot fail to be detrimental to the religious life of children. The suggestion as to an early week-night service for children is also good, and we know of several instances in which the idea has been carried out with great success.

The discussion was opened by Dr. Green, of Rawdon College, than whom no man is more competent to speak on the subject. He moved the following resolution :—

“That the thanks of the Union be given to the Rev. R. Evans for his able and suggestive paper, and that he be requested to hand it to the Committee for publication ; that the Union recognises the duty of pastors and churches, rendered more imperative than ever by the circumstances of the times, in securing efficient provision for the Christian instruction of the young, and, while ever assigning the foremost place to domestic influences and training, recommends that attention be paid to our Sunday-schools with the view, especially, of connecting them more closely with the organisation of the churches, by obtaining a better supply of, and more adequate training for, teachers, and by bringing Christian influences more directly to bear on scholars in the day of their early conversion and church membership.”

Dr. Green wisely impressed upon his hearers the importance of early conversions, and the duty of the Church giving a welcome to young converts and providing adequate training for them. Our Churches cannot expect to receive large additions from the Sunday-school unless they are worthy of them. The school must be *the Church's ministry to the young*, and the ablest of our members—those of largest knowledge and experience—must devote themselves to it. It is, as Dr. Green remarked, to be deplored that so many of our wealthiest and most intelligent members stand aloof from this work, and leave it to such as are naturally less fitted to discharge it. No appeal made in the course of the meetings, we were about to say equals, but, at any rate, surpasses in importance that which was made by Dr. Green to the educated and influential young men and young women of our churches to give their best energies to the religious instruction of the young. If they will do so, and if preparation classes, conducted by the pastors, be established, we may certainly expect to see, “not merely a reform, but even a transformation,” in most of our schools. The matter imperatively demands more serious attention than in perhaps the majority of cases it has yet received ; and the discussion which followed, in which Dr. Brock, Mr. Cox, Mr. Walters, and Mr. Watson took part, was a decisive proof that the demand will be willingly met.

A resolution commending the work of the Education Society for Ministers' children brought the Conference to a close.

The evening meeting in the Mechanics' Hall was one of the most enthusiastic we have ever attended, and, as was several times remarked to us, "we are sure to hear of it again." Mr. J. S. Wright, of Birmingham, was a most efficient chairman, and gave a capital opening address on "Our Present Duty as Nonconformists." We trust that the excitement which followed, in relation to another matter, will not render any of us forgetful of his reminder, that "Dissent is nothing if it is not intensely religious." His warning against the dangers by which we are beset in consequence of our increasing wealth; his summons to a vigorous discharge of our duty in relation to the alarming drunkenness of our country; and his claim of our sympathy for the agricultural labourers, struck a key which was plainly in unison with the feelings of the vast assembly. Of the speech of Dr. Landels on "The Evils of Ritualism" it is impossible to speak too highly. It was in every sense a magnificent specimen of platform oratory, and produced an effect which is rarely witnessed. We do not know how his main position, *that the germ of Ritualism in this country is the Prayer Book of the Church of England*, can be refuted, so clearly, so conclusively, was it demonstrated. Neither can his assertion of the ritualistic tendency of infant baptism be nullified. To our own mind, as to the mind of all intelligent Baptists, this has long been as evident as any of the axioms of Euclid. Dr. Landels seemed to imagine that he might not have the approval of his audience when he contended that "the hands of other denominations were not clean in the matter," but in this respect, as in the last, his address elicited the fullest sympathy. It is somewhat singular that, in his sermon on "The Signs of the Times," published a few days earlier, Mr. Spurgeon spoke to the same effect as Dr. Landels, and called upon Evangelical Christians to abandon a practice which really disqualifies them from grappling so thoroughly as they should with the gigantic evils of Ritualism. We are glad that this powerful oration is to be printed and circulated under the direction of the Committee of the Union, and have not the slightest doubt that good will result from it.

No doubt many of us have taken the same position over and over again, but we shall have to speak out our convictions more frequently and more boldly. One thing, moreover, is certain, that many Pædo-

Baptists are beginning to feel the utter invalidity of their practice, and are gradually drawing nearer and nearer to us.

Of the other speeches of this meeting we can only say that they well sustained the interest created by Dr. Landels. Mr. Williams, of Accrington, had assigned to him the subject of "State Churches," and boldly advocated the policy of disestablishment as the only cure for the evils against which his predecessor had so eloquently protested, and, in an amusing and effective manner, demolished the figment of "Apostolic Succession." Mr. Hugh Stowell Brown gave a graphic description of the "American Churches," and dwelt with especial emphasis on the sufficiency of the voluntary principle to overtake the religious wants of so great a country as America, where the strain put upon it was many times greater than it is at home. Mr. Brown has been a keen observer of the inner life of the churches on both sides of the Atlantic, and his contrasts and comparisons were highly instructive. We regret that we cannot transcribe them.

The papers read by Mr. Short, of Salisbury, and Mr. Goadby, of Chilwell College, on "The Spiritual Life," at the Session of Thursday morning, were on a subject of incalculable moment, and to which more time might not unfittingly have been devoted. Mr. Short spoke mainly of the spiritual life of ministers, and Mr. Goadby of the spiritual life of churches. No one who was present during the reading of these papers, and the discussion which followed them, could consistently charge us with being merely political dissenters. There was an evident realization of the fact that our first need is "life, more life and fuller;" that our first duty is to be witnesses of Jesus Christ to our fellow-men; and that we cannot be His witnesses unless we are filled with His Spirit, animated by His love, and conformed to His image. And, for our part, we believe that no exhortations were more frankly welcomed than those which urged the necessity of a closer study of Holy Scripture, more earnest and believing prayer, greater watchfulness, and more intense devotion to the culture of the spiritual life, and the extension of the Redeemer's kingdom.

After the discussion on these papers, in which Mr. Jones, of Spalding, Mr. Leonard, Mr. Waylen, and Mr. Varley took part, prayer was offered in relation to this subject by Mr. Wilshere, of

Derby. Mr. McGregor, of Manchester, afterwards submitted the following resolution :—

“That this Union, deploring the spiritual condition of our fellow-men who are not reached by the ordinary services in our places of worship, urges on our denomination the duty of bringing them directly under the power of the Gospel.”

Such a resolution came most appropriately after the papers by Messrs. Short and Goadby, and admirably did Mr. McGregor support it. He has himself worked faithfully and well among “the so-called lower classes” in Manchester, and has had in his labours many tokens of the Divine blessing. The suggestion that the students of our colleges should be brought into more direct contact with the every-day life of men was received with marked approval, as was another suggestion that those members of our churches who found one service a day sufficient for themselves should spend the other part of their time in seeking out the lost. This half-day hearing, by the way, seems to have become a very prevalent fashion, and, arising as it mostly does from spiritual indifference, is proving sadly injurious. If it goes on unchecked, it will eat the very life out of our churches, and its inconsistency with our Christian duty, and its detrimental effects, ought therefore to be forcibly shown and condemned. Mr. Jenkins, of Salford, and Mr. Hugh Stowell Brown earnestly advocated open-air preaching, the latter contending that *our very best men* ought to undertake it. Mr. Brown elicited great applause when, in reference to Mr. McGregor’s declaration that rich Baptists had no right to separate themselves in Church communion from the poor, he remarked that if they would go into the country to live, they should at any rate see to it that the country was made brighter and better by their presence. He also expressed his belief that our Nonconformist ministry would be more efficient if our students, on leaving college, were to spend two or three years in a kind of “curacy,” in association with an experienced pastor. Dr. Green, it will be remembered, advocated this plan at Northampton two years ago.

The papers prepared by Dr. Price and Mr. Bloomfield, on “The Duty of the Churches towards Ritualism and Scepticism,” were not read, as the hour was so advanced. And with a hearty vote of thanks, to the friends at Nottingham, for the generous way in which they had entertained the Union, the Conference was brought to a close.

There was as usual a public meeting in the evening. The Mechanics' Hall was again crowded, and the proceedings were in admirable harmony with the spirit of the previous meetings. Our friend, Mr. J. P. Bacon, of London, presided, and addresses were delivered by Messrs. Walters (of Birmingham), Rosevear (of Coventry), Page (of Reading), and Macmaster (of Bradford).

We deeply regret that we cannot quote any of the impressive utterances, to which it was an universal delight to listen.

On Friday morning, a breakfast was given by W. Foster, Esq., the Mayor of Nottingham, and a member of the Methodist New Connexion, to the ministers and delegates. Between three and four hundred were present; and thus was brought to a close one of the happiest and most successful Autumnal Sessions ever held. It is evident that the Union is gaining a stronger hold on the denomination every year—that it is exerting a healthy and invigorating influence, and contributing in no small measure to the growth of those principles which, in loyalty to Christ, we feel bound to support, and which never had a more direct bearing on the progress of His Kingdom than they have now.

We congratulate the ministers of our churches at Nottingham, and the members of the Local Committee, on the—may we not say perfect—arrangements they made for the entertainment of their guests. Our most sincere thanks are due to them, as also to the friends of our own and other denominations, who so kindly and effectually ensured the comfort of all concerned. We cannot wish for the Baptist Union anything better than that it should have every year such meetings as it has had this year.*

* P.S.—There was an Evangelistic service, a service for the young, and one or two other meetings, all notice of which we have been compelled to omit from want of space.

Memoir of William Henry Bond, Esq., R.A.

BY REV. F. TRESTRAIL.

THE town of Falmouth, and the Baptist Church there, have lately sustained a heavy loss by the decease of Mr. Bond. As a large portion of his life was spent in the service of his country, and was somewhat eventful, a sketch of it may prove both interesting and instructive.

He was born at Penrhyn, October 8th, 1794; but the family ultimately removed to Falmouth. He entered the Royal Navy in 1806, became acting purser of the *Experiment* in 1809, and joined the *Venerable*, under the command of Sir Home Popham, in 1811, and served on the coast of Spain, co-operating with Lord Wellington. He followed his commander to the *Stirling Castle*, appointed to convey Earl Moira to India, whence he returned in 1814; and was again called to active service in the *Iris* flag-ship at Greenwich. That ship being paid off the following year, he returned to Falmouth, was shortly after baptized, and joined to the Church.

On the appointment of Sir Home Popham to the chief command in the West Indies, Mr. Bond became his private secretary. Before he sailed he called on Mr. Dyer, and obtained letters of introduction to Mr. Coultart. I have found among his papers a memorandum of some incidents of his life in Jamaica, which not only throw light on his character, but also on the earliest period of our mission in that island. He arrived in Kingston in the spring of 1818, and lost no time in calling on Mr. Coultart, whom he found prostrate with fever, his wife having died a short time previously.

“The missionary, whose only attendants were a few kind-hearted brown women and negroes, was greatly surprised to see a naval officer standing by his bedside, and was much comforted by this unexpected interview. In a few days, he was so far recovered as to be able to embark for England, and I accompanied him to the ship, having received from him a farewell assurance that he would strive to send a missionary to Kingston as soon as possible.

“Extensive repairs being required at the Pen, the Admiral’s country residence, Mr. Tripp, a member of the Church in Broadmead, Bristol, who was the manager of the largest building business in the island, and highly esteemed by his employers, superintended the works. He requested an interview with me, and I found him an intelligent and earnest Christian; and a warm friendship sprang up between us. During the time the Pen was under repair, we had many seasons for converse and prayer. The moral condition of the inhabitants of Kingston, both white and black, was

deplorable. There was only one clergyman who preached the Gospel ; and every man was held to be an enemy of the colony who dared to do anything to improve the condition of the negroes.

“The Admiral, his family and officers, were seated one morning at breakfast, when we heard the most piercing screams. I went to ascertain the cause, and found a party of negroes at work. Four men held down the arms and legs of a poor black woman, while the driver swung his whip round his head, and brought it down with such force on her back as to cut a piece of flesh, clean out, at every stroke. I sprang at once on the cruel wretch, snatched the whip from his hand, ordered him off the premises, and bade him tell his master what I had done. I returned to the breakfast table, and presented the whip covered with blood.

“My friend Tripp and I often talked over these matters, and we resolved to send home a pressing entreaty that a missionary might be sent ; for we could not endure the terrible cruelties we were daily obliged to witness. At last we received the welcome tidings that Messrs. Kitching and Godden were on their way. We watched for them as the anxious mariner watches for the morning. They at length arrived, and we committed them and their work unto the Lord. Mr. Godden went to Spanish Town ; and Mr. Kitching remained at Kingston. Thus far, our Heavenly Father had sustained and guided us.

“At this time there were numerous negroes in Kingston, called Baptists, among whom lingered many old African superstitions. Frequent class meetings were held in huts, built by themselves, and in retired localities ; and at their love feasts, bread was broken by the elders, and they spoke to each other, and engaged in prayer. One of these said he was 140 years old. His skin was of the colour of lead, his hair as white as snow !

“Mr. Kitching, on his arrival, gathered us together at his house, to see what could be done for the mission. . . . A meeting was summoned, and the counsel of the leading blacks was sought, and we resolved to take possession of a vacant chapel. On the following Lord’s-day it was filled to overflowing, and great numbers surrounded the walls. . . . It was at once determined to add to the chapel by taking down one end and one side. This was done by the negroes, working night and day, and they completed the whole. Our dear missionary sounded the Gospel trumpet effectively ; many were pricked to the heart, and all our souls were filled with joy.

“Christopher Kitching was a thoroughly devout and earnest preacher. He had been much among the colliers in the North of England, was somewhat rough in manner, but longed to tell the story of the Cross, and would have gone anywhere to do it. The different classes were reorganised, and each was visited by the missionary in succession. Many souls were saved. The pastor preached with increasing acceptance. On one occasion,

when walking out of the chapel together, the old leader, already mentioned, came up, and said:—‘Massa Kitching, please no peak nigger language in your sermons. We understand Inglis better than your nigger tongue. Please always peak Inglis.’

“Severe trials awaited the mission. Mr. Godden’s wife died in childbed, and the infant had to be cared for. Mrs. Tripp, a fine specimen of a Christian woman, and an admirable helpmeet to her husband, though only recently become a mother, took the little thing, and nursed it with her own.

“At this period the Lord’s-day was the great market-day all over Jamaica. The negroes brought the produce of their provision-grounds into the towns, and, when they had sold it, washed themselves in the stream, and repaired, in great numbers, to hear the missionary. When the subject of a new chapel was mentioned, these poor people began at once to give, and I had the pleasure of handing the first offering—a doubloon—to Mr. Kitching. Many others soon joined in the movement, and out of it arose the subsequent erection of Queen-street Chapel.”

In the midst of these events, the yellow fever became prevalent, and large numbers of the people, and of the soldiers especially, fell victims. Great anxiety was felt for the missionaries. Mr. Kitching complained of headache one Lord’s-day, after preaching; but, as he was subject to such attacks, no particular notice was taken of it. “But, at the close of the week,” my brother writes, “I was alarmed by a message from Mr. Tripp, informing me that Mrs. Kitching had been confined, the child stillborn, and that her husband was delirious from fever. I went to him at once; and, when I called the next day, Mrs. K. was a little better; but he was in his coffin, and the baby in his arms! Thousands of negroes were round the house, weeping and wailing. They were formed four deep, and thus passed through the room where the remains were lying. They were then placed on a bier, and, preceded by the Rev. Mr. Radcliffe and myself, and followed by a vast concourse of negroes, weeping for ‘poor massa,’ to whom they were most passionately attached, we buried them. Never died a man more truly loved and honoured, or one whose work for Christ was more successful.”

For a long time Mrs. Kitching’s recovery was doubtful; and, when she was able to leave, Mr. Bond obtained funds to pay her passage in the packet to Falmouth. On her arrival, she was the guest of my honoured parents, and remained with us until able to bear the journey into Yorkshire.

The health of Mr. Coultart having been restored, he resumed his work in Kingston. He was followed by a noble band of men, whose names will never die, some of whom remain to the present day, and to whose courage and zeal the emancipation of the negroes is mainly due. *Then*, Jamaica was a colony degraded and brutalised by slavery. *Now*, it is a colony of free men and women, a large proportion of whom are children of God!

Mr. Bond returned from Jamaica in 1820, at which time my personal acquaintance with him began. In 1822 he married my only sister, and remained at Falmouth for two years, when he was appointed to H.M.S. *Rose*, and sailed for the Mediterranean, under the command of the Hon. Captain Abbott, the late Lord Colchester. He was in the terrible battle of Navarino, in which several of the officers and men of the ship were killed, and many were wounded. While assisting the surgeon in attending to the first lieutenant, who subsequently died of his wounds, a cannon shot passed through the side of the ship, and lifted the surgeon's hair. "Bond," said he, "was not that a close shave?" "Yes, an inch lower and you would have been in another world," was the reply. Having felt it right to yield to the repeated calls of the Church to the ministry of the Gospel, I handed over to him, on his return, the business, which I had carried on for some years with my father, which he successfully conducted until 1840, when he was appointed paymaster to H.M.S. *Astrea*. The ship was paid off in 1843, and, being placed on the half-pay list, he retired from active service.

Mr. Bond's *home life* now began. On the passing of the Municipal Reform Act, he was elected on the Town Council, and subsequently filled the offices of alderman and mayor. He was called to London, in consequence of the determination of the Admiralty to remove the packet establishment to Southampton; had interviews with the Prime Minister, who intimated that, if a railway were constructed to Falmouth, the packet service would be restored to it. This led to an attempt to effect this object, and his labours to promote it were incessant. Though the attempt at first failed, the provisional directors deemed his services so important that they requested his acceptance of £300, with a cordial vote of thanks, in which the Town Council joined.

The Secretariat of the Reform Club being vacant, influential friends urged him to become a candidate, and he was elected, and resided in London for three years. The project of a railway being again taken up, he was induced to take the office of secretary. But the directors, at the end of three years, were compelled to suspend operations, and, the Reform Club again wanting a secretary, he was reappointed by the committee. He held this post for four years, when he was once more recalled to Cornwall, and the committee of the club, as a mark of their respect, elected him an honorary member. After years of anxious toil, during which the labour of initiating and organising the railway fell principally on him, he was permitted to see it opened. On his resignation in 1865, he was voted a retiring pension of £200 per annum.

During his residence in London, he took an active part in several of our denominational societies, and in preaching the Gospel as opportunities offered. He was one of a little company whose prayers and efforts resulted in the erection of Camden-road Chapel, and similar services rendered by him,

contributed also to the foundation of the church at Norwood. Owing to his position as a naval officer, and secretary of the Reform Club, he had to take part in public affairs; as, for example, when appointed by the Admiralty, in conjunction with Captain Ellice, R.N., to examine the accounts and financial position of the Peninsular and Oriental Steam Company, for which service he received their Lordships' thanks. Possessing business talents of a high order, he was emphatically a worker; and his frank and genial disposition, combined with a thorough independence, qualified him to act cordially with others. Unceasing in his efforts to do good, he was the ardent advocate of every measure tending to promote civil and religious liberty. He was eminently a Christian gentleman.

There must have been great simplicity and openness in his character, or it would not have been possible for his pastor, the Rev. W. Gooch, who knew him only for a few months prior to his decease, to delineate it with such exactness and truth as he did in his most appropriate and admirable address at the funeral. A brief extract is all we have space for:—"Relying simply on the finished work of the spotless Lamb, he joyed in 'God through our Lord Jesus Christ, by whom we have received the atonement.' He coveted to follow the steps of the Saviour he loved, and the Christian life was so developed in his career, that we are constrained to 'glorify God in him.' . . . I see in this assembly members of the various Christian churches of the town, and am reminded by it, that, while our beloved friend was firm in his adherence to his personal convictions of truth which he held, he yet was *one* with 'all those who love our Lord Jesus in sincerity.' He belonged to us all, and rejoiced to identify himself with every branch of Christian enterprise, both at home and abroad. Never was there a heart from which bigotry was further removed. . . . In our departed friend is fulfilled the ancient words of Holy Writ, 'Thou shalt come to thy grave in a full age, like as a shock of corn cometh in, in his season.' Be it ours to follow him as he followed Christ, that at last we may greet him again, and enter with him into the rest and joy of heaven."

During his residence in Cornwall he pursued a course of activity similar to that he had entered on in London. As a preacher of the Gospel, he was everywhere acceptable, and, loving the work most thoroughly, he shrank from no call to it; and his labours were very successful in the conversion of sinners. Though often in the society of persons of rank and wealth, he found his chief pleasure in conversing with the humbler classes. The poor, especially, delighted in his ministry, and his private intercourse with them was distinguished by great urbanity and earnestness. Since his decease, his daughters have been continually receiving letters and messages from persons in humble life, expressing their liveliest gratitude for his fidelity and kindness to them. His last sermon was preached, not long before his death, at the Widows' Retreat, and the subject of it was "Prayer."

There are two incidents in my brother's life which will illustrate his firmness in things pertaining to godliness, and the strong attachment felt for him by those who knew him well. On one occasion, while in Jamaica, Sir Home Popham directed him to prepare despatches on the Lord's-day. "When are they required, Sir Home?" "For the homeward mail," was the reply. "They shall be ready in time, but I cannot write them to-day." "Mr. Bond, you should obey my orders." "I have ever done so, Sir Home, and will always, except where your orders interfere with my duty to God." Sir Home was greatly displeased, and abruptly left the office, and Mr. Bond joined his negro brethren in their worship. When he handed in the despatches, completed in ample time, Sir Home very generously said to him, "You were quite right; I sincerely regret speaking to you as I did, and you may rest assured I shall not again ask you to do anything on the Sabbath which can be possibly avoided."

While in business at Falmouth, his former commander, Lord Colchester, came into the harbour in H.M.S. *Forte*, then one of the largest and finest frigates in the Navy, on her passage to the South Pacific. Having ascertained that his former purser was in the town, he sent for him, and made him the offer of the appointment, intimating that he could easily provide for his then paymaster, and that he would detain the ship until he could get ready. The responsibility then assumed was very great, and the temptation to accept the appointment equally so; but, after due consideration, and conference with the family, he declined, though with great reluctance, much to Lord Colchester's disappointment. His regard for my brother must have been strong and deep to have induced him to make such an offer.

His state of mind, in the prospect of the end of his active life, will be best understood from his own words, extracted from a letter to my wife written so recently as March 6th:—"I am thankful to my Heavenly Father that I am spared a little longer, because it is somewhat of a comfort to those around me. I have reached the banks of the river, and must not wonder that I should be called to pass it. All things taken into account, I am reconciled to an extension of my sojourn; only hoping I may be enabled constantly to keep in view 'The land of pure delight,' where, among the redeemed, I sometimes try to realise the presence of one* who has already spread her wings, and entered into rest." The latter portion of his life—indeed, the whole of it—was in harmony with these beautiful sentiments. Hence there remains nothing remarkable to record respecting his last hours. He was so accustomed to unbosom his inner life freely to his children and friends, that they neither looked for, nor expected anything more. He passed away, as he had lived, the humble and devout, the faithful and happy servant of his Divine Lord.

The illness which finally terminated Mr. Bond's useful life, on the 24th

* Mrs. Bond had died early in the previous year.

of July, was neither painful nor protracted. He quietly sank to rest, at the age of seventy-nine; and devout men, and a numerous gathering of attached friends of every class, some coming from considerable distances, attended his remains to the grave. His four children, the survivors of ten, and his other relatives, feel how truly the comforting words of Holy Writ may be applied to him: "Blessed are the dead who die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labours, and their works do follow them."

Newport, Isle of Wight, September, 1873.

Alleged Obliquities in the Divine Government.

BY THE REV. JONATHAN WATSON, EDINBURGH.

"Truly God is good to Israel, to such as are of a clean heart."—PSALM lxxiii. 1.

[This *first verse* is a prudent introduction to the discourse that follows; the *result*, in a single line, of the Psalmist's inquiries into the mysterious providential government of God in the world. The whole Psalm is then a specimen of his painful cogitations before he became enlightened by Divine teaching, and shows how he made his escape from impending danger.]

THE common puzzle regarding God's providential government of the world is this:—All things are under His control; yet, while the wicked live well and prosper, His own people seem to be neglected. This the penman of the Psalm could not understand; it presented such an inexplicable riddle to his mind that he could make nothing of it. He confesses to a spirit of envious discontent that passed over him. Why, how could this possibly be? Here were ungodly people in great numbers who knew nor care nor trouble. Fulness of bread, even to luxury, falls to their lot. Robust health was their privilege; "their very eyes stand out of their head with fatness." Their principles, too, were basely set against justice, goodness, and rectitude. Corruptly they spake against that very God who is the Author of all the good which they enjoy; yea, they blaspheme His holy name, setting their mouth against the heavens in the spirit of most blind and unprincipled Atheism: "How does God know? is there knowledge in the Most High?" Yea, more, and when the hour of their departure out of this world comes, "there are no bands in their death;" how could there, when the whole course and career of their sublunary existence has been spent in shutting out God, and hardening their hearts in insolence and pride? Therefore pride compasseth them about as a gold chain, and violence covereth them as a garment.

But turn the leaf, and what read you there? Why, the good, the holy, the best of men and women are to be met with all the

world over; some who, from the hour they were born to the day of their death, never knew an easy mind nor a full and overflowing press. Many, O! many of them, all through life, "from hand to mouth;" who knew not, when they swallowed their frugal supper, where or how they were to break their fast in the morning. Most of them never reached a mediocrity of domestic comfort, with all their frugality and all their industrious application; "they return thither," *i.e.*, to contemplate the sight of evil, men and women rioting in affluence, while "waters of a full cup of sorrow are wrung out to themselves." Here, protracted sickbeds in one room, and absolute want meeting you in the next. Misfortune without, and suffering within. And, in others of the class, robbing back and belly too to keep up a decent church-going appearance; but, with all their ingenuity and all their thrift, passing along the years of their pilgrimage burdened with cares that nobody knows nor cares about, unknown to the world, and cowering away from its gaze into humble dwellings, where, it may hap, angels, yea, the Lord of angels, may, morning and at even, hear the songs of praise and the prayer of unwavering faith rising from hearts schooled by affliction to Christian submission. All this, he tells us, so stumbled him, that his feet "were almost gone: my steps had wellnigh slipped" into the plunge of infidelity itself, which sees no God but force, and no government but chance. "Verily," says he, "I have cleansed my heart in vain, and washed my hands in innocency." Not that such a man as the Psalmist meant, or would pretend to, innocence from all sin; but he had done his very best to be clear of all ungodliness of life, and all the secret heart-sins that provoke God. Notwithstanding that he so set God's fear before his eyes, and laboured after universal uprightness, he found not that religious profession, experience, and consistency made any difference: "for all the day long have I been plagued, and chastened every morning."

Many an honest-hearted soul like the writer, after deep consideration and balancing matters very carefully, has been driven to his wits' end to account for these anomalies, and, but for the openings disclosed in revelation, of the clouds and darkness that are round about God's throne, would have yielded to the atheistic conclusion that there is "no God"! Well was it for the Psalmist that his steps had just then been guided to visit God's sanctuary, where so much of His revealed will is known as is more than sufficient to meet the difficulty, and to compose the querulous mind to satisfaction *now*, and hope and assurance in the future. "Surely Thou didst set them in slippery places: Thou castest them down into destruction. How are they brought into desolation, as in a moment! they are utterly consumed with terrors. As a dream when one awaketh; so, O Lord, when Thou awakest, Thou shalt despise their image."

But the Respondent will say: How does this meet, or remove, the difficulty of the inequality of conditions? Don't the righteous die as the wicked? "Is there not this one event to him who sweareth and to him who feareth an oath?" Nay, more, do not disasters, and afflictions, and annoyances, meet all classes and conditions of men—the rich as well as the poor, the impious and the pious alike? Answer: The *slippery* places on which the wicked stand are sloping toward, not the grave merely, no, but to the *bottomless pit*! They feel the *terrors*, which never wrung the hearts of the righteous, in their descent; and the "*destruction*" into which

they plunge is Job's "strange punishment to the workers of iniquity"—even the worm that dies not, and the fire that quenches not. And when the Lord awaketh to judgment, "He will despise their image—they awake to shame and everlasting contempt." The fate of the wicked but prosperous sinners in eternity, as seen in God's revelation, convinced the Psalmist, and ought to convince all doubters, that it is not in the reign of time that the adjustment is to take place: "He hath appointed a day in which He will judge the world and give every man according to his work." "The Lord cometh to execute judgment upon all," and to convince all of the ungodly deeds which they have done, and the ungodly speeches they have spoken. The inequality of things here makes it obvious that, as there is a divine and righteous being, such a state of matters must be righted. The voices of revelation and moral government blend in one disclosure of the purposes of God, both in the present condition and future retribution of the human race. Who then would envy the worldling's prosperity? Who would covet his ephemeral grandeur, which by-and-bye dissolves into the nihility and baselessness of a dream! O how tremendous the disappointment, when the wicked emerge out of a sea of pleasure here into an ocean of woe yonder! O, with what self-reproach and self-abhorrence must they look back on all the gracious opportunities for change slighted, all the monitions of conscience shut out, all the verities of revelation denied, and heaven itself challenged to do its worst! How will the scorpion-lashes of a conscience on fire mingle with the madness of despair in looking forward! for nought will meet their fiery vision but the dark clouds of confusion on which one ray of light never has fallen, and never will.

The outward prosperity of people in this world seems to be altogether independent of their moral character and standing before God. From the fact that God's people are mostly in trying circumstances, one would conclude that their Heavenly Father values not these enviable distinctions; neither does He,—for, if He did, His people would invariably have their share. Moreover, He well knows, and has well instructed us, of the danger of riches to the Christian's spiritual health and final safety. "It is easier for a camel to go through the needle's eye than for a rich man to enter into the kingdom of God." That there are many rich men and women and distinguished persons truly godly, and eminently so, and who will be ultimately saved, we cannot doubt; but, if so, their push through the strait gate and narrow way is not due to their wealth or their renown, but *in spite* of them. But that there is actually a lot fallen upon the lower orders of society for the Lord is clear; for "He has *chosen* the poor of this world, rich in faith, and heirs of the kingdom which He hath promised to them that love Him;" and they are especially named, as a class, in His message to John: "To the poor the Gospel is preached, and blessed is he who shall not be offended in Me."

It must not be forgotten, however, in looking upon the inequalities of men in their positions and fortunes in life, that much of the disparities we observe must be put down, not so much to the appointments of God (although there is no movement without God in the world), as to the intellectual and acquired qualities of individuals, in the uses to which they are put—see the parable of the Talents. How many men have risen from penury to affluence through wise management, self-government, and economy, and unwearied diligence in business! And how many, on

the other hand, with equal abilities, failing to improve them, or sinking into slothful habits, or carried off by prodigality and love of show, never rise above a servile condition in life! God is to be seen in His own world, without question, among all persons, and in the natural talents with which they have originally been endowed; but man, in the exercise of his powers, and in the enjoyment of his liberty, is not to be lost sight of. Much, indeed, of the many diversified histories of individuals, families, and states, is to be put down to the wisdom or want of it, the skill or want of it, the application or the want of it; so that, while a sovereignty reigns, indisputable and invincible, in and through the Divine government, very much of the prosperous and adverse that we see around us must be put down to the virtues or vices of ourselves.

Another very important view of this matter is, that *the afflictions of the present time are designed and overruled by the Disposer of all events, to subserve the highest interests of His own children.* "No affliction for the present is joyous, but grievous; nevertheless, afterwards, it yields the peaceable fruits of righteousness to them who are exercised thereby." "My son, despise not the chastening of the Lord; for whom He loveth He chasteneth, and scourgeth every son whom He receiveth. If ye be without chastisement, wherof all (His) are partakers, then are ye bastards, and not sons." Were we spiritually enlightened, it would be found that the varied trials of the children of God have been arranged in infinite wisdom, exactly to meet the requirements of each particular case. All things shall work, but they shall work *together* for good; they shall not only operate, but *co-operate* for good. It is the wise connection of one thing with another that secures the desired result. There are many things in the case of many a saint which, taken by themselves, could produce nothing but evil. The envy of Joseph's brethren by itself tended to his destruction. Another great evil, his being sold as a slave to the Midianites; yet it wrought, together with other things in themselves only evil, in their separate tendency, to the great good which resulted from Joseph's becoming lord of all the land of Egypt. Every one of these calamities was a link in the chain which elevated him to the high position. One is visited with bereavement, another with what are called misfortunes, another with incorrigibly wicked relatives, another with severe losses in trade, and others with incurable diseases which chain down to sick rooms and weary couches of never-ending painfulness. All these, very likely, conclude that they could have more contentedly borne the rod if it had been laid on another member of the body, or upon the finances of the family, or upon anyone or anything, rather than the good name and standing of the sufferer; but it will doubtless be found in the end, in the wisdom and love of God, that the trial, whatever it was, was selected to meet certain peculiarities in the circumstances or constitution of the party admirably adapted to the ends of sanctification. And will not the Heavenly Father receive, if not here, in the world above, the overflowings of His people's gratitude for the very way they were led in the wilderness, although at the time they oftimes felt the grudge of dissatisfaction with the dealings of God toward them? Yes, indeed, what we know not now we shall know hereafter; the opening out of our terrene history in the light of that cloudless day, will assuredly rectify all our erroneous judgments, and augment the flow of gratitude and love which, mingling with the song of redemption, will arise throughout

eternity to the blessed God. And will not this turn out to be "the song of Moses and the Lamb," sweetly blending with the hallelujahs for redeeming mercy, the wondrous acts of a special and particular providence.

In the close of the Psalm, the writer, who seems to have profited by his visit to the sanctuary, and due reflection upon the mercifulness of his own position and prospects, strikes a note more joyous and confiding. First of all, he lies low in penitence before his God, confessing himself to have been more senseless and stupid than a beast, in his ignorant reflections on the inequality of conditions in the present world. He blesses God that He had withheld him from the course of thought he was disposed to cherish; and adds, "nevertheless, I am continually with Thee;" *i.e.*, I am not rebuked and cast away for this unprofitable talk of mine about God's government among men. No, my own personal experience, apart from all external and temporary arrangements, comes to this: "Thou shalt guide me with Thy counsel, and afterwards receive me to glory. Whom have I in heaven but Thee? and there is none upon the earth I desire beside Thee. My flesh and my heart faileth: but God is the strength of my heart, and my portion for ever." Here, at last, we get out of these low grounds and thorny troubles, and we ascend a tableland whence we survey, under a clearer sky, the present state and future prospects of the child of God.

The two grand points of interest are these: *present* guidance and *future* blessedness. Well, and is not this better than silver and gold, blocks of building, or broad acres? To have God Himself pointing our way, and going before us, covering our head in the fight with fiery temptations, allaying the surges of a stormy sea, and piloting us over the stormy main of this world's endless confusions, counselling us by His revealed Word of truth, and backing its counsels by the indwelling grace of His Holy Spirit, "making all things work together for good;" things the most humiliating, perplexing, and even crushing, to issue, by a strange, and to us inexplicable combination of providential interpositions, in the spiritual wellbeing and prosperity of the immortal spirit. Yes, and by means which, to our purblind reason, would seem, at the moment, to work in an opposite direction. Our mind and His not the same, our time and His quite different; "all things," as said Jacob, "against me," when the moral Ruler was marching through thickest dangers and inextricable complications to secure the safety and happiness of His toilworn charge. Is such a guide ours? What, then, can we want more? Every true Christian appropriates this language: "The Lord is my shepherd, I shall not want;" or if I do, the very want shall be *good*, wrapped up in an envelope of dool. The "pillar and cloud" are not drawn up; they are with us still, though unseen. There has been no revocation of the decree that we have heard of: "I will never leave you; never, no, never forsake you." Nay, more, "all things are yours." Meanwhile, the *distribution* of your patrimony lies in a cooler head and a warmer heart than yours. "The Lord God is a sun and shield; He will give grace and glory; no good will He withhold from them who walk uprightly." So, also, says the text, "my Guide will conclude His conduct of me, by receiving me to glory." This is the last and best. Now this is not the suspicious and fearful hope of unbelief; nor is it the unthinking toss up of chance for a happy meeting in heaven—such good

wishes float on every breeze among departing friends; no, it is the calm, well-considered outcome of self-examination, and a settled conviction that the soul has anchored herself on the Rock of Ages. From faith's embrace of God's testimony of Jesus Christ, and witnessed in its effects on the character and life, the believer, with a modest but firm persuasion, utters the sentiment, "Thou, my Guide through life, wilt bring me to *glory*;" to be with Him, to behold the glory the Father hath given the Son, to inherit a share in it,—not in the exterior splendour only, but the *interior* glory—the glory of spiritual perfection: absolute holiness, without so much as a dreg of old depravity, or a remnant of human weakness, but prodigious enlargement, high and exalted conceptions of God, the perfect love of perfect excellence, no hinder, no drawback to the soul's rapturous affection, no interference with the full play of the faculties in the contemplation and worship of its ever-present object. And all this antedated now, "Whom have I but Thee? and none on earth I desire beside Thee;" words not to be taken on thoughtless lips, least of all on lips that utter lies—for surely only undivided hearts can feel thus; yet is it the sacred privilege of all who truly "love God and keep His commandments," so to respond to the appeal, "Lovest thou Me more than these?" "Thou who knowest all things knowest I love Thee." Next he falls back on the last step of the closing journey, "Flesh and heart faint and fail;" the separating chasm, dark and dreary to nature, must be passed, but, even then and there, "God is the strength of my heart, and my portion for ever."

Here, then, is a confession of faith; soul, is it your's, is it mine? It must be, or you and I are undone. That it *may* be yours, ministers preach, believers pray, friends persuade, suns rise and set, death summons, providential events alarm, conscience is roused and remonstrates against deceitful, criminal, damning delay. You have heard of this world's unequal lot. That *you* are *not* in happiness amid the surroundings of perplexities is, must be, *your own* fault; whatever you may think, be assured of it. "Ye will not come to me, that ye may have life." But no inequalities in the world you go to. Two only divisions yonder; all, every soul, from Adam to the last man, marshals on the right or left of "the great white throne." All, all are on the edge of eternal woe or eternal joy! Jesus Christ, the Lord, stoops down to the cross that you may rise. "I am come, that ye may have life." "I am come to seek and save the lost." "This is the accepted time, the day of salvation." "Look unto *me*, all the ends of earth," says he; "*I am God*, there is none else." "He that believeth on the Son has passed from death unto life; he who believeth not shall not see life, the wrath of God abideth on him."

Salt.

AS the Scriptures often refer to this substance, and as a few of the references are somewhat obscure, a short essay upon the subject may be of use to some of our readers. Men have been familiar with the existence and use of salt from the most ancient times. The Romans called it *sal*, from which our own word is evidently derived; and before them the Greeks called it *als*, which seems the same word in an altered form. The poet Homer often uses the word to signify the sea, thus conveying the well-known fact of the saltiness of its waters. We are all familiar with the taste of salt, but not so familiar with the important purposes which it has been created to serve. "Half the saline matter in the human blood (57 per cent.) consists of common salt; and as this is partly discharged every day through the skin and the kidneys, the necessity of continued supplies of it to the healthy body becomes sufficiently obvious. The bile also contains soda as a special and indispensable constituent, and so do all the cartilages of the body. Stint the supply of salt, therefore, and neither will the bile be able properly to assist the digestion, nor the cartilages to be built up again as fast as they naturally waste." So is it with the lower animals. Every English farmer knows how fond his cattle are of salt. "The wild buffalo frequents the saltlicks of North-Western America. The wild animals in the central parts of Southern Africa are a sure prey to the hunter who conceals himself beside a salt-spring; and our domestic cattle run peacefully to the hand that offers them a taste of this delicious luxury." The well-known question of the patriarch Job would therefore be understood in all ages and all regions of the world—"Can that which is unsavoury be eaten without salt? or is there any taste in the white of an egg?" The ancient Jews were very familiar with the use of salt, both in their domestic affairs and their sacred services. As this substance is naturally pure and durable, as well as welcome to the taste, it was probably for those reasons among others, divinely commanded to be used in the sacrificial offerings of the Jews, and other religious ceremonies. In Leviticus ii. 13, a very strict and comprehensive command is given: "And every oblation of thy meatoffering shalt thou season with salt; neither shalt thou suffer the salt of the covenant of thy God to be lacking from thy meat-offering: with all thine offerings thou shalt offer salt." This command would of necessity involve the use of much salt for sacred purposes alone; and it thus became an article of considerable value, independent of its domestic uses. Bearing this in mind, we can understand why a present of a quantity of it by Antiochus to the Jews was thought worthy of record by the historian Josephus. In his *Antiquities*, Book xii. 3—3, he quotes a letter from the King, a part of which runs thus:—"Since the Jews, upon our first entrance into their country, demonstrated their friendship toward us; and when we came to their city (Jerusalem) received us in a splendid manner, and came to meet us with their senate, and gave abundance of provisions to our soldiers and to the elephants, and joined with us in ejecting the garrison of the Egyptians that were in the citadel, we have thought fit to reward them and to retrieve the condition of their city, which hath been greatly depopulated by such accidents as have befallen its inhabitants, and to bring those that have been scattered abroad, back to the city; and in the first place, we have

determined, on account of their piety towards God, to bestow on them as pension, for their sacrifices of animals that are fit for sacrifice, for wine and oil, and frankincense, the value of 20,000 pieces of silver . . . with 1,460 bushels of wheat, and 375 bushels of salt." It is worthy of note that the ancient Greeks and Romans blended salt with the offerings which they presented to their gods; which custom Pliny speaks of as a universal one. This practice certainly prevailed among the Greeks in very early times, as the first book of the Iliad proves; for there we read:—

"So Chryses prayed, Apollo heard his prayer:
And now the Greeks their hecatomb prepare;
Between their heads the salted barley threw,
And with their heads to heaven the victim slew."

The Romans also had what Horace calls *mola salsa*, and Virgil terms *salsa fruges*; that is *flour mingled with salt*, which was sprinkled upon the heads of the animals about to be offered in sacrifice.

The Scriptures several times refer to a "*covenant of salt*;" and concerning it we may offer a few words of explanation. In Leviticus ii. 13, we read of "The salt of the covenant of thy God;" in Numbers xviii. 19, the words occur, "It is a covenant of salt for ever before the Lord;" in 2 Chronicles xiii. 5, the question is asked: "Ought ye not to know that the Lord God of Israel gave the kingdom over Israel to David for ever, even to him and to his sons by a covenant of salt?" A covenant of salt evidently means, in these passages, a covenant of friendship; the purity, durability, pleasantness, and constant use of salt being fit emblems of the friendship which God condescended to establish between Himself and the Jewish people. Probably this figurative use of salt was divinely adopted into the Jewish religion from a custom already in existence between man and man; but, be this as it may, most nations of the East are familiar with a "*covenant of salt*." During the Indian Mutiny, many of the native soldiers remained faithful to the English Government because, as they said, "they had eaten the Queen's salt." The Persian word for traitor is *nemek haram*, "one faithless to salt." During the late visit of the Persian Shah to England, he dined with the Prince of Wales, and the newspapers told us that, before the meal began, the king partook of a pinch of salt, as a symbol of his fidelity and friendship to the English people. This well-known custom will explain a passage in the Book of Ezra iv. 14. It appears that certain Persians, being enemies of the Jews, pretended to have discovered evil in the conduct of some Hebrew exiles, and wrote a letter to the king concerning it, a part of which document runs thus:—"Now, because we have maintenance from the king's palace, and it was not meet for us to see the king's dishonour, therefore have we sent and certified the king." The margin of the Bible reads: "*Because we are salted with the salt of the palace*;" and the meaning, probably, is, Because we have eaten the king's salt—that is, owe him fidelity—therefore we write this letter to the king.

As the Dead Sea is sometimes called the Salt Sea, a few words in explanation of the latter name will not be out of place, and a description of the remarkable spot itself will not be uninteresting. The name, "Dead Sea," does not occur in the Scriptures; it was not used much till after the close of Apostolic times; and, indeed, ought never to have been given to the lake; for, as Dr. Kitto says, "The old stories about the poisonous qualities of its waters are mere fables or delusions; the actual appearances being the

natural and obvious effects of the confined and deep situation, the intense heat, and the uncommon saltness of the waters." The most proper name is "The Salt Sea," a name by which it is several times called in the Old Testament Scriptures. This remarkable spot is a huge basin, forming the lowest and largest of the three lakes which intercept the flow of the waters of the river Jordan. "It is the deepest portion of that very deep natural fissure which runs like a furrow from the Gulf of Allaba to the range of Lebanon, and from the range of Lebanon to the extreme north of Syria. It is, in fact, a pool left by the ocean, in its retreat from what there is reason to believe was, at a very remote period, a channel connecting the Mediterranean with the Red Sea." This salt lake is of a somewhat oblong shape; about ten miles wide, about fifty long, containing about three hundred square miles, and is nearly the size of the Lake of Geneva. As we have already mentioned, monkish and other traditions represent it as one of the gloomiest portions of the earth's surface; but the researches of modern travellers have scattered most of these gloomy tales to the winds, and even invested the lake with some features of physical attraction and beauty. However, it is proper to say that travellers vary somewhat in their accounts of the impressions produced upon them by the place; which may, in part, be accounted for by the different seasons of the year in which the lake is visited, and in part by the different mental tendencies of the travellers. Dr. Thomson, in "The Land and the Book," thus writes:—"The water is perfectly clear and transparent. The taste is bitter and salt, far beyond that of the ocean. It acts upon the tongue and mouth like alum; smarts in the eye like camphor; produces a burning, pricking sensation; and it stiffens the hair of the head like pomatum. The water has a much greater specific gravity than the human body, and hence I did not sink lower than to the arms when standing perpendicularly in it. We saw no fish nor living animals in the water, though birds were flying *over* it unharmed."

Another eye-witness, Dr. Stanley, gives the following description of it:—"It is not gloom, but desolation, which is the prevailing characteristic of the Sea of Death. Follow the course of the Jordan to its end. How different from the first burst of its waters in Mount Hermon, amongst the groves of Dan and Paneas! How different from the 'riotous prodigality of life' which has marked its downward course, almost to the very termination of its existence! Gradually, within the last mile from the Dead Sea, its verdure dies away, and the river melts into its grave in a tame, sluggish stream; still, however, of sufficient force to carry its brown waters far into the bright green sea. Along the desert shore, the white crust of salt indicates the cause of sterility. Thus, the few living creatures which the Jordan washes down into the waters of the sea are destroyed. . . . Strwn along its desolate margin lie the most striking memorials of this last conflict of life and death—trunks and branches of trees, torn down from the thickets of the river jungle by the violence of the Jordan, thrust out into the sea, and thrown up again by its waves, dead and barren like itself." At the southern end of this strange sea rise the mountain of rock salt and those columns of the same substance which are inseparably associated with the painful fate of "*Lot's Wife*." We are all familiar with the short but solemn words concerning her (Genesis xix. 26):—"But his wife looked back from behind her, and she became a pillar of salt." Josephus tells us that he had seen this strange sight—a proof that the Jews believed the tradition concerning its long continuance in the neighbourhood. The following are the sensible

remarks upon the incident, contained in "Smith's Dictionary of the Bible." The end of Lot's Wife is commonly treated as one of the "difficulties" of the Bible. But it surely need not be so. It cannot be necessary, as some have done, to create the details of the story where none are given; to describe "the unhappy woman struck dead;" "a blackened corpse, smothered and stiffened as she stood, and fixed, for the time, to the soil by saline or bituminous incrustations, like a pillar of salt." The value and the significance of the story to us are contained in the allusion of Christ (Luke xvii. 31, 32): "In that day . . . he that is in the field let him not return back: remember Lot's wife," who did. "Whosoever shall seek to save his life shall lose it." It will be observed that there is no attempt, in the narrative, to invest the circumstance with permanence; no statement (as in the case of the pillar erected over Rachel's grave) that it was to be seen at the time of the compilation of the history; and in this we surely have a remarkable instance of that sobriety which characterises the statements of Scripture, even where the events narrated are most out of the ordinary course." The extreme barrenness of the shores of the Dead Sea naturally led to the use of the word salt as an emblem of sterility. In this sense it is employed in the Book of Job xxxix. 6: "Whose house I have made the wilderness, and the *barren land* his dwellings;" the marginal reading for "barren land" being "*salt places*." Hence the practice of sprinkling salt upon a ruined city as a sign of continued desolation. Thus, when Abimelech (Judges ix. 45) destroyed Shechem, he "sowed it with salt."

The references to salt in the New Testament are not very numerous. The chief one is contained in the Sermon on the Mount (Matthew v. 13): "Ye are the salt of the earth; but if the salt have lost its savour, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men." In the previous verse, the great Teacher had mentioned the ancient prophets; and as one of them (Elisha) had healed unwholesome water by means of salt (2 Kings ii. 20, 21), perhaps He was led by the recollection of the fact to utter the comprehensive and important spiritual truth, "Ye are the salt of the earth." The general meaning of the weighty words is easy to see. Just as salt preserves from putrefaction, so the Church is in the world to preserve it from spiritual ruin. What the sap is to the tree, the leaven to the meal, the salt to the food, the light of the sun to the earth—that, in a spiritual sense, Christians are to be to mankind. How important the question, "But if the salt have lost its savour, wherewith shall it be salted?" Luther renders the question thus: "*How shall salting be carried on?*" If there be no salt in the Church, what is to become of the world? It is doubted by some whether or not physical salt can lose its saltiness, and Christ, in the passage before us, only makes a supposition; but there can be no doubt that Christians, for a time at least, can lose their "*savour*." The condition of Christendom at the Reformation is an awful proof of the fact, and the noble efforts of Luther were intended to get the savourless salt resalted. A useful Christian is the "highest style of man;" but a useless, inconsistent one "is good for nothing, but to be trodden under foot." "Have salt in yourselves." "Let your speech be seasoned with salt." Let us keep in close contact with the infinite source of purity, goodness, and truth, and our salt cannot lose its savour.

A Voice to the Times in a Recent Secession.

IT is not alone in the fact that the vital principle of Protestantism has one more sincere advocate, and the Papal Church one advocate the less, by the secession of Canon Grassi, that we have cause to rejoice, but also because a brother, loaded with the chains of spiritual despotism, and bound by the *dicta* of a man as fallible as himself, has heard the voice of God bidding him assert his manhood. For it is nothing less than even *this*, whenever a son of a Church so far from Christ in its spirit, and so tyrannous over men in its demands, is enabled by the grace of God to arise, and "to shake off such a yoke." All too few, alas! are the shakings off of that ignoble yoke; but every one is a severe blow at the Papal system which forcibly tells. We sometimes hear of men leaving the Anglican, and entering the Romish, communion, but the accession of strength thus gained is ordinarily, we believe, outmeasured in the loss which that Church suffers, not numerically, but in her moral and spiritual hold upon the world, when any, and especially when priests, secede. The mere secession is weakening to her according to the previous position in the Church, and the moral value of the man who comes out of her. But the attention that is then directed to the Church herself, to the character of her teaching, her worldly practices and worldly motives, her spiritual thralldom, her monstrous assumptions, her false basis, is more damaging, perhaps, than anything whatever. When the Church of Rome proclaimed, as an article of faith for the acceptance of Christendom, that her Head, as she chooses to designate the Pope, was infallible *ex cathedrâ*, she only added another evidence to many preceding evidences, of her exceeding fallibility. But when a credible witness, of high ecclesiastical status and acknowledged goodness, born in her midst, nurtured at her bosom, and trained as a priest in her seminaries, discloses her inner life, exposes the workings of her heart, and tells us the character of her speech, outsiders read in this something even worse than her claim to be the infallible depository of truth, and the representative of God on earth.

The noble letter which Canon Grassi has just sent to Cardinal Patrizzi, informing his Eminence of his intention to abandon the Romish Communion, and detailing his reasons for this step, is worthy to be placed beside the words of Luther and the letter to the Pope from Father Hyacinthe. Clothed in considerate, manly, and even tender language, the Canon's letter is one of the severest rebukes ever addressed to the Romish Church and her infallible Pontiff. In a kind, yet firm and unsparing voice, it points out "the faults of the Roman Church," and the consequences of those faults. One thing it states is, together with the remarks arising out of it, specially worthy of attention; and being given as a matter of fact and not of opinion, it is open, of course, to verification or disproof. The writer remarks that, "it is very rarely, in fact it scarcely ever happens, that an adult, who has a knowledge of the world, and has acquired a full development of his mental faculties,

decides upon entering the priesthood in the Church of Rome"! And he goes on to state what a priest's feelings are, and his griefs, on coming out of the seminaries into the world, at finding to how great an extent he has been brought up in the darkness, and cruelly denied intellectual and moral light. "He reads independent (non-party) books, he examines the sacred writings, and discovers that those who have placed him in this false position have been and are guided by worldly motives." And he more than hints, apparently, that others would like to take the course he himself has taken.

By thinking and by reading, especially by a diligent study of the Bible, Canon Grassi became convinced that the Church of Rome had "abandoned the principles of the Gospel," and he decided to abandon her. No quarrel or difficulty of any sort, but conscientious conviction alone, deep and strong, has led to this step. His decision has not been in haste; for he has known "inward struggles," "tremendous and violent," in finding his way to the conclusion that Jesus Christ is "the only haven of salvation, only anchor of hope, and only fountain of all goodness and happiness;" and that not the Pope of Rome, but Jesus of Nazareth, is the alone Head of the Church. The light which has illumined his spirit, and which led to his coming out of the Papal Church, has also led him to become a *Nonconformist*, in respect of the Established Church of England, and a member of the *Baptist* denomination; or, in his own language, "to return to the Church of the Catacombs, to the Church of the Martyrs, to the Primitive Apostolic Church in Rome." And as fine as it is true, is his remark, in one sentence, on his own position and that of the Church which he has left: "It is not I, therefore, who have seceded from the Church, but you have seceded from her." But on this point, doubtless, His Holiness will join issue.

It is said that this event has caused much consternation in Rome; we can affirm that it has given much joy there too, and here in England also. And may we not hear in it a voice to the present times? No new voice, indeed, but one that has sounded through many ages, yet has often specially made itself heard in special events and in extraordinary actions—a voice with many tones, that has ever been heard by the best of men; attention and obedience to which have made our land and people what they are.

No one who has open eyes but can see that while there is much that is healthful and ennobling in the writing and in the actions of men of the day, showing us that they are composed of the right material, and would lead us in the right path, there is also in the writing and in the actions of others an amount of superstition, false teaching, and, therefore, injurious teaching, the effect of which will be inevitably to fetter the spirit and emasculate the character, or to induce a recoil from Christianity, if carried sufficiently far. This teaching is in the direction of implicit submission to human authority in matters religious.

Against this influence it becomes us to protest, so far as we have opportunity, and to stand firm; to call to the front, as it were, heart and intellect, cherished and tried principles, and the teaching of Christ our Lord, if, indeed, we would preserve and cultivate our manhood, and be worthy successors of men whose clear sight and stout hearts have given us, as a heritage, the proud position which Englishmen occupy to-day,—if we would help to lead our country on in the light, and arrest the

present tendency, in certain directions, to fall back into the darkness and the blindness of a former age.

In the course pursued by Canon Grassi, we may hear a voice which bids us, as Christian men, first ask, in respect of all things religious, *What saith the Scripture?* We either have or have not a first and final standard of appeal in what pertains to belief and practice religiously. Many professed Christians hold—partly, no doubt, because the creed is forced upon them by the body to which they belong—that this appeal is the teaching of the Church, whatever it may be. *We* accept the Bible, and the Bible alone. Most Christians outside the Romish Church accept this also, in theory at least, as their guide in faith and in practice. But now-a-days it is sufficiently plain that, in point of fact, the first question asked by those who hold this latter position, practically is, What do the clergy teach? or, what saith, not the Scripture, but the Church? And the clergy themselves appear to have put the Bible where they place the cross—behind their back. It is no longer as prominent as the Church; it has lost its former pre-eminence; and men have departed from the simplicity—as masculine and beautiful as it is pure—that is in Christ Jesus. Anglicans are rather encouraged not too curiously to inquire, What saith the Scripture? Hence, and hence alone, what we behold and mourn in the Church of England in our land to-day.

The action of Canon Grassi is not less clearly a voice that recalls and asserts the indefeasible *right of private judgment* in religious belief and practice. How fast soever they may pretend to hold to this still, many in other Churches than the Roman, we suspect, but especially in the Anglican Church, have, in some measure, surrendered this sacred right. Of course, psychologically, it stands to proof that, in strictness, every one does, and cannot but, act upon private judgment in all things, even in determining to surrender it; but, as commonly understood, and in the matter of religious practice and doctrine, members of a large portion of the Established Church have ceased to think for themselves, of purpose and intelligently—so far as anything of the kind can be called intelligent. What but this, gives so great a power to the so-called priests over their people, and enables them so largely to teach for divine doctrines the commandments of men? Do the people *read* the Bible in order to see whether those things are so? Do they—not only young men and women, but mature and grey-headed men and parents—*look*, in order to see and know for themselves, whether *God* has required this at their hands, or whether it may not be just possible that men are imposing burdens, from a mistaken notion of Christian worship, or from culpable ignorance as to what Christianity is, which are both needless and harmful? It is all too evident that numbers are thus imposed upon, and are receiving more harm, and are doing more damage, than they know, because they have practically surrendered what is in itself indefeasible, and should be held to the last as dearer than life. Nor must we forget, what we cannot now dwell upon, that there is a correlative to this *right of private judgment*, which is the obligation each one is under, to exercise it. Canon Grassi felt within him the stirrings of his manhood, and that manhood told him, as the Bible taught him, that he had a *right* which none might take away, to judge for himself. He began to look; he did judge for himself; and that was the first step towards truth and freedom.

To this step succeeded another, which should ever be the practical out-

come of the first, and which is also a voice to the present times: *faithfulness to decisions of the judgment*. A great writer* has made this remark, which is to the point: "Conscious, however, that I had been faithful in forming my opinions, I believed that I lay under an indispensable obligation to be faithful in expressing them." By act, as well as verbally, we have to give expression to our convictions. Little or nothing is lost in surrendering the right of private judgment, by the man who, when he has formed a judgment in religious matters, has not the courage or lacks the will to be faithful to his decision. For the latter is, no less than the former, destructive of the true man within us.

It is not to the present purpose, to enquire from what arises want of faithfulness in this direction; but only to observe that, so far as appearances indicate, and from all we hear, it does exist; and further, to remark, that in the man of whom we are speaking, there has just been a noble and even courageous expression, in action, of his conscientious decision. To refer again to his letter. It seems to be intimated there, that some among the priests in Rome are acting in opposition to their secret belief, in that they remain priests; while it is clear that Canon Grassi, having come to a decision about the Romish Church, determined, at what cost soever, of feeling and of friendship, reputation and position, to act accordingly.

And such men as he, men of the same moral stamp, of the same intellectual honesty, of the same spiritual elevation, we in this day sadly need. Men who, on the one hand, will not accept anything for true as a matter of course, upon the *ipse dixit* of a fellow man, or upon the assumed authority of the teacher; but who, on the other hand, strongly feel under the obligation to give up what they believe to be false, fearlessly to take the side they believe to be true, to walk in the light when they see the light; and to be before men, what they would have men believe them to be—sincere. No others are of much worth in this age, or in any other.

Nor less strikingly is there an illustration of, and an appeal to, *fidelity to Christ* as our alone Master, in Canon Grassi's secession. The Communion he has left is so far wanting in this, as to merit, in respect of its teaching, the designation, anti-Christian. In its whole tone, Christ is not the Alpha and the Omega, as He assuredly claims to be, both in churches and in individual life. He will accept no lower position; and the Church of Rome has assigned Him a lower.

Canon Grassi's character and reputation are such, that we should credit him beforehand with fidelity to his Master, according to his understanding of His demands. He read Scripture enquiringly; he judged for himself; he was prepared to practically adopt whatever conviction might result; and his fidelity to Christ was the outcome of it all. Yet, *is* fidelity to Him, the first wish with all who call themselves by His name? Is there no cause to believe, without unjustly judging, that mere taste and emotion and sensuousness; the saving of thought and of the trouble of search for oneself, are potent influences with many? Christ has "somewhat against" the holiest and most loving of His people, it may be; but next to the charge of rejecting Him altogether, which He has against so many, is surely that of want of fidelity to His person and His teaching, in those who say that they are His.

Why, once more, is this secession a voice to the present times—to *these*

* James Mill.

times in particular? Because, while it calls attention to the Romish Church, more assuming, if not more zealous, than ever, and increasingly false and hurtful in its teaching; it also brings to mind, something which is not so much *of* Rome as *towards* Rome, in what is called the Church of England—supposed to be Protestant to the backbone. This new teaching is more or less gradually, but surely, destroying in men's hearts and minds, in young men and women, the inestimable principle of personal Christ-life; of individual standing or falling, only to God. Instead of a simple walking with Christ, by faith and by act, it is necessary to observe so much mysterious and elaborate ceremonial; instead of sitting at His feet to learn, it is kneeling to the "priest" to confess; instead of standing face to face with God, the "Church" has come between; and, alas! O Church, the human element has become more attractive than the Divine Majesty.

There is cause to "beware of men" now, as in Apostolic times; and to "try every spirit," whether it is of God, and the bearer of a divine message—even the Gospel of Christ. Varily, the religious aspect of the times is directly calculated to make us see more and more the true basis, and to feel more the value of our Nonconformist principles.

And amidst many others, audible if only we have ears to hear, there is one voice to the times in Canon Grassi's secession.

G. H. WEATHERLEY.

Talking to the Children.

(Continued from p. 521.)

IV.—HE IS PREPARING A PLACE FOR CHILDREN ABOVE.

SOME friends called on me lately who were going to Australia. I said to one of them, "Do you feel very dreary?" He replied, "I have a brother there." That took away the dreariness. It would be a very sad thing to look forward to the end of life, if we had no knowledge of a brother in the life beyond. The ending of life is like leaving one's native land for Australia. The ship goes out of the river, the sea widens, the land disappears; you will never look on those hills and shores again. But there are better hills and shores in heaven. And Christ, our Elder Brother, is there before us. He will come out and meet us, and take us to our home.

In this world there are many things that are very sad. Our life is full of partings. It is like the breaking up of a school, when the top boys and girls are not to return. Perhaps they will never see each other on the earth again. One will go to India, one to Australia, one to London, one to the grave. So are the children of God scattered in the world. They do not know each other; often they do not see each other. One is abroad, one is at home; one is poor, one is rich. A thousand things divide them. How joyful to think that it will not be always so—that the Lord Jesus is pre-

paring a place for them above, and that, at the end of the world, He will gather all His brothers and sisters into one happy home in heaven!

There is just this one sad thought that comes creeping into one's mind. Some boy may be saying to himself, "That joy is not for me; I have not been the brother to Christ I ought to have been." And some tender-hearted girl may be thinking that she has not loved the Saviour enough, nor tried enough to please Him.

My dear children, this is the blessing of having Christ for a Saviour. There is forgiveness with Him for those who have done wrong. He is waiting to forgive you, and make you as good as you ought to be. You remember the story of Joseph—the brother who was put down into the pit, and sold for a slave into Egypt? The brothers who sold him happened, years after that, to be famishing for food, and went to Egypt to buy corn. And lo! they found the brother they had sold, a great lord there. He did not put these wicked brothers to death. He had pity on them, and blessed them, and gave them corn, and told them to go back for their father, and their wives, and their children, and he would prepare a place for them in Egypt. He forgave them all their sin.

Christ is our Joseph. He is Joseph to all the children of men. Can we ever forget the treatment He received at the hands of men in Jerusalem? He came into that city, which was His own, and the citizens received Him not. They mocked Him, and beat Him, and sold Him, and crucified Him.

But His heart is none the less the heart of a brother. There is forgiveness and mercy in that heart for every child of man. Even for those who crucified Him He cried: "Father, forgive them, for they know not what they do." Oh, that every boy and girl before me would cry for that forgiveness! Oh, that you would turn to other boys and girls, and say, "We have found the forgiving brother, whom wicked brothers sold and crucified in Jerusalem long ago. He is the King of heaven. He is preparing a place there for all who love Him. Let us live to Him whilst we are here, and at last we shall go up together and dwell with Him for ever and ever."

There is one of the psalms in which everything that lives is called on to join in the hosanna to Christ—sun and moon and stars; fire, hail, wind, and snow; hills and trees; and beasts, wild and tame; and human beings—

" Both men and virgins young,
Even young and old,
Exalt His name, for much His fame
Should be extolled."

And everything that lives—in its own way—sends up praise to Christ. The singing of birds, the glad gambolling of little creatures in the woods, the rippling of waves on the beach, express their praise. Winter and summer, spring-time and harvest, are the four-part song of the year. Every season has its own song. In the harvest the very earth seems to take up the praise. The fields are waving with ripe corn, its pastures are clothed with glad flocks, there is a stir and movement of joy in the very air. The little hills rejoice on every side. The whole wide earth, lying in the light of harvest sun and moon, rejoices before God, who made its bosom fruitful, and ripened the wheat and the barley, and turned the little blades of spring into the yellow waving fields of harvest.

O you children of the Christian Church—you who have been born in this Christian country, and have been blessed with Christian parents,—you who

can read the Bible, and the sweet story of Christ's love to man,—what joy and praise should ascend from you!

If the little hills are glad because God's lambs are bleating on their side; and the green fields because the cattle He made are browsing on their pasture; if the valleys are glad because the corn is waving on their breast, and the whole earth because He has not left it to be a barren wilderness—there are a thousand better reasons why *you* should be glad for Him, who came from heaven to die for you, and went back to heaven to prepare for you a home.—*Talking to the Children.* By Dr. A. M'LEOD. London: Hodder & Stoughton.

Short Notes.

THE OLD CATHOLICS.—The schism in the Church of Rome, created by the secession of the Old Catholics from her communion, and which threatens to be more injurious to her interests than the loss of the temporal power, becomes daily more developed. It has been aptly described as the middle stage between Rome and the Reformation. It is the profession of the old doctrines of Catholicism in a national establishment, without admitting the supremacy of the Pope. It is a distinct repudiation of Archbishop Manning's audacious assertion, "Let every potentate and principedom under heaven take the word of command from the infallible Vicar of Christ, the supreme judge and director of the consciences of men; and whatsoever he condemns, let the sword of State destroy." Emancipated from the thralldom of the Vatican, the Old Catholics will have free scope to examine the Scriptural authority for the doctrines which the Papacy has, from time to time, introduced into the creed, and enforced on the consciences of its votaries; and it is reported that the Père Hyacinthe has already expressed some doubts on the subject of transubstantiation. The canton of Geneva, in the exercise of its ancient freedom, has given a cordial reception to the Old Catholics, and emancipated itself from the tyranny of Ultramontaniam. The Pope, without consulting the civil authorities, thought fit to divide the diocese of Friburg, and to erect Geneva into a separate see, at the head of which he placed Bishop Mermillod. This was resented by the Council of State, who refused to recognise the authority of the Pope in this matter, while the Bishop stoutly maintained it. The issue of the struggle, which was long and acrimonious, was the banishment of the Bishop from the territory of the canton. Père Hyacinthe has, moreover, been elected curé over the Roman Catholic community in Geneva, which is a double mortification to the Holy Father. The hope, moreover, that the schismatic movement would die out when the irritation caused by the assumption of personal infallibility had subsided, appears to be more remote than ever. A synod of the Old Catholics has just been held at Constance, at which an entire system of organisation was discussed and adopted, which will give form and consistency to the body, and enable it to expand its operations and influence. In the severe contest now raging in Germany between the

secular power and the Popedom, the Cabinet is strengthening itself by encouraging the Old Catholics. Dr. Reinekins has recently been elected a bishop, and the Vatican necessarily repudiates his ordination; but the German Government has recognised it, and granted to him all the rights and privileges. He has been invited to Berlin, and has taken the usual episcopal oath, and become legally entitled to ordain priests and to organise the new community. He now occupies the same position in the State as the Roman Catholic hierarchy. To give greater importance to this event, he was invited to an entertainment, which was attended by a number of the Cabinet Ministers. The Grand Duke of Baden has, moreover, extended his patronage to this new community, and it would appear to be taking a firm root in Germany. The Pope has only himself to thank for the stern opposition which he is now encountering, and for the hostility manifested to him in the bosom of the Church, and which will inflict more damage on the Papacy than the loss of the temporal power. This movement has grown out of the arrogant assumption of personal infallibility, under the sinister influence of the Jesuits, who are as powerful for evil in Europe as they were a century ago, when the Pope abolished the order.

PILGRIMAGES.—The pilgrimage to Paray-le-Monial, which we described in our last number, though a source of exultation to the Roman Catholic hierarchy, as an indication of the progress of the creed, is generally considered a mistake. It was so entirely out of harmony with the spirit of the age in England that it is not found to have advanced the cause of Romanism, even if it has not served to create a feeling of national repugnance to it. It was treated with contempt by some of the most prominent and influential of the Roman Catholic aristocracy, who refused to give it any countenance. Nor is it certain that some of the Roman Catholics are not beginning to regard it with feelings of jealousy. It is true that in the manual of devotions prepared for the occasion, the glorification of the Virgin was the theme of many prayers; but the Sacred Heart, being a new object of worship, is attracting all that enthusiasm which belongs to novelty, and casting the old adoration of the Virgin rather into the shade, and may diminish the offerings. There appear, moreover, to be some indication that the Ritualists do not look on these pilgrimages with so favourable an eye as might have been expected, because they are calculated to strengthen the cause of Roman Catholicism, as distinct from Anglo-Catholicism. It is manifest that they are not anxious to go to Rome so much as to bring Rome to England, by the introduction of Romish doctrines, and dogmas, and practices into the Protestant Church in this country. They can show no objects so attractive as these pilgrimages in their community, and they are disposed to decry them. Their organs affirm that even a pilgrimage to Bethlehem, to the reputed cradle of our Saviour, is not to be compared in merit or value to attendance at the meanest mission chapel, where the august sacrifice of the body and blood of Christ is celebrated, and He is bodily present in the elements. Some of them recommend the revival of what is said to have been an ancient custom—an annual pilgrimage to the cathedral of the diocese; but, unless they can present the attraction of some relics there, people will not go to admire mere Gothic architecture. Be that as it may, the mania for pilgrimages appears to be on the increase. It is credibly

asserted that the Roman Catholics of England and of the Isle of Saints, under the direction of Monsignor Capel, are to undertake a pilgrimage to Rome next year, and will travel from thence, *via* Brindisi, to Jaffa and Jerusalem, and visit the various holy places in Palestine, and that the cost of the journey, which will occupy three months, will not exceed £60, which, we suppose, is the sum for which Cook will contract to supply them with a pilgrimage ticket.

CHURCH BUILDING.—This is emphatically a Church-building age. Within the last half century a greater number of churches have been built in England than in the two centuries preceding it, and it is noteworthy that this passion, among private individuals, for multiplying churches, dates from the period when the Established Church was no longer able to draw on the national exchequer for this object. We believe it was somewhere about the year 1825 that, under the influence of Sir Robert Harry Inglis, Parliament voted a million for the erection of ecclesiastical edifices in connection with the Establishment. But, three or four years after, Dissenters and Roman Catholics were admitted into Parliament, when it ceased to be exclusively identified with the Church of England, and it became impossible to vote the funds of the nation for the benefit of one of its ecclesiastical divisions. The voluntary principle then came into full operation, and the result has been to stimulate the religious zeal of those who had previously depended on the support of the State, and to cover the land with churches. In South Kensington, indeed, a large portion of which is still covered with fields, half-a-dozen new churches may be seen almost within a stone's throw of each other. In many instances, private individuals, in this age of millionaires, have taken upon themselves the entire expense of large and commodious churches. It was only the other day that a gentleman offered £10,000 towards the erection of a church devoted to Ritualistic practices. Twelve years ago, it was stated in a Parliamentary return, that the sum contributed by private zeal to the erection of churches within the previous twenty years, had amounted to between seven and eight millions, and we think it would now be found to fall little short of twelve millions. The passion appears, also, to have extended across the Atlantic. A recent New York journal informs us that the Episcopalians in the Empire city, who form the upper ten thousand, have resolved to erect a magnificent cathedral, at an expense of £400,000, and that two gentlemen head the subscription with a contribution of £20,000 a-piece.

THE SCHOOL BOARDS.—The period for which the School Boards were elected expires in the present month, and in London and other principal towns active preparations are in progress for the new elections. The excitement is scarcely less than it is on the eve of a Parliamentary contest. To a certain extent, the animation which is thus apparent is a source of gratification, inasmuch as it serves to evince an increased interest in the cause of education; but it is to be feared that a very large portion of the eagerness to obtain a seat on the Boards is to be attributed to a desire to use the machinery of the Education Act for the promotion of party interests, rather than to the high and honourable wish to assist in the spread of knowledge through the country. To quote the words of Mr. Bright, in his recent speech at Birmingham:—"When a contest

comes for a School Board, the real question of education seems hardly ever thought of. It is a squabble between church and chapel and secularist, and I do not know how many else. When the School Board meets, there are the priest, the parson, and the minister, and their partisans; but there is no free breeze of public opinion passing through them. It is rather an unwholesome atmosphere of what I would call sectarian exclusiveness, and sometimes of bigotry, in which nothing can thrive." The result is, as he states—"The people regard these schools as church schools and chapel schools; they do not regard them as public and national schools, and as supporting a great system in which the whole people unite for a great and national object." It is the 25th Clause which is mainly answerable for this mischievous consummation, by giving an unfair advantage to the Established Church, and furnishing it with the means of promoting its own sectarian objects. It was already in possession of nearly half-a-million from the exchequer for the schools in which children were trained up in its doctrines, creeds, and discipline; and when a national system of unsectarian education was brought forward in Parliament, it was determined not to interfere with this arrangement, but to leave the Established Church in possession of the start it had gained. But Mr. Forster thought fit, not only to increase the subsidy to the Establishment, so as nearly to double it, but to allow the rates which were raised for the promotion of unsectarian education to be devoted by the Board to the support of the denominational system of the Church, by paying over to them the fees of the children whose parents were too poor to furnish them. This accounts for the eagerness of the members of the Church to secure a majority on the Boards. The School rate thus becomes the successor of the Church rate, and that which might have furnished an honourable career of national benevolence has degenerated into a squabble for the promotion of sectarian interests. The ostensible object of the clause was to ensure education to the children of the poor. This noble object must never be lost sight of, but it might have been attained even with greater certainty, in a mode which would not have promoted the interests of a party, and kindled that bitter feeling which now pervades the country. The 25th Clause was one word for the poor children, and two for the Church. Mr. Bright is perfectly correct when he asserts—"I believe there is a mode, and a simple and just mode, by which everything may be done (and, if done, doing harm to nobody), that is now proposed to be done under the 25th Clause—and it is the repeal of the clause." But the repeal of it would deprive the Church of the unjust advantage it derives from its existence, and it would be a relief to Nonconformists; and this is sufficient to account for Mr. Forster's refusal to repeal, or even to modify it, when the Education Act was under the consideration of the House in the last session. The Church, moreover, having once gained this concession, will not relinquish its grasp of it, although the benefit it confers is so very small; and, although it can count on a sum little short of a million from the Treasury for its own denominational indoctrination, will not part with the one or one-and-a-half additional percentage derived from the rates. But there is something so glaring and unjust in this whole procedure that it is to be hoped the Dissenters will not relax their efforts to secure the abolition of it, and will agitate and agitate until it is effected.

THE POPE AND THE EMPEROR.—One of the most important transactions of the day is the correspondence between the Pope and the Emperor of Germany, which has been the subject of discussion throughout Europe for the last month. Between two and three months ago, the Pope addressed a letter to the Emperor, remonstrating with him upon the harsh measures pursued by his Government towards the Roman Catholic hierarchy and priesthood, and the Jesuits, which were calculated, he said, entirely to destroy Catholicism. He insinuated that they had been adopted by his Ministers, without his concurrence, and in proof of this assertion alluded to the friendly character of their former intercourse. He reminded him that these proceedings were sure to undermine his throne, and requested him to put a stop to a course which was injuring the religion of Christ. He asserted that his banner was truth; and he closed his apostolical rescript with these remarkable expressions:—“I am bound to tell the truth to all, including non-Catholics; because all those who have been baptized, in a manner which I cannot at present explain, belong to the Pope.”

After the lapse of four weeks—doubtless to indicate deliberation—the Emperor sent His Holiness a reply, equally remarkable for its courtesy, its dignity, and its firmness. He is greatly pleased that the Pope has opened a direct communication with him, because it enables him to remove some misapprehensions under which he labours, one of the foremost of which is that any of the measures to which he alludes, as well as any other measures of his Government, have been adopted and carried into execution without his full and explicit concurrence. In reference to the friendly character of their former connection, the Emperor implies that the change does not originate with him; that it arises from the conduct of a number of his Roman Catholic subjects, who, under the instigation of the priesthood, have set themselves in opposition to the Government of the country, and have endeavoured to subvert the unity of the empire; that they have refused obedience to the laws; that they are the enemies of the public peace, and are disturbing that religious harmony which has subsisted for centuries in Prussia. He informs the Pope that he is determined to maintain the authority of law in the country which he has been called by God to govern. He states that the religion of Christ has nothing to do with these intrigues, and expresses a hope that the Pope will lose no time in suppressing them. He does not admit the idea of any mediator between God and man, save Jesus Christ; and concludes the letter by stating that he cannot allow the assertion, that all those who have received baptism belong to the Pope, to pass without contradiction. Such was never the opinion of his ancestors, and such is not the opinion of the majority of his subjects.

Reviews.

THE COMPANIONS OF THE LORD. CHAPTERS ON THE LIVES OF THE APOSTLES. By CHARLES E. B. REED, M.A., Late Scholar of Trinity College, Cambridge. London: The Religious Tract Society.

MR. REED is the eldest son of our honoured friend, the member for the borough of Hackney, and grandson of the late Dr. Andrew Reed. After a very successful college career at Cambridge, he has entered upon the pastorate of the Independent Church at Warminster. We mention these facts, while introducing what we believe to be Mr. Reed's first publication; because it is cause for rejoicing to find the sons of the prophets following the steps of their fathers; and to congratulate the author that he has preferred the ministering to a country nonconforming church before the more lucrative and popular honours to which his scholarship might have tempted him.

Upon a subject so often handled as the Lives of the Apostles, a writer had need to be well furnished in order to say that which will be either attractive through its freshness, or suggestive by its inventiveness, or important by reason of its practical usefulness. Not that any gospel theme is worn-out, as some irreverent spirits say; but mere common-place remarks on Scripture truth are quite effete, and dulness, though it should claim to be religious, is at a discount. Mr. Reed has brought to his work an extensive acquaintance with the labours of his predecessors in the same direction; the habitude of deep thinking pervades every page; and accuracy of style, mingled with evangelical teaching, augur well for his future eminence as "a scribe instructed unto the kingdom," and as a good minister of Jesus Christ. We heartily commend this interesting volume to the attention of our readers, assured that its perusal will afford them much gratification, and assist them in acquiring clear and accurate views of the distinctive characters of the twelve Apostles, and of the important work they had to accomplish in the Lord's service. In this last respect it will be found of the highest service for educational purposes in our colleges, and the upper classes of our schools.

GOD, THE SOUL, AND A FUTURE STATE: A TWOFOLD POPULAR TREATISE.

By THOMAS COOPER, Author of "The Purgatory of Suicides, &c." London: Hodder and Stoughton, 27, Paternoster Row.

WE are glad to find that the success which has attended the publication of Mr. Cooper's "Bridge of History over the Gulf of Time," which is now in its eighth thousand, has encouraged him to publish this further specimen of these Christian Lectures of his, which have been extensively blessed in various portions of the country. The former portion of the present work is devoted to the combined Argument for the Being and Attributes of God; and the second treatise is on The Argument for Man's Spiritual Nature, and for a Future State. Mr. Cooper's style is forcibly clear, and his logic unassailable; while his illustrations are so fresh and numerous, that his book has all the charm of an interesting story. We wish for it the largest success, and for its author a long continuance in that self-denying work he is carrying on. Our readers will do well to place this little volume in the hands of those who possess sceptical views on its momentous subjects.

ESSAYS BY JOHN FOSTER. London: The Religious Tract Society, 56, Paternoster-row.

THE appearance of a good library edition of Foster's "Essays," in bold type, was a decided desideratum, which has been admirably supplied by the publication of this volume. We have often wondered that it has not more frequently furnished paragraphs for construction into Greek and Latin in-college examinations, and that it has not been more universally employed as a reading-book for advanced classes in our public schools. No better curriculum

could be prescribed for an aspirant after forcible English style and profound accurate habits of thinking than intimate familiarity with the four essays which, half a century since, placed John Foster high amongst the highest class of writers of our mother tongue. We are glad to find the introduction to Doddridge's "Rise and Progress" included in this volume, as it is in the author's best form. We should think Foster's contributions to the Eclectic might be found worthy of separate publication.

LYRICS OF ANCIENT PALESTINE—POETICAL AND PICTORIAL ILLUSTRATIONS OF OLD TESTAMENT HISTORY. London: The Religious Tract Society, 56, Paternoster-row.

Is one of those charming volumes by means of which the committee of the Religious Tract Society ministers to the best interests of the drawing-room as efficiently as, by their more numerous publications, they do to those of the cottage. The selections of poetry are not only pertinent, but, in many instances, derived from works too little known; and they are always skilfully adorned by the most successful efforts of the artist and engraver. A more acceptable gift-book could scarcely be devised.

POEMS. By CHARLOTTE ELLIOTT. With a Memoir, by her Sister. London: Religious Tract Society, 56, Paternoster Row.

No hymn-writer of the present century has contributed to the music of the Church of Christ a more precious gift than Miss Elliott's "Just as I am." It has not only found its way into all collections of sacred poetry and the hymnals of all denominations, but it has accomplished more than myriads of sermons and theological compositions in awakening and encouraging a simple faith in the Lord Jesus Christ. The youngest convert and the most experienced saint find it equally suitable as an expression of the deepest emotions of the heart. It has been greatly helpful to numbers in the season of doubt and misgiving with which the work of God begins in the soul, and it has fortified expiring Christians in the conflict with the last enemy. The publication of other productions of the same authoress will be welcomed by all English-speaking Christians, and the more so, since a brief but interesting memoir of Miss Elliott forms part of the volume. Her's was a life of bodily infirmity and pain, sustained with cheerfulness, courage, and even joy, to old age; and it has added another to the countless instances of the blessed results of sanctified affliction. There are many of the stanzas contained in this book every way suited to public worship; all will be richly appreciated in the private perusal of those who are partakers of "like precious faith." In another number of the Magazine one or two specimens will be given, which few, if any, of our readers will have seen elsewhere.

HOMES MADE AND MARRED. A BOOK FOR WORKING MEN AND THEIR WIVES. London: The Religious Tract Society.

THIS is one of the books we could wish to see extensively circulated among our artizan population. As its title imports, it deals with the home-life of the people, and its solid instructions are conveyed in a sensible and pleasing story.

CITY SPARROWS, AND WHO FED THEM. By Ruth Lynn.

HELEN'S VICTORY. By the Author of "Soldier Fritz," &c.

MARY WHARTON: OR, NEVER FORSAKEN. Religious Tract Society.

BOOKS for the young, which are as good as they are attractive. The luscious stores of profitable entertainment provided by the Tract Society, almost constrain us to say with Bunyan, "Oh, that I were a little child again!" We trust that our friends who are on the look out for Christmas prizes and presents will avail themselves of the copious supplies afforded by this invaluable Society.

Intelligence.

RECENT DEATHS.

THE REV. C. ELVEN.

The subject of this brief sketch was born in Bury St. Edmunds, February 12th, 1797. He received a good middle-class education at the school of Mr. Charles Bloomfield (father of the late Bishop of London), then the best private school in West Suffolk. In his youthful days he attended the Independent Chapel, in Whiting Street, where the late Rev. C. Dewhurst was the minister.

In the month of March, 1821, he was attracted to, and began to attend the Baptist Chapel in Low Baxter Street, and, on the 6th of May, in the same year, was baptized and became a member of the Church.

It was not long ere he manifested a strong desire to be permitted to exercise the gifts which a wise and gracious Providence had bestowed upon him, in preaching the Gospel to his fellow-men. At that time it was necessary, before preaching at any station, or in any place connected with the Church of which he was a member, for the candidate to obtain its sanction and approval. To secure this it was required that he should occupy the pulpit of the minister, either at one of the usual services or at its close; and that before as many members as were disposed to stay and listen, he should preach a certain specified number of times. Mr. Elven preached his first probationary sermon in the early part of the year 1822.

The following are extracted from the minutes of the Church at that time :—

“ March 10th, 1822.—It was proposed and agreed to, that Brother Elven should speak before the Church after the service on Sabbath morning for one month.”

“ April 14th.—Brother Elven preached before the Church, and concluded his probationary exercises.”

“ May 5th.—The Church had some conversation respecting Brother Elven, who had spoken the appointed time before the members with great acceptance; but, as some were not present, a request was made that he would speak two Sabbaths more, if agreeable to him, to which he very readily acceded.”

“ May 26th.—Brother Elven having fulfilled his engagement, Mr. Beddow (the pastor) proposed that he be sent forth to preach the Gospel wherever it might please God in His providence to call him. This was unanimously agreed to, after which Mr. Beddow gave him an affectionate address.”

These extracts speak for themselves. From the very commencement there was no uncertainty in the minds of those who heard him as to his call to, and qualification for, the work.

In July, Mr. Beddow intimated his intention to resign the pastorate at the end of six months from that date. In the meantime, Mr. Elven was requested to assist in the Sabbath services, Mr. Beddow being necessarily much from home.

The following is an extract from the minutes of the Church, dated January 5th, 1823 :—

“ Mr. Beddow's ministerial engagement with the Church being closed, after mature deliberation it was unanimously agreed to give Brother Elven a call for three months, with a view to the pastoral office.”

The invitation for three months was accepted, but with reference to the parsonage Mr. Elven writes:—

“I can at present say nothing, I must wait the leadings of Providence; at present it does not appear that I should be able to settle in Bury.”

Happily for the church, Providence ordained that he should not leave his native town, and on the 4th May, 1823, he became the pastor. The ordination took place on Tuesday, July 29th, 1823.* Concerning the engagements of the day, Mr. Elven writes:—

“Thus ended the services of this ordination—a day which, we hope, will long be remembered with gratitude to our covenant God, for appearing for us and blessing us in our low estate; and our earnest prayer is that the union now formed may be crowned with the Divine blessing.”

How graciously and wonderfully that prayer has been answered is obvious to all who know anything concerning the history of the church from that period down to the present time.

In March, 1827, alterations were made to increase the accommodation in Low Baxter Street. The minute says:—

“It was unanimously resolved that the enlargement should be immediately made, praying that our hearts may also be enlarged, so that this place may frequently be unto us the house of God and the very gate of heaven.”

In November a further alteration was made, so rapidly did the Church and congregation increase under the ministry of our beloved friend. At length it became evident that if the people wishing to hear the Gospel were to be accommodated, another site must be found, and a larger chapel erected. At this time the piece of ground upon which the present building stands became eligible. Mr. Elven bought it, paid for it, told the Church what he had done, and recommended that they should at once “arise and build.”

During the time that the new chapel was being built, the congregation worshipped in the concert-room (now designated the Town Hall), which was kindly lent by the Corporation. On Good Friday of that year Mr. Elven preached in this place on behalf of the Suffolk Hospital funds, the collection amounting to £21 2s. 6d. It was resolved that the new chapel, in order to avoid ostentation, should be opened without any public display.

On the 11th May, 1834, the chapel was opened for public worship. A prayer-meeting was held in the morning at half-past six; at half-past ten, Mr. Elven preached from Haggai ii. 9; in the afternoon from Psalm cxviii. 25; and in the evening from Ephesians iii. 8.

On the first Sabbath in June twenty-three persons were baptized in the new chapel; and in the afternoon they were received into the Church, “of which,” says Mr. Elven, “we pray that they may be honourable, peaceful, and useful members till called to join the church triumphant in glory.”

It will help us to understand how Mr. Elven lived in the affections of his people, and how greatly his ministry was appreciated, when we observe that the chapel, capable of seating about one thousand people, *never appeared too large*. Until the day that he was obliged, through physical infirmity, to give up the work, the congregations were uniformly good. Mr. Elven was born to preach the Gospel, and to exert an influence upon the hearts and lives of his fellow-men. It is also to be observed that, in the midst of his arduous work and manifold labours at home and abroad, he did not neglect to cultivate his own personal piety, and to live in constant and intimate fellowship with Christ. The contents of his diary afford a good evidence of the devout prayerfulness of his private life.

* Mr. Dickenson, of Rattlesden; Mr. Cole, of Otley; Mr. Cooper, of Stoke Ash; Mr. Hoddy, of Clare; Mr. Reynolds, of Wattisham; and Mr. Hoddy, of Bildestone, were the ministers who conducted the services.

Mr. Elven's work was not confined to the church and people over which he presided, nor to the town in which he lived. In a qualified sense, he was the property of the whole Church. In the year 1853, and during a period of three months, he visited and preached at Barton Mills, Bradfield, Hengrave, Norwich, Fornham, Timworth, Clare, Bishop's Stortford, Aldboro', Barrow, Bildeston, Rattlesden, West Row, Lakenheath, Framsdon, Cambridge, Haddenham, Risby, Hartest Green, and Laxfield, besides attending to his home duties. These latter, it is true, were, during the summer months, somewhat interrupted; but if any member of the Church or congregation expostulated, he would say: "This is my way of taking my holiday." And during the fifty years of his pastorate it was the only holiday that he desired—to be permitted, in compliance with the incessant and earnest invitations which besieged him, to go and preach the Gospel "in other cities also."

Many were the opportunities that came to him, and by embracing either of which he might have bettered his worldly position, but he always promptly and steadfastly refused. The Church and congregation at Garland Street formed a magnet too strong to be overcome; the motto which he loved to speak from after weeks of involuntary wanderings through this and the adjoining counties, laying a foundation-stone here, preaching anniversary sermons there, was "I dwell among mine own people." Although Mr. Elven was a man of great muscular development, possessing immense powers of endurance, so much so that he would often on the Lord's-day preach three times in the chapel and once in the open air in some part of the town, there were, nevertheless, frequent and brief interruptions occasioned by indisposition, and his diary reveals the fact that in the earlier years of his ministry he had the impression that his life would not be greatly lengthened. The writer well remembers one severe illness when, on his return to his work, it seemed as though he had been brought back from the grave in answer to the cries and tears of his people. Never were prayers more fervent, never was there such wrestling of spirit, never was the place such a Bochim before. The Lord was better to His people than their fears. The work of His servant was not completed; not until the summer of 1867 did he fully realise that he could not do as once he did. On the 2nd of June the following entry is in his diary:—"At length I find I must give up the afternoon service; for forty-six long years I have thus laboured; at length I am compelled to try this partial relief, and I trust we shall be guided to such measures as shall be for the peace and prosperity of the Church and the glory of God."

At the beginning of 1868 it was decided by the Church to secure the service of a co-pastor, which resulted in the settlement of the Rev. W. Cuff, then of Ridgmount, now of Hackney Road, London, at Bury.

Referring to Mr. Cuff's recognition, he says, under date March 17th, 1868:—

"I felt this a solemn crisis in my ministerial life, the necessity of a co-pastor reminding me of the approaching close of my pastoral and ministerial work, the review of which demands my gratitude, and humbles me on account of my own deficiencies; yet I must set up my Ebenezer this day, for 'Hitherto the Lord hath helped me.'"

It was gratifying to notice the manifest improvement of health which appeared immediately to follow the arrangement that was thus entered upon. From that time until when he was compelled to give up altogether, with few exceptions, he was enabled to preach the morning sermon, or, in the absence of Mr. Cuff from home, not unfrequently the morning and evening too. He would also make a special effort to attend and preside at the Lord's table in the afternoon of the first Sabbath in the month. In April, 1872, Mr. Cuff left Bury, and the present pastor was elected to assist Mr. Elven in his place. From that time the strength by which he had been enabled to continue in his much-loved work failed, and on May the 5th, 1872, his last sermon was preached; from that time it was to be a work of suffering and waiting. It was long ere he could bring himself to believe that he should never again unite and worship with the people

of his flock in the sanctuary where he had spent so many happy days. As long as the weather and his strength permitted, he would, on Lord's day, sit by the open window, where he could see the chapel roof, and hear the strains of holy melody as they were carried through the open casement; he would know by this exactly what part of the service it was in which the people were engaged, and would thus enter into the spirit of their worship, and be one with them.

If it had not been for the patient devotion of his daughter, who would, as long as he could bear it, read to him for hours in the day, the time would have appeared longer than it did. From the day that he came home in the cab, in May, 1872, there was nothing to lead his friends to indulge the hope of even a partial or temporary return to work.

At the beginning of the present year, when moving from one part of his bedroom to another, he suddenly fell down in a fit of faintness and prostration. With difficulty he was assisted to his bed, which he scarcely left from that time. It would be difficult, if not impossible, in this brief sketch, to give anything like a full account of the exercises of mind which characterised these fifteen months of waiting and suffering. There were seasons of deep depression; there were times, and not a few, of holy joy and peace.

About a week before he died, conscious apparently that the worst of the suffering was over, and that the end was really drawing near, with a countenance indicating undisturbed peace, he said to his daughter—"The darkness is passed; the true light now shineth."

These were the last words that he was able to articulate with any distinctness. From that time he slept a great deal. On the evening before the day on which he died, the writer, holding his hand, quoted some verses and passages of Scripture. For a moment or two, partly opening his eyes, he gave signs of consciousness, and then with an effort, showing that he had been able to hear what was said to him, he responded in a whisper to our farewell, and said "Good-bye."

He had often expressed a wish that he might die on Lord's-day morning. That wish was granted. When we were gathered together and were engaged in earthly worship, and when the preacher was directing the thoughts of the congregation to the purity of the redeemed spirits before the throne, the intelligence came that he had gone to join the worship of the skies. "*I heard a voice from Heaven saying unto me, write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours, and their works do follow them.*" (Rev. xiv. 13.)

On the 14th of August, the remains of this venerable servant of Christ were interred in the cemetery of his native town, amidst demonstrations of the greatest respect from his neighbours. The services were conducted by ministers of several denominations, and attended by a large concourse of friends. On the following Lord's-day, funeral sermons were preached by Mr. Elven's friend and successor, Rev. M. S. Ridley.

REV. W. C. IBBERSON.

On the 19th August last, the Rev. William Covey Ibberson died at Culworth, near Banbury, at which time he was in the sixty-second year of his age, having been born at Forty-foot Bank, near Ramsey, Hunts, on the 17th December, 1811.

Mr. Ibberson belonged to a family that has been long and faithfully attached to the Baptist Denomination. Of his four surviving brothers, one is in the ministry, though at present without pastoral charge in consequence of infirm health, and three are deacons of churches. A kinsman, it may be added—the Rev. William Henry Ibberson—is co-pastor of the important church meeting in Westgate Chapel, Bradford.

Mr. Ibberson was born of pious parents, and to the influence of his mother, a lady of eminently Christian character, and of much sagacity, he was accustomed

to ascribe the formation of early habits of devotion and a love for God, which possessed his heart as far back as his memory would carry. He had reached manhood, however, before he ventured upon a public profession of faith. In 1836, he was baptized by the late Rev. Mr. Roff, in St. Andrew's-street Chapel, Cambridge. At that time he was in business, but, as far as opportunity and leisure served, gave himself to the work of village preaching, and so continued for years, until, impelled by love of souls, he determined to separate himself wholly to the ministry of the Word. With this purpose he placed himself under the tuition of the Rev. T. T. Gough, then of Clipstone, to whom he felt under great obligations in his after years of Christian labour.

His first settlement was at Emsworth, a village in Hampshire, where he commenced his pastorate in 1848, and where he remained until, in 1852, he was compelled to relinquish his charge in consequence of failing health. In 1854, he was able to resume pastoral duty, and accepted a call from the Church at Weston-by-Weedon, in Northamptonshire. But again he was compelled to withdraw from the work he loved. In 1856, his health broke down; he resigned his office, and never afterwards regained sufficient vigour to undertake the duties of a like position. He found a quiet home in the village of Culworth, where he passed the remainder of his days, preaching as opportunity and strength permitted, and in such other ways as were open to him, serving the Church of God. He was a man of good abilities, thoughtful, and well furnished with general information. He bore a blameless character, and was much beloved. He possessed a vigorous grasp of principle, and was firm and faithful to what he held; being, at the same time, far removed from narrowness of feeling, and exempt from any tinge of acrimoniousness. He was not permitted to occupy a sphere of activity or of continuous toil. He was a sufferer, rather than a doer; yet he did what he could; and when the summons came, he was found waiting in patience and faith, ready to depart. He has gone to be with his Lord, leaving with those who knew him and remain a pleasant and holy memory, very fragrant, full of consolation and of blessing.

Correspondence.

"THE SUNDAY-SCHOOL UNION AND ITS LESSON SYSTEM."

To the Editor of the BAPTIST MAGAZINE.

DEAR SIR,—S. G. G. having furnished you with an elaborate letter upon this subject, in which he "claims to have proved" that certain strictures in my last article in your pages are totally unfounded, I beg to say a word or two by way of rejoinder. I hope to show that he has "proved" nothing of the sort, on any single point.

I.—Your correspondent asserts that "the Union plan is," (1) "most carefully *systematic*," and (2) "carefully *graduated*."

1. By the former he explains himself to mean that the lessons given are, "for the most part, in regular order." But I am still at a loss to know in what way this can be construed to signify all that is meant by system "in the historical sense." It was a dictum of Dr. Watts that "chronology and geography

are the eyes of history, and of absolute necessity, in some measure, to attend it." S. G. G. (although, as I suspect, a well-known theological tutor) evidently thinks one eye sufficient; for, while he talks of chronology, he is discreetly silent as to the place of geography in the arrangement of the Union lessons. No doubt he remembers having been put to some awkward shifts to give the readers of the "Notes" an idea "of the route taken by our Lord in His way, &c.," on more than one occasion. But, Sir, I contend that neither in chronology nor geography does the Union plan deserve to be called a "system." Your correspondent has confounded things that differ. It is one thing to put a number of subjects for study in their proper order, with a few geographical notes distributed here and there, and quite another to link those subjects together, and transform them into one united system. The former is done in the "Notes," but certainly not the latter. The *subjects* of the Gospel history, for example, may be arranged in historic sequence, but it does not need much study to discover that the cohesion necessary to compact them together as a history, and to make them a real biography of the one great SUBJECT of the Gospels is altogether missing. Those who may doubt the accuracy of this view of the matter should test it for themselves by means of an examination upon the afternoon lessons of the Union for, say, the last month or two—an examination, observe, not merely upon the subjects of the lessons as isolated from each other, but upon the lessons in their connection with Christ, and as developing a biography of Him.

2. Upon the question of graduation, my opponent and I seem to occupy different planes, and to hold diverse theories. He divides a school into three grades!—"the infants, the intermediate classes, and the elder scholars." "One short text chosen from each lesson," he deems the proper portion for the infants. All who wish to see how these texts "contain the pith of the subject," and preserve the continuity of system, should certainly examine the "little penny book" which contains the current quarter's lessons, and read half-a-dozen of them in comparison with the whole subjects, and in the light of your correspondent's letter. To make the thing complete, let him then step into some infant class where this mode of "graduation" is adopted, and test the teaching for, say, the last two or three Sabbaths. And then, as to the "intermediate classes," while I was quite aware of the existence of the abridged lessons to which S. G. G. refers, I must confess that the absence of reference to them in the "Notes" misled me as to any idea of connection between them and the "System" of the Union. But "one swallow doesn't make a summer," nor does the show of graduation which this one book makes constitute a "graduated system." Seeing this book in use in a class, a stranger might naturally look in other parts of the school for graduation; would he not be miserably disappointed to find nothing of the kind, but "one verse" of the subject in the classes below, and *the whole text* as given in the New Testament in those above? Nor would he be more inclined to style the teaching "graduated," when, on reference to the "Notes," he found the provision for the teachers to treat all the school, except the infants, as of one class.

II. According to your correspondent's version of the Union's arrangement, the upper classes use only the Bible as text-book, taking, as I understand, the fullest account from whichever of the Evangelists may happen to give it. Would such a plan suffice for S. G. G.'s own students? Usually, our theological tutors deem it necessary that their students should study the Gospels by the aid of a Harmony, so as to gain a connected view of the Life and work of Christ; but Sunday-scholars are, it would seem, beyond any such necessity, and can be taught the same Life, "systematically," by reading from their Bibles alone a portion in Matthew one Sabbath, in Luke another, and so forth. I know not what "older Harmonies" may be referred to as "constructing sentences by a clause from Matthew, an adjective from Mark, a parenthesis from Luke, and a supplement from John"; but, lest your readers should suppose that this is a true description of our (Mimpriss's) Harmony, I append a few

sentences from one of our lessons as provided for the fifth grade, to show "what that 'Harmony' really is":—

To read the *Harmony*, commence with *a* in MARK, and read on to *b*; next in MATT. read from *b* to *c*; next in LUKE from *c* to *d*; afterwards in the same manner throughout.

§ 8. JESUS BAPTIZED BY JOHN.

About the middle of the ministry of John the Baptist, Jesus is baptized.

See line from Nazareth to the River Jordan.

MATT. iii. 13-17.	MARK i. 9-11.	LUKE iii. 21-23,
Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him.	9 And it came to pass in those days, that Jesus came from Nazareth of Galilee, ^b	
14 But John forbade him, saying, I have need to be baptized of thee, and comest thou to me?		
15 And Jesus answering said unto him, Suffer it to be so now; for thus it becometh us to fulfil all righteousness. Then he suffered him. ^c	and was baptized of John in Jordan.	^c Now when all the people were baptized, it came to pass that Jesus also being baptized, ^d
16 And Jesus when he was baptized, dwelt up straightway out of the water: ^e and, lo, the heavens were opened unto him, ^f and he saw the Spirit of God descending like a dove, and lighting upon him:	10 And straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him:	and praying, ^f the heaven was opened, and the Holy Ghost descended in a bodily shape like a dove upon him, ^g and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased. And Jesus himself began to be 23 about thirty years of age.
17 and lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.	11 And there came a voice from heaven, saying, Thou art my beloved Son, in whom I am well pleased. ⁱ	22

It will be seen that any class taking any one of these three accounts of the "Baptism of Jesus," separately, would miss some important points, while it would confuse any ordinary Sunday-school class to gather the particulars by turning from one Gospel to another in their Bibles.

III. I am quite content that you, Sir, and others acquainted with the "Notes," shall judge what ground there is for my description of the contents as "outlines of sermons." But your correspondent says two things about that serial which deserve remark. First, the "brief space at command" is urged as an apology for the merely suggestive character of the matter. Now, the average space occupied by a lesson seems to be *three pages*; on the other hand, Mimpriess's *Third Grade Manual* (of which I send you a copy) gives (1) the substance of the text (2) all necessary explanations (3) a summary of the facts of the lesson (4) the geography (5) two sets of questions (one on explanations, and one on the facts) with which to drill the scholars, and (6) the practical lessons deducible, all in *one page*—moreover, the connection between the lessons is maintained by hints which the teacher receives, from time to time, on the "Preceding History." Secondly, S. G. G. admits that the "Notes" are "intended for teachers who are, also, in some degree, students." I say "admits," because no more damaging admission could, in my view, be made concerning the "Notes;" but optimist views of Sunday-school work, and flattery of teachers seem to be the mode with the Union just now. If the Union would do something for teachers who are *not* students, it might accomplish something practical; but since these are beneath its notice (although forming by far the majority of the most earnest teachers), they must be aided from elsewhere.

IV. "The Sunday-school Union has for years been striving," &c., &c. Very likely; I fancy I have heard and read something of the sort before. If S. G. G. would tell us what the Union has *done*, it would, I think, be more to the point. "A Wednesday evening spent at 56, Old Bailey," might "be of use in correcting some impressions which Mr. Slocombe's paper might otherwise leave on your readers' minds, possibly;" but what would be the impressions created by an oral and impromptu examination in one of the Union's schools? I am of opinion that a few disclosures might be made upon this matter that might well stir the zeal of the Union more than a little.

V. It does not fall within the compass of my purpose now either to impugn or corroborate S. G. G.'s knowledge of his colleagues. But I may ask whether he has ever heard the Union styled "the Papacy of Sunday-school-dom?" The last paragraph but one of his letter contains its own refutation. It is as if he had said, "We are open to enlightenment, very much so; but find the men who will enlighten us!" Indeed, the wonderful humility and docility of the Union could scarcely have been better illustrated than they are in the letter to which I have referred so much at length.

I have only to add, in conclusion, that if S. G. G. wishes me to be more particular upon the "serious charge" to which he refers, I have not the slightest personal objection. Happily, good Mr. Mimpriss is still among the living, though now very infirm under the pressure of a distressing malady: but the onus of proof need not rest with him by any means.

SAMUEL SLOCOMBE,
Editor of the *Systematic Bible Teacher*.

News of the Churches.

INVITATIONS ACCEPTED.

Coombs, Rev. W. (Streatham), King Stanley.
 Cross, Rev. G. W. (Met. College), Belfast.
 Feek, Rev. J. H. (Redditch), Pershore.
 Hailstone, Rev. W. G. (North Devon), Brixham.
 Phillips, Rev. J. (Pontypool College), Rana, Brecon.
 Wilkins, Rev. J. (Met. College), Maidenhead.

RECOGNITION SERVICES.

Davies, Rev. E. T. (Llangollen College), Dolan, September 9th.
 Davies, Rev. J. (Llangollen College), Brymbo, September 15th.
 Edgeley, Rev. G. T. (London), Swindon, October 1st.
 Harrison, Rev. J., Ryde, I.W., September 25th.
 Macdonald, Rev. J., Arbroath, October 1st.
 Williams, Rev. S. (Met. College), Leamington, September 29th.

RESIGNATIONS.

Bird, Rev. A., Dalston Junction.
 Gilmore, Rev. H., Farringdon.
 Walters, Rev. F., Harborne, Birmingham.

THE MISSIONARY HERALD.

Government Views of Missionary Work in India.

(Continued from page 185.)

THE religious movements which took place forty years ago, among the peasantry to the south of Calcutta, among the indigo ryots of Krishnagar, and in the thickly-peopled swamps of Barisal, gave to the Province of Bengal three large Christian communities, which now number nearly 16,000 persons. They have been steadily cared for and well instructed, and have been consolidated into prosperous, well-conducted communities. Within the last twenty years the German mission among the Cole tribes in the hills of Chota Nagpur, now divided into two branches, has greatly affected these simple yet manly people; and, notwithstanding considerable social persecution, has led more than 20,000 persons among them to profess themselves Christians. Very recently the Santal tribes, in the same line of hills, have followed in their steps.

In the year following the mutiny a new mission was commenced by an American Society in the provinces of Oude and Rohilkhand; and the Christian congregations already include 2,000 converts. The largest congregations in the North-West Provinces are found in Benares, Allahabad, Fathigarh, Agra, and Mirat (Meerut), and sprang from the boarding schools established in the great famines of 1838 and 1861. An important religious movement has recently occurred in the dominions of the Nizam, under the conduct of native missionaries, and 1,100 persons have become Christians.

A similar movement has taken place among the Telugu people of Ongole, under the American mission, which has resulted in 6,000 converts. More than 7,000 are now included in the two missions at Cuddapah; and the Telugu missions in Guntoor, in the Masulipatam district, and on the Godavari, have increased during the last few years from 1,500 native Christians to more than 6,000.

But it is in the southern portions of the Madras Presidency that Christianity has most largely affected the rural populations. The province of

Tanjor, first instructed by the Danish missionaries, amongst them by the respected missionary Schwartz, has long possessed a large number of Christian congregations. These continue under the care of the Lutheran and the English Episcopal missions, and are reported to be in a prosperous condition. The Christians now number 11,000 persons in the Tanjor and Trichinapalli districts. In the neighbouring district of Madura the Americans have a flourishing mission, with 7,000 converts and a normal school.

The Tinneveli and Travancore missions are well known; and are reported to be in every way in a higher position, and exerting greater influence than ever before. These two provinces contain a very large aboriginal population, which has been but little affected by the Hinduism of Southern India. The Shanar tribe, and their kindred, connect themselves by tradition with the great demon-ruler of Ceylon, the celebrated Ravana; and, from the numerous and marked peculiarities of their social and religious life, have proved a most interesting study to the missionaries who have lived among them. They have been under instruction from the commencement of the present century. Good schools have flourished among them, by which girls have benefited as well as boys. Training schools have supplied well-taught schoolmasters; theological schools have in recent years provided a full supply of Native ministers and clergy; while the congregations have steadily multiplied, and the character of the whole people has been raised. Three missions have been carried on among them by the Church Missionary Society, the Society for the Propagation of the Gospel, and the London Missionary Society, and a large and influential English staff has conducted the affairs of these missions. The result is reported to be highly satisfactory. At the present time, 90,000 persons of all ages are professing Christians among the Shanah people; the districts are dotted over with flourishing villages and Christian churches; there are hundreds of Native teachers employed among them, of whom fifty-six are ordained, and are supported to a great extent by their congregations. Order and peace rule these simple communities, which give the Government little trouble, whether in the Madras Presidency, or under his Highness, the Maharajah of Travancore; while large tracts of country have been brought under cultivation, and the peasantry generally enjoy a larger share of material comfort than in days gone by.

Much the same may be said of the Church mission among the Syrians of Upper Travancore and Cochin. The congregations among them now include some 14,000 people, and the Syrian Christians at large have been greatly stimulated and improved through the efforts of the English missionaries carried on in their midst. Only one other mission needs special mention here—the American mission in Burmah. This mission has drawn its converts

chiefly from the Karen tribes, the aborigines of Burmah, and the Shan States, who have so heartily welcomed the English rule. Information respecting them has been scanty of late; but it is certain that 60,000 of them are Christian converts, and that the mission is largely supported by the people themselves.

Taking them together, these rural and aboriginal populations of India, which have received a large share of the attention of the missionary societies, now contain among them *a quarter of a million* native Christian converts. The principles they profess, the standard of morals at which they aim, the education and training which they receive, make them no unimportant element in the Empire which the Government of India has under its control. These populations must greatly influence the communities of which they form a part; they are thoroughly loyal to the British Crown; and the experience through which many have passed, has proved that they are governed by solid principle in the conduct they pursue. Dr. Hunter has recently set before the Government the importance of the hill races and other aborigines of India, reckoned at 70,000,000 in number, and both because of the simplicity of their habits, their general love of order, their teachableness, as well as their great numbers, has urged that new and large efforts shall be made for their enlightenment. In the same way many able missionaries advocate that the Christian efforts among them shall be increased. There is reason to believe that these estimable races will occupy a more prominent position in the Empire, in the future, than they had done hitherto.

But the missionaries in India hold the opinion that the winning of these converts, whether in the cities or in the open country, is but a small portion of the beneficial results which have sprung from their labours. No statistics can give a fair view of all that they have done. They consider that their distinctive teaching, now applied to the country for many years, has powerfully affected the entire population. The moral tone of their preaching is recognised and highly approved by multitudes who do not follow them as converts. The various lessons which they inculcate have given to the people at large new ideas, not only on purely religious questions, but on the nature of evil, the obligations of law, and the motives by which human conduct should be regulated. Insensibly a higher standard of moral conduct is becoming familiar to the people, especially to the young, which has been set before them not merely by public teaching, but by the millions of printed books and tracts which are scattered widely through the country. On this account they express no wonder that the ancient systems are no longer defended as they once were; many doubts are felt about the rules of caste:

the great festivals are not attended by the vast crowds of former years; and several Theistic schools have been growing up among the more educated classes, especially in the Presidency cities, who profess to have no faith in the idol-gods of their fathers. They consider that the influences of their religious teaching are assisted and increased by the example of the better portions of the English community; by the spread of English literature and English education; by the freedom given to the press; by the high standard, tone, and purpose of Indian legislation, and by the spirit of freedom, benevolence, and justice, which pervades the English rule. And they augur well of the future moral progress of the Native population of India, from these signs of solid advance already exhibited on every hand, and gained within the brief period of two generations. This view of the general influence of their teaching, and of the greatness of the revolution which it is silently producing, is not taken by missionaries only. It has been accepted by many distinguished residents in India, and experienced officers of the Government; and has been emphatically endorsed by the high authority of Sir Bartle Frere. Without pronouncing an opinion upon the matter, the Government of India cannot but acknowledge the great obligation under which it is laid by the benevolent exertions made by these 600 missionaries, whose blameless example and self-denying labours are infusing new vigour into the stereotyped life of the great populations placed under English rule, and are preparing them to be in every way better men and better citizens of the great Empire in which they dwell.

Progress in Brittany.

EARLY in the year, the Rev. V. Bouhon had the pleasure of receiving into fellowship a lady who, for some time, has been under instruction. He thus speaks of the event, and of the general progress the mission is making in the country:—

“During the month of December I was able to bring to a satisfactory conclusion the weekly instructions I gave to Madlle. J— ever since July in view of her baptism. Her consistent walk, Christian zeal, and progress in knowledge, decided me as to her fitness for the solemn act, and it was arranged that she should be baptized on the 31st of December.

“On that day we met for that purpose, I read Acts viii. 26-40; we sang

part of a sweet baptismal hymn, I then addressed her and questioned her again as to her faith. She confessed Jesus Christ as the Son of God and her only Saviour, and reiterated her sincere desire to walk according to His Word. She was then baptized in the presence of Christian witnesses, one of whom I baptized whilst residing in Guingamp. When she returned from the vestry (or room used as such) we concluded our happy service by singing again:

and giving heartfelt thanks for] the Lord's mercy to her; we welcomed our new sister in our midst and separated. Madlle. J— is fifty-seven years of age, and resides in St. Brieuc, living on her own means. Already she has done well, for the Scriptures and useful tracts are read and distributed by her among her neighbours. She has also brought some people to our chapel, and a little boy, son of a neighbour, to the Sunday-school.

THE SUNDAY SCHOOL.

"In the Sunday-school, we deplore the departure for Paris of a little girl, 11 years of age. Her mother used to attend the school with her. These very poor people having been abandoned by the head of the family, an elder daughter residing in Paris offered to receive her mother and young sister, provided they could come so far from their native place. I wrote to the mayor, saw the prefect, and obtained for them a free pass on the railway to Paris, where they now are, and in better circumstances, as also with better opportunities to get their living.

"On the other hand, the Sunday-school has received several additions by means of two boys and four young girls; three young Breton women-servants also attend it. On the last Sunday in December we had our usual Sunday-school fête, which consists in exchanging presence tickets for Christian books, such as New Testaments, almanacks, illustrated magazines, tracts, &c. This year I was able to encourage, also by the gift of some of these helps, the parents of the scholars.

"One of the members of the congregation invited the young children to a quiet Christmas-tree fête on the last night of the year, and I was invited to attend in order to lead the

singing of hymns, give a short address, and pray. Rich and poor met together, and good was done in this way also. Our Sunday-school now numbers fourteen scholars.

INCIDENTS.

"A member of the congregation living at the Légué, keeps a sort of dame's school for very young children. She lent her Bible to a seaman who is now at Marseilles, but whom she thinks will settle at the Légué soon, when he could attend our meetings. She exercises a good influence in her neighbourhood which is in Plerin parish.

"A young man from the vicinity of St. Brieuc, but whose father wanted him to go to mass against his conviction, after coming to see me now and then, has also left for Paris in order to work with some Baptists in connection with the Paris Church in the Rue Lille. He said on leaving me (on the 30th December) that he could not remain in his village, for he wanted to make progress in the knowledge of the Gospel. I recommended him to brethren Lepoids and Dez.

"In Pordic I am invited to meet in a few days a schoolmaster for a religious conference there at the cottage of an ex-coastguardman.

"A well-to-do farmer of Pordic, who owns land in Saint Brieuc, has offered me for sale a piece of ground in town at a low price, as he thinks the time has come for us to secure a footing in the country, and thus avoid being left without any place of abode or meeting, as in Guingamp in 1868. I call our committee's special and serious attention to this fact. The landowner I speak of greatly encouraged colportage when Mr. Bordreuil laboured at it here some years ago."

Opening of a New Chapel at Gonawelle, Ceylon.

(From the "Ceylon Observer.")

N EARLY a generation since—in 1850—a place of worship was opened at Gonawelle, in connection with the Baptist Mission, and from that time to within a year ago it sufficed for the spiritual wants of the district, although Gonawelle was perhaps one of the largest jungle churches in Ceylon, containing over one hundred members; and it should be remembered that membership in a Baptist Church only follows on an evident profession of faith. Finding their accommodation was too strait for them, the Gonawelle Christians set to work in 1871 about building a new chapel, and the result is that after a year's labour they have to congratulate themselves on one of the most tasteful, as well as the most substantial, jungle churches in the island. The result is a very gratifying one to all friends of Christian missions, so much having been done by the people themselves. The Rev. F. D. Waldoek, from whose plans the building was erected, and under whose supervision the work progressed, said, at the meeting held on Thursday afternoon, that he had seldomed witnessed an exhibition of greater energy than was displayed at the laying of the foundation—not foundation-stone, but the foundation of the whole building—when the rain poured heavily all day, but, on the principle of making capital out of disaster, the people—for the male members of the Church had turned out *en masse* for the work)—said the circumstances were all the more favourable, as the mud would be the easier mixed. He thought Europeans would have a much better opinion of the natives, if they only knew more

about them in their homes. The building is in the Gothic style, having ten lancet windows on each side, in couples. These are filled in with perforated zinc, with the lower portion to open. Size inside, 52 feet by 26 feet. The front has a bell turret. No pulpit has been erected, but, instead, a platform with rail and tracery, and the whole effect, from the cool and elegant interior to the outside appearance, is, to the fullest extent, pleasing.

THE OPENING SERVICES.

On Thursday morning, the first service was held, when the Rev. C. Carter preached in Singhalese from the words contained in Haggai ii. 9:—"The glory of this latter house shall be greater than of the former, saith the Lord of Hosts: and in this place I will give peace, saith the Lord of Hosts." The chapel was filled to overflowing with an exclusively Singhalese congregation, large numbers in addition being grouped around the doors, and within sound of the preacher's voice. It is computed that at least 400 persons were present. After the service all present adjourned to the school-room, built in the compound of the division officer by that gentleman (a native), which was neatly decorated in peculiarly Singhalese fashion, where provision had been made by him for the bodily wants of those assembled—rice, curry, fowls, fruit, &c., &c.

In the afternoon the chapel was again crowded, a good number of those present being Europeans and Burghers from Colombo. A public meeting was held in Singhalese, it being intended for several European gentlemen to

speak by interpretation, but there was not time for more than one such address.

THE SPEECHES.

The Rev. S. PEREIRA said that the subject of the morning's discourse must have led his hearers to understand what was the purpose of such churches as that in which they were assembled. They desired to rear not so much an outwardly beautiful temple, as a spiritual temple of which Christ should be the foundation. Their primary object in building such temples was to proclaim the Gospel, and bring pardoned sinners to heaven.

Mr. A. M. FERGUSON (whose address was interpreted by the Rev. James Silva) said that, before leaving Colombo he had been looking into a book which contained an account of the opening of the old chapel. Twenty-two years ago the Baptist Missionary Society sent a deputation to Ceylon and India to report upon the work which was being carried on, and that deputation consisted of the Rev. Joshua Russell and the Rev. Dr. Leechman. The first-named gentleman wrote a book, in which he described the opening of the old chapel, which took place during his stay in Ceylon, and, judging from the warmth of Dr. Russell's remarks on that occasion, he (Mr. Ferguson) imagined how pleased he would have been had he been spared to hear of the crowded congregation of Singhalese—all too large for the building—which had been present in the morning. Dr. Leechman was still living, and would be glad to hear of that day's proceedings. Mr. Ferguson, after alluding to the deaths of the Rev. J. Allen, Dr. Elliott, Mr. Charter and others, who had been present at the opening of the old chapel, said he trusted that the Gonawelle chapel was

only the beginning of a series of jungle chapels, which should be centres of influence for good on the whole neighbourhood in which they were placed. He trusted that the opening of this place would give an impetus to the cause of Christianity, and that, long ere another period of twenty-two years had passed, they would find it necessary to increase their accommodation and greatly enlarge the present building.

HOW IT HAS BEEN DONE.

The Rev. J. G. RATHNAYAKA, the pastor of the church, made a statement, of which the following is a *precis*:—The old chapel was too small for the congregation—very uncomfortable both for the preacher and the hearers, on account of the want of space and the heat. Besides, it had become necessary to repair it. The question then arose as to whether the old chapel could be enlarged and repaired, or whether a new chapel should be built. The old chapel having been examined, it was found that it was not worth the sum that would be necessary to modify it, and it was therefore resolved to build an altogether new chapel, and the foundation of the present chapel was laid on the 13th December last year. The building, when supplied with benches throughout, allowing very ample space, will seat about 200 persons, but, by slightly diminishing the space allowed for each person, it will hold about 245 persons. The expense of the building itself, exclusive of the fittings, has been about £208. This expenditure would have been much more, but the Division Officer has kindly supplied bricks and tiles, and obtained the wood required, without taking any profit. Towards the above sum the members of the church have contributed £54 8s. 1d., and have

obtained £5 17s. in subscriptions from friends, making a total of £90 5s. 1d. The missionary (Mr. Waldock) got from other friends £65 1s. Thus a few days ago, the total received was £155 6s. 1d., leaving a debt of £52 17s. 11d. But this debt has been reduced by one of the subscribers offering a fresh subscription of £10, and one of the members of the church, who has already given nearly £30, promising £5 more—being very anxious that the debt should be cleared off at once. Thus the sum which was needed this day to clear off the debt is £37 17s. 11d. The rail and table for the platform have been given by the female members of the church, and the chair and desk by the carpenters who built the chapel. The bell was given

by a friend of Mr. Waldock's (Mr. Stiff of Lambeth, London). This morning the sum of £5 12s. 5d. was received. Thus the debt remaining is about £32 10s. [We hear this morning that the debt is reduced to £17.—Ed. C. O.]

The European visitors left at this stage of the proceedings, a collection having been made, and, after they had gone, Mr. H. Perera, Modliar, of Kandy, who is assisting the Rev. C. Carter in the translation of the Bible, made a lengthy and energetic speech, in which not a little humour was interspersed, if one might judge from the smiles which now and again were observed on the features of the listeners.

The meeting came to a close shortly before six o'clock p.m.

Confessing Christ.

IN a recent number of the HERALD we mentioned that the brother of the native evangelist at Khoostia had been baptized, and was resolved, if possible, to remain, notwithstanding his profession of the Gospel, in the house of his parents. The Rev. George Kerry has furnished us with a full account of the striking incidents connected with this event, and they are very instructive in relation to the difficulties which stand in the way of youths of good parentage making a profession of faith in Christ. Mr. Kerry's letter is dated September 8th :—

“ You know we have a brother at Kooshtea, named Brojo Nath Banerjea. I have great love for him as a humble, holy, earnest worker in the mission-field. He is working with great efficiency at his station. Do you know his history? He is the eldest of four brothers, sons of a priestly Brahmin, living some ten or twelve miles from Serampore. He became a Christian some ten or twelve years ago. Mr. Sampson met him when out on a

preaching tour in the district. He accompanied Mr. Sampson to Serampore, and, after a short interval, was baptized by him. Brojo Nath did not attempt to return to his home to live, but after some time he visited his father and other relatives in his village, and then, after awhile, his wife agreed to leave Hinduism and live with him. Ever since he has occasionally visited home, and has kept up as much friendly intimacy with his family as he could.

His father once visited him at Kooshtea.

THE YOUNGER BROTHER.

His younger brother, Aghore Nath, was only a lad when Brojo became a Christian, but his mind seems to have been deeply affected by that circumstance. He is now twenty-five years old, and has been a long time past agitated in his mind. He spent a month at Kooshtea last year, and was then evidently almost a Christian; but he hesitated to take the final step, which would almost certainly make him an outcast from his father's house. Just a month ago, on the first Sabbath in August, he appeared at the morning service at Intally Chapel, and came to me, telling me he had made up his mind to be baptized, after which he would go back to his home, and stay with his parents, if they would permit him to do so. His idea was that I should baptize him that very day, and he would return home on the following day. I thought it well to keep him a few days; and one of our native brethren, Anondo Chunder Duffadar, kept him for a week, I meanwhile communicated with his brother, Brojo Nath, at Kooshtea, who came down on the following Saturday. On the next day, Brojo Nath preached a sermon on the secret disciples—Joseph and Nicodemus—being brought to avow themselves when they saw the crucified Saviour. I then addressed a few words to the congregation, explaining the circumstances under which our friend had been brought to Christ, and his desire to go back to his own home, and tell what great things the Lord had done for him. The whole congregation then accompanied me to the tank in my garden. It was raining fast at the time, and I baptized him. The service was, indeed, solemn and

impressive. It was thought desirable that Brojo Nath should accompany his brother home, and on Monday the two left Calcutta together. Brojo Nath has given me the following account of their reception at home and in the village:—

THE RETURN HOME.

“My dear Sir,—In accordance with your request, and with a joyful mind, I write an account of my taking my brother to his home. On Monday morning, the 11th August, we two brothers left Calcutta, and conversed on the way about our religion, and preached at three places, and arrived at home at about half-past three in the afternoon. Father and mother, seeing us two together, were very glad. Mother was most glad, and prepared for us some cakes, which we pleased her by eating. As we sat eating, our mother sighed deeply; observing which, Aghore Nath said to me, “Brother, mother knows.” Mother then said to him, “Yes, I know; how can it be otherwise? Child, you have done a great deed.” Then I said to mother, “To become a Christian is a good deed. Mother, why have we two brothers become Christians? You should particularly inquire into this question. Aghore Nath will remain at home with you.” Then she and a female cousin who was present began to make lamentation aloud. After a little time, mother manifested great anger, and began to abuse Aghore Nath, and, addressing our two young brothers, who are still Hindus, said to them, “Be off; leave the house. I may nourish and care for you now, and when you are grown up you will leave me; therefore, go now at once; be off.” At the same time, our father, who was in the chundi mundup (the chundi mundup is an open room out-

side, and a little detached from that part of the Hindu house which is used as a dwelling; it is used for idolatrous celebrations, and as a kind of reception-room), began to give abuse in an angry manner, when a neighbour who was near, named Khetro Mohun, said, "What has happened, has happened, and the young man can no longer remain at home"; and our father and mother agreeing with him, said, "We will not in any way allow him to remain"; and they were very angry, saying again, "If he stays here, the villagers will break his head open." Thus there was great commotion. Our father said to me, "Son, if he stays here, in my old age I shall see the people beating him to death." Aghore Nath said, "When the people beat me, will both father and mother be my enemies? But, notwithstanding, I will remain here, and will go nowhere else." The people also said to me, "You ought to have hindered him from being baptized." To those who said that, I replied, "My brother has done right, how could I have forbidden him? I continually pray for father, mother, brothers, sisters, and neighbours—for you all—that you may believe on the Lord Jesus Christ. This is my wish for you. Aghore Nath and I, in becoming Christians, have done no evil—rather we have obtained salvation by believing in the Lord Jesus Christ. This faith is necessary for you all." Thus I preached the Gospel to them. Some of them raised objections to what I had said; but the Spirit gave me power, and the objectors were silenced. Thus time passed away till evening. In the evening we went to the house of our cousins in the village, and saw them, with some other people. At first, they manifested great sorrow and excitement about Aghore having become a

Christian, saying, "What will he do? What will he eat?" &c. Then we reasoned with them a little. We then returned to our father's house, and took our evening meal, after which we read to mother, from the Scriptures, the account of the fall of man into sin, and then spoke to her of the just man's faith in the future Saviour, the giving of God's law, the coming of Christ into the world, His completing the work of salvation and ascension to heaven, and His return to the great judgment. In connection with all these subjects we preached the Gospel to our mother, who listened with the greatest attention. After this, we two brothers read together the portions of Scripture which tell of the blessing of those who are persecuted, and censured, and insulted for Christ's sake, and of their great reward and their heavenly happiness. We turned from place to place in the Scriptures, as they came to mind. Then, with peaceful and happy minds, we prayed to our God, and lay down to sleep.

THEIR RECEPTION IN THE VILLAGE.

"On the morning of the next day, we went to the house of a family named Pál, where we met many people, who, hearing of Aghore Nath having become a Christian, said many things. Ambica Choron Pál said to me: "I knew some time ago that Aghore Nath would be a Christian, for he was always reading Christian books; and my father one day said to me, 'This young Brahmin will not remain in his house, he has already become a Christian.'" Some of the people now began to abuse Aghore Nath, and they also blamed me that I had not prevented his baptism. We made a reply to them; and then, for some time, there was a great discussion about the religion of the Hindus, Mus-

sulmans, Brahmoists, and Christians. The Spirit graciously helped us, so that we had power to silence all their objections. After this, we went to our house, and, after bathing and eating, preached the Gospel to our father. For a short time he listened to us, but afterwards paid no attention to our words; but our mother came, and sat near us and listened attentively. In the afternoon, we went to the house of another cousin, named Bholanath Mukerjea, where we met several of our cousins and other relatives, and some of the neighbours. At first, one of our cousins, with great anger, said to Aghore Nath: "Bholanath Mukerjea has fattened a goat for you; but that does not satisfy you, you are not content unless you eat the pig and cow." (The flesh of a goat which has been offered in sacrifice is eaten by many Hindus.) A female cousin now began furiously to abuse Aghore Nath, calling him a scoundrel, a blackfaced wretch, and saying: "I will break your head with the broom. That fellow has become a Christian; why did he not rather die?" &c. Then they blamed me that I had not prevented him from taking this step. When they were a little quieter, I said: "See, cousin, you are abusing us very much, and we are submitting to all this annoyance. We knew and heard beforehand that we must thus suffer, yet we became Christians; reflect about this." And then I went on to preach the Gospel. All listened attentively, and our violent cousin said to an old woman there: "Their religion is certainly true, otherwise why should they become Christians?" We now thought of returning to our house, but we heard that there were a number of boys gathered together, ready to throw mud and dirt upon us. Then

Aghore said to me: "Brother, Anondo Babu and Mr. Kerry told us, when we were leaving them, that the Lord says, 'Be ye wise as serpents, and harmless as doves.'" According to this word, therefore, we went home another way.'

THE MOTHER.

"When we reached the house, it appeared that our father and mother had fully made up their minds that Aghore Nath should not remain in the house. At night mother spoke to us as she had never done before, she said to me, "Son, you have sense; now consider, if Aghore remains here, no one of our neighbours will enter our house, neither will they permit us to enter their houses." Then I said, "Mother, do you regard the opinion of other people more than you do your own son's?" Mother replied, "No, my son, no; why should I?" Then Aghore Nath said to his mother, "If you will drive me out of the house, I will hang my cooking-pot under a tree, and will live there, and so will see you; but I have another word, mother—if you pet a dog, you give it a little rice under the eaves of the house; let me remain then in the chundi mundup, and you give me a handful of rice." At hearing this, mother's heart was softened, and did not again say she would not allow him to stay. Then, in order to show our mother the glory of our religion, we told her of the peace and happiness the Christian enjoyed. We read a few chapters from the Book of Job; we told her of Mr. M. who was very prosperous and wealthy but who has had great losses, and once told me, "God, by giving me afflictions, is calling me." I also told her of a mother whose child was dead, but who was comforted by the hope that she should meet her child in

heaven. I then said, "Mother, see, is there such peace, and hope, and happiness, and patience, among the Hindus? If a Hindu has sons and wealth, and then, like Job, loses them, will he bless God? or will he not rather say, Alas! my wealth, alas! my sons, and make great lamentation? He will not be able to speak as Mr. M. does. Hindu women have not the hope of a Christian woman. Mother, see and judge what is the good and true religion. Consider whether your sons have done good or evil." My mother, hearing all this, seemed filled with astonishment. Thus the night passed away. The next morning I prepared for my return to Calcutta, when my father angrily flung our clothes, and all belonging to us, out of the house, and, after bathing, I had to change my clothes outside. Mother called me to breakfast; then father came and sat near me, and said, "What will he do? Take him with you." I replied, "I can take him with me; but Aghore Nath wishes to remain, and I cannot force him to go." After this, father remained silent. Breakfast being ended, I prayed for Aghore Nath, and said to him, "Brother, I, your elder brother, have been with you and am now leaving you. Christ is our elder brother, He will stay with you, and though our father should be your enemy, God, the Heavenly Father, will be your Friend. Be not afraid." Aghore Nath accompanied me half way to Calcutta, and then we parted. . . .—Your fellow servant in Christ Jesus, BROJO NATH BANERJEA.'

THE RESULT.

"Aghore Nath has remained at his father's house up to this time, coming in on Sundays to worship with his brethren here. I think, probably, he must give up the attempt to live in his father's house, as, though his father has not actually turned him out, he has many times ordered him to leave, because certain social disadvantages are being felt; the father is himself threatened with being put out of caste, and this would bring on the father much pecuniary loss, as he is a priest, and will lose his gains if he be out-casted. The father has offered to give a piece of land to his son adjoining his house, on which Aghore Nath will probably build a small separate house for himself. Practically, he will still remain at home, and the Light of Life will, I hope, continue to burn in the village where the Lord has graciously lighted it.

"I am much interested in this case, as I have, for some time, felt very strongly that it has been too readily accepted as a fact that converts from Hinduism cannot remain with their Hindu friends and relatives. It is certainly very difficult, and formerly was much more difficult than it is now. Our brother is bravely taking up the cross, and the Lord has helped him to carry it. I am told that there are many in this village secretly inclined towards the Gospel, and I hope and pray that more may come out and avow themselves on the Lord's side."

Baptism of a Priest in Rome.

A FEW weeks since a telegram appeared in some of the daily papers, announcing the baptism of Dr. Grassi, incumbent of one of the principal churches in Rome. For some time he had been in intimate intercourse with the Rev. James Wall, and, on the 28th of September,

was baptized, and admitted a member of the Church. As may be supposed, his conversion has excited the greatest interest, and it would appear, also, the bitterest hostility, as an attempt was made, previous to his baptism, to poison him. We learn, with pleasure, that Dr. Grassi has been engaged by our General Baptist brethren to act as an evangelist under their auspices, and pray that his renunciation of the errors of Rome may lead, with God's blessing, to other persons following his example. A friend has favoured us with the following translation of an article in the *Roma Evangelica* of the 1st of October:—

“ALARM AMONG THE JESUITS.

“The Gospel has penetrated even amongst the Roman clergy, and has borne its fruits. On Sunday, the 28th of September, Doctor Paolo Grassi, Knight of the Order of SS. Maurice and Lazarus, and incumbent of Santa Maria Maggiore, was baptized by immersion, according to the Apostolic rite, in the Baptist Chapel in Via Laurina, and admitted to the Lord's Supper. The novelty of the thing will certainly make a noise, and the priests are bitterly grieved at the desertion.

“Grassi was born in Rome, and was, by a strange coincidence, baptized in the same parish as the lamented Dr. de Sanctis—viz., in the Madonna dei Monti. Educated and instructed by clerical tutors, he entered the priesthood whilst still quite young. After his consecration as priest, through his pure and correct conduct, he always merited the kindness and goodwill of his superiors. In the year 1850, he was made rector of the church of S. Chiara, in Rome; from there, after passing an examination as a preacher, and gaining approval, he was sent by the well-known Brignole to the parish of Tarano, in Sabina. The zeal, activity, and kindness which he there showed soon gained him the affection of the good countrypeople. During the short time he ruled the parish, he devoted himself entirely to

the poor; he opened day and night schools for the peasants, and the stipend he received was given to the poor and infirm, so that he was called the Apostle of the Sabina. From thence he was called to the Directorship of Monte Romano, in the diocese of Civita Vecchia. On the outbreak of Asiatic cholera there, in 1856, he was indefatigable in his relief of the poor patients. Hearing one night that some people living beyond Mignora were attacked with the dreadful disease, he mounted his horse to go to their assistance; but being unable to cross the river, which was swollen by the rains, would have undoubtedly fallen a victim to his devotion, had he not been rescued by some peasants.

“He preached several Lenten sermons in different places, and was greatly applauded, as we learn from documents of the time.

“For various services he was promoted to the direction of the Hospital of S. Giacomo, in Augusta, at Rome, where he remained ten years, obtaining the high approval of his superiors by his unceasing labours. He was finally appointed incumbent of S. Maria Maggiore, as a reward for his services. We learn the reasons for his leaving the Romish Church in his letter to the Cardinal-Vicar.

“He confessed that he had for some years entertained doubts of the truth of

the Papal religion, for the worship, rites, and doctrines of that Church had never given him peace. At last he began to study the Scriptures, in order to find light. And there he learnt that his works could not save him, and that only by believing in Christ could he obtain salvation. From the study of the Bible he began to discover the errors of the Church of Rome, and to find the true Church of Christ. The truth once known, he immediately determined to abandon all for Christ. On Sunday, he was admitted to Apostolic Baptism, which he particularly desired, as he said it was ordained by Christ in His Word; and afterwards he received the Lord's Supper. It was very touching to hear him, still dressed as a priest, publicly declaring his faith in Christ before the Church; and speaking at the Lord's Supper, in

solemn terms of that act of worship, not as a sacrifice, but as simple bread and wine, representing the body and blood of Christ. On Sunday evening, he held a meeting in the same place, to explain to the people his reasons for leaving the Church of Rome. After having shown that it was not from interest, enmity, nor any base motive, that he discarded the traditions of the Church, but with the Bible in his hand, he proved to them that he could no longer remain in a Church which was nothing but a denial of the Church of Christ. In convincing language he concluded by inviting the Romans to come, not to Calvin or Luther, or any other Reformer, but to Christ, and to return to the glorious testimony of the Church of the Catacombs, of the martyrs of Rome."

Since Dr. Grassi's baptism, it is announced that he has been summoned before the Holy Roman Universal Court of Inquisition, for having abandoned the Roman Catholic Church.

Missionary Notes.

DACCA.—The Rev. R. Bion speaks of the work in the Mymensing district as being among tens of thousands of people who have never heard the Gospel. Sylhet he finds to be a most benighted country, very few of the people knowing how to read, and speaking a very corrupt form of Bengali. Two-thirds of them are bigoted Mohammedans.

INTALLY.—The Rev. G. Kerry writes, that on the 17th of August a native pastor was ordained at Rajahrampore. His name is Lukhynarayan Mundul. Mr. Rouse, Mr. Kerry, and Romanath, took part in the service. Five churches in the south villages now have native ordained pastors. The Girls' School at Intally is in great need of assistance, and we shall be happy to convey any contributions to this very useful institution.

NORWAY.—Mr. Hübert informs us that five persons have been added to the church in Bergen. Mr. Swensson proposes to open a place for worship in Christiania, but needs help for this purpose. About £10 a year would suffice.

CHEFOO, CHINA.—Dr. Brown reports that his hospital and dispensary were completed on the 14th August. The dispensary was opened on the 28th June, since which date 600 new patients have been prescribed for. The hospital contains accommodation for 12 patients in two wards.

JAMAICA.—A deacon of the church at Thompson Town writes that their chapel is in a very dilapidated state, so that they have resolved to build a new one, at a cost of £600. The people need assistance, and he appeals to our friends to help them. We shall be happy to convey any contributions that may reach us for this object.

Home Proceedings.

It is with pleasure we announce that, at the Quarterly Meeting held in Nottingham on the 13th ult., the Committee unanimously accepted the services of Mr. Charles C. Brown for mission work in India. Mr. Brown is a member of the church meeting in the Metropolitan Tabernacle, and has for some years been most usefully employed in connection with the Sunday-schools of the south of London.

At the same meeting, the Committee resolved to secure, as soon as practicable, suitable premises in Rome for the work in which Mr. Wall is so successfully engaged. As considerable funds will be required for this purpose, the Rev. S. H. Booth, at their request, has kindly undertaken to bring this pressing case before our friends. The health of Mr. Wall also requires that he should possess a more salubrious residence than the one he now occupies.

Our friends in Ceylon are anxious that the Society should possess a Mission House of its own in the city of Colombo, and have liberally promised some £400 or £500 towards the object. The Rev. J. D. Waldoek, now in this country, will, with the approval of the Committee, be happy to receive any help from our friends at home. The sum required will be about £1,400.

THE MISSIONARY CONFERENCE AT NOTTINGHAM.

The public papers will have already conveyed to our friends a full account of the proceedings of the Conference, held in connection with the meetings of the Baptist Union at Nottingham. The excellent paper of the Rev. C. B. Lewis has already been published, and it will be followed, we believe, by the admirable address of the Rev. Dr. Culross to the missionaries. The Chairman was Mr. Alderman Vickers, one of our oldest friends, and the discussion which followed Mr. Lewis's paper was of great interest and value. Two points mainly occupied the attention of the meeting—the supply of men, and the supply of means. In reference to the last topic, the following letter from Birmingham was read by Dr. Underhill:—

“ Birmingham, Oct. 13, 1873.

“ DEAR DR. UNDERHILL,

“ We wrote to you a few weeks since, stating that, as our present Auxiliary

to the Baptist Missionary Society was established in September, 1823, some of our friends were desirous of raising a small fund for some special purpose, as a commemoration of our jubilee year. You suggested that it would be well to devote the fund to meeting the first expenses of the next missionaries to India. Our committee were so pleased with this proposal that they determined to ask for special gifts amounting to £500—i.e., £100 each toward the first five new labourers sent to the East. Our annual meetings were attended by Messrs. Brock, Chown, Bailhache, and Evans, and our thanks are due, under God, to those brethren, for giving to the services a tone and spirit unwontedly good. So much was this the case, that at the last gathering it was resolved to make the £500, £1,000. Local circumstances make it wise to postpone anything like a canvass for two or three weeks; but, seeing more than nine hundred pounds are already promised by a comparatively few people, we can confidently say that there will be by Christmas the £1,000 toward the new men for India, and a small balance to be applied to the Roman Mission and the education of the children of Native Christians in the East.

“It is not so much the amount subscribed as the spirit of the people, which gives us so much hope. The prevalent feeling is, ‘Let us lay this gift on God’s altar as a prayer to Him to send more labourers into the field, and as a pledge on our part that we will do what we can to support those whom He may graciously send in answer to supplication,—We are, yours very truly,

“ CHARLES VINCE,
J. JENKYN BROWN, } Secretaries.”

We are happy to learn that, in other parts of the country, the course adopted by our Leicester friends and announced by the Rev. J. P. Mursell,—that of a thorough canvass of the country,—is also being carried out. The discussion was in every respect most encouraging. At a subsequent part of the day, it was announced that a friend present had felt it his duty to contribute £100 towards our funds.

After short statements by the missionary brethren—Pearce, McKenna, and Pestonji—they were commended to God in prayer by the Rev. W. Walters, and the Conference was brought to a close by the earnest address of Dr. Culross.

The Missionary Meeting in the evening was also very fully attended, to listen to the stirring speeches of the Chairman (Mr. Alderman Barran, of Leeds), and the Revds. Dr. Brock, W. Sampson, E. Pike, of Birmingham, and J. Page. Seldom have missionary services been accompanied by more marked evidence of the presence of our Divine Master. They were worthy of the days when, after much prayer and mutual deliberation, it was determined by our fathers, met in the city of Nottingham in 1792, to originate the work of the Society. May a blessing attend us in the future, like to that which has followed the counsels of those men of God!

THE
BAPTIST MAGAZINE.

DECEMBER, 1873.

The Council of Nice.

I.

AS ecclesiastical subjects are becoming more carefully studied and more warmly discussed; as one of "The Three Creeds" of Christendom, received its chief authority from the "Fathers" of the Nicene Council; and as, in other important respects, that "august" assembly is one of the landmarks and leading events of Ancient Church history; we think a brief account of its discussions and decisions may be both interesting and useful to the majority of our readers. The *origin* and *authority* of Councils are generally derived from the Synod, held by "the Church, Apostles, and Elders" at Jerusalem, of which we have an account in the fifteenth chapter of the Acts of the Apostles, and which, probably, took place in the year 52. The important words, used by the inspired Apostles—"It seemed good to the Holy Ghost and to us," were readily, though wrongly, used by the members of subsequent Synods, as a proof of *their* equal inspiration and consequent infallibility. Thus, Cyprian, writing concerning a Council over which he presided, in 225, says: "It seemed good to us, under the guidance of the Holy Spirit." The Synod of Arles, held A.D. 314, could say: "It seemed good, therefore, in the presence of the Holy Spirit and His Angels." The same ideas of their infallibility led Constantine the Great to call that same Synod a *caeleste judicium*—a heavenly decision; and to add that "The judgment of the priests ought to be so received as though the Lord Himself sat and judged." Concerning the decisions of the Council of Nice, he uses this equally strong language:—"What seemed good to the 300 holy bishops is no otherwise to be thought of than as the judgment of the only Son of God." Most of the so-called Fathers of the Church have coincided

with this opinion of Constantine; and the Emperor Justinian raised the decisions of the first four General Councils to a level with the Holy Scripture, and embodied them in the Code of his Imperial laws; saying, in language strange to Protestant ears, "Dogmata, sicut sanctas Scripturas, accipimus, et regulas sicut leges observamus." "The dogmas (of the Councils) we receive as the Holy Scriptures, and their canons we observe as laws." This same reverence for the authority of the early Councils continued down to the time of the Reformation; and one of the first Acts of Queen Elizabeth's reign places the Councils of Nicæa, Constantinople, Ephesus, and Chalcedon, as judges of heresy, on a level with the "High Court of Parliament, with the assent of the English Clergy in their Convocation;" with which Act we daresay many of our English bishops and 1,000 of our clergymen quite agree. We may now say a few words concerning the *kinds* of Councils which have been held in different ages of the Church. We can count up eight sorts of Councils or Synods; beginning with the lowest, which are termed *mixed Councils*, and ending with *Œcumenical Councils*, the highest of all. The *mixed Councils* were assemblies in which the ecclesiastical and civil rulers of the kingdom met together, in order to take counsel on the affairs of Church and State. "We come across them particularly in the beginning of the Middle Ages, not unfrequently in France, in Germany, in England, in Spain, and in Italy. We meet with several English mixed Councils, at which even abbesses were present." Then come *Synods of Residents* which were often held at Constantinople, when the Patriarch not unfrequently assembled around him bishops who happened to be staying in the city on private or other business. There were also *Diocesan Synods*, which the bishop held with his clergy. Then come *Provincial Synods*, formed by the metropolitan of an ecclesiastical province, with his suffragan bishops and other privileged persons. A step higher than these in rank were the *Councils of several united Provinces*. Still higher than these are *National Councils*. "The Bishops of the Latin Church in Africa, for instance, metropolitans and suffragans, often assembled in Synods of this kind under the Primate of Carthage; and in the same way the archbishops and bishops of all Spain under their primate, the Archbishop of Toledo. In still earlier times, the metropolitans and bishops of Syria assembled under the Archbishop of Antioch, their supreme metropolitan, afterwards called by the name of Patriarch." Still higher were *General Councils*, of the Latin or Greek Church, at which were present the bishops and other privileged persons either of the whole Latin, or of the whole Greek Church. Highest of all are the *Universal or Œcumenical Councils*, of which the Council of Nicæa, or Nice, is the earliest, and, in some respects, the most noted example. There is some difference of opinion among learned men as to the exact meaning of the term *Œcumenical*, in its application to Church Councils. Some would derive the word from the Greek *Oikos* (a house);

and understand an Œcumenical Council to be an assembly, representing the whole "Household of faith." Dr. Cumming strangely derives the word from *eikon*, an image; thus making Councils "the image of the beast," mentioned in the Book of the Revelation; the beast being, according to Dr. Cumming, the Pope of Rome. A much more likely derivation is from the Greek word *oikoumene*, which means, literally, "the habitable world," and in Apostolic times meant the Roman Empire. In this latter sense it is used by St. Luke (Chapter ii. 1)—"There went out a decree from Cæsar Augustus that all *the world* (*oikoumene*) should be taxed." As in the early ages of the Church the prevalence of Christianity was nearly confined within the boundaries of the Roman Empire, the word Œcumenical came to mean the same as our word universal or general. The chief *cause* of the Nicene Council was the existence of the Arian heresy. In thinking of the Arianism of the third and fourth centuries, we must beware of confounding it with the Arianism of Sir Isaac Newton and of modern times. Strange to say, Arius never thought of calling Jesus Christ anything inferior to the "Son of God;" but, in meditating upon the *Sonship* of Christ, the subtlety of his intellect involved him in speculation upon that abstruse subject which certainly seemed to rob the Redeemer of His real absolute Divinity. If Christ is the *Son* of God, then He must be, so Arius argued, "A dependent and spontaneous production created from nothing, by the will of the Father. The Son, by whom all things were made, had been begotten before all worlds, and the longest of the astronomical periods could be compared only as a fleeting moment to the extent of His duration; yet this duration was not infinite, and there *had* been a time which preceded the ineffable generation of the *Logos*. On this only-begotten Son the Almighty Father had transfused His ample Spirit, and impressed the effulgence of His glory. Visible image of invisible perfection, He saw, at an immeasurable distance beneath His feet, the thrones of the brightest archangels; yet He shone only with a reflected light, and, like the sons of the Roman Emperors, who were invested with the titles of Cæsar and Augustus, He governed the universe in obedience to the will of His Father and Monarch." The above quotation contains Gibbon's condensation of the nature of the controversy upon a subject the most mysterious which the human mind can possibly study; yet upon which hundreds of volumes have been written, which once occupied the almost exclusive attention of princes and people; has had its champion confessors and martyrs; and seemed likely sometimes even to shake the foundation of the Roman World. We are far from thinking that the controversy had not important matters involved within it; for if Arius and his followers had prevailed, a denial of the equal Divinity of Jesus Christ would probably by this time have been one of the leading articles of the creed of Christendom. Uninteresting and almost unintelligible, therefore, as many portions of the controversy may be to an English mind, and much as we may regret the utterly unchristian spirit which

both parties in the contest too often displayed, the important fact remains that the Nicene Council uttered an emphatic Amen to the words of Christ, which still echoes through the world—"I and My Father are one;" "He that hath seen Me hath seen the Father also." The following words of Dean Stanley will show how powerful were the opinions, with which the Nicene Fathers were called to contend. "Arianism, the occasion of the Council, though it has now long been laid asleep, yet for three hundred years after the date of its origin was a considerable power, both political and religious; and this, not only in the Eastern regions of its birth, but in our own Western and Teutonic nations. The whole of the vast Gothic population which descended upon the Roman Empire, so far as it was Christian at all, held to the faith of (Arius) the Alexandrian heretic. Our first Teutonic version of the Scriptures was by an Arian missionary, Ulfilas. The first conqueror of Rome, Alaric; the first conqueror of Africa, Genseric, were Arians. Theodoric the Great, King of Italy, and hero of the Nibelungen Lied, was an Arian. The vacant place in his massive tomb at Ravenna is a witness of the vengeance, which the orthodox took on his memory, when, on their triumph, they tore down the porphyry vase in which his Arian subjects had enshrined his ashes. The ferocious Lombards were Arians, till they began to be won over by their queen, Theodelinda, at the close of the sixth century. But the most remarkable strongholds of Arianism were the Gothic kingdoms of Spain and Southern France. In France it needed all the power of Clovis, the one orthodox chief of the barbarian nations, to crush it on the plains of Poitiers. In Spain, it expired only in the sixth century, when it was renounced in the Basilica of Toledo. Of the intensity of the struggle between the ancient expiring heresy and the new triumphant orthodoxy, three memorials still remain in all Western liturgies. One is the constant recitation of what was then considered the orthodox formula—"Glory be to the Father, and to the Son, and to the Holy Ghost," at the close of every Psalm. Another is the practice (adopted from the Eastern Church) of reciting the Nicene Creed in its present place before the administration of the Eucharist, to guard that ordinance against Arian intruders. The third is the insertion of the words "Filioque ('And to the Son') in the Creed," as an additional safeguard for the Creed itself." We have now to speak of the *place* in which the Council (Nice) was convened. The First Epistle of St. Peter was addressed (i.1) "to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia." A glance at the map will show that Bithynia was situated in the neighbourhood of the south-western shores of the Black Sea; and is now under the dominion of the Turks, as a part of Asia Minor. Nicæa was a town or city of Bithynia, and is now called *Isnik*; which word is, in fact, a corruption of two Greek words, "*Eis Nikaian*," which mean "To Nicæa." Dean Stanley thus describes a visit to the place twenty years ago. "In the close of the month of May, 1853, it was my good fortune to be descending in the

moonlight of an early morning, from the high-wooded steeps of one of the mountain ranges of Bithynia. As the dawn rose, and as we approached the foot of these hills, through the thick mists which lay over the plain, there gradually broke upon our view the two features which mark the city of Nicæa. Beneath us lay the long inland lake—the Ascanian Lake—which, communicating at its western extremity by a small inlet with the Sea of Marmora, fills up almost the whole valley: itself a characteristic of the conformation of this part of Asia Minor. Such another is the Lake of Apollonius, seen from the summit of the Mysian Olympus. Such another is the smaller lake seen in traversing the plain on the way from Broussa. At the head of the lake appeared the oblong space enclosed by the ancient walls, of which the rectangular form indicates with unmistakable precision the original founders of the city. It was the outline given to all the Oriental towns built by the successors of Alexander, and their imitators. Alexandria, Antioch, Damascus, Philadelphia, Sebaste, Palmyra were all constructed on the same model, of a complete square, intersected by four straight streets adorned with a colonnade on each side. This we know from Strabo, to have been the appearance of Nicæa, as founded by Lysimachus, and rebuilt by Antigonus. And this is still the form of the present walls, which, although they enclose a larger space than the first Greek city, yet are evidently as early as the time of the Roman Empire; little later, if at all, than the reign of Constantine. Within the circuit all is now a wilderness; over broken columns, and through tangled thickets, the traveller with difficulty makes his way to the wretched Turkish village of Is-nik, which occupies the centre of the vacant space. In the midst of this village, surrounded by a few ruined mosques, on whose summits stand the never-failing storks of the deserted cities of the East, remains a solitary Christian church, dedicated to “The Repose of the Virgin.” Within the church is a rude picture commemorating the one event which, amidst all the vicissitudes of Nicæa, has secured for it an immortal name.” The question may be asked, Why was Nicæa chosen as the place of the Council? The best locality for General Councils, like the site of great battles, has, it appears, always been considered a matter of importance. Trent was chosen for a place of Council because it was near to the dominions of the Emperor, and, at the same time, not out of reach of the dominions of the Pope; it was to be as near to the Protestants as it could without being out of the domain of Popery. So was it with Pisa, which the Bishops said looked “as if the place were made for a Council;” being near a fertile plain abounding in gardens and vineyards for provisions and wine; and having a river communicating with the sea, accessible to French, Italians, and Germans. Constance had similar recommendations. “Here, again, was a frontier situation—a free city, therefore, to a certain extent, neutral between the contending parties—on the banks of a large lake, which would both afford easy mode of access, and also assist in furnishing provisions

for so great an assembly, especially fish in time of Lent. A name too, of happy omen—'Constantia,'—which alone is said to have induced the Pope to consent to the locality." In the beginning of the fourth century, Constantinople did not yet exist, as the capital of the East, and Nicomedia, the ancient metropolis of Bithynia, was one of the royal residences of Constantine. Nicomedia, therefore, would have been the seat of the Council, had it not been tainted with the Arian heresy; and in its stead the next important city—Nicæa—was chosen. The scale was turned in its favour by, what we should call, the puerile reason derived from its name. "It was 'Nicæa,' the city of 'Victory,' or 'Conquest.' Its coins bore the figure of Victory. This fell in with Constantine's favourite title and watchword. He was just fresh from the victory over his second rival, which caused him to assume the surname of Nicetes—the Victor, or the Conqueror. The motto seen, or alleged to be seen, in the apparition of the Cross before his earlier victory, was the same word, *ἐν τούτῳ, νίκα*—'By this, conquer;' and Eusebius specially dwells on the strains of conquest and victory, which harmonised with the name of the place, and regards the Council itself as a thankoffering for the victory just gained by the Emperor over all his enemies. 'It was a city,' he says, 'fitted for the Synod—called after Victory, the city of Victory, or Nicæa.'" Here, then, in the year 325, the first General Council was held. Authorities vary as to the month when the sittings took place, but they certainly were held about Whitsuntide, at the beginning of the summer. It appears that this was the usual time of the gathering of the Eastern-Councils, probably because then the navigation of the Mediterranean reopened after the winter storms were over, and the warm weather made travelling easy. The main business of the Council occupied about a month, and was formally closed on the 25th of July—the anniversary of the accession of the Emperor Constantine. Having thus introduced our readers to this "August Assembly," we shall try, in our next paper, to get a glimpse of the notabilities of the Council, and, in a subsequent one, endeavour to sum up the results of their deliberations.

A Plain Man's Reply to the Infidel School of Germany and France.

"Thou hast magnified Thy word above all Thy name."—PSALM cxxxviii. 2.

WHEN I take up a book which I find to be written with correct taste, lively imagination, and sound judgment; when I find that passages are everywhere to be met with enlightening the understanding, kindling the passions, and captivating the heart; and when I ascertain that not in a few but many, yea, most instances, the same effects are produced, and with such an uniformity as to touch upon universality, although the author's name may be unknown,—who would hesitate to pronounce him an accomplished writer? Or, if I peruse another volume, distinguished by strokes of pathos, a deep insight into human nature, maxims of undoubted wisdom and prudence, and, above all, breathing a spirit of genuine philanthropy toward the whole human family, the impression is irresistible that the writer must have been a wise man. Now, it is on this very principle we mean to contend, that the Bible contains within itself such distinguishing marks of a Divine Authorship as point the candid reader and earnest inquirer to the One all-perfect and ever-blessed God, as the Being whose inspiration breathes throughout its pages, and that without any assistance from external evidence. In a word, that he who admits the book of nature, all fair, and good, and beautiful, to be the workmanship of God Almighty, must necessarily admit—unless he is blinded by prejudice or besotted by ignorance—that the Bible has the same unchangeable God for its author; and that the ineffable Name which is written in characters of light in the firmament above us, is engraven with yet brighter splendour on the record of our faith, "Thou hast magnified Thy word above all Thy name."

The single proposition which we mean to establish at present is this: That the character of God, which this book contains, must, of necessity, have been furnished by Himself.

First. Because it is a character which the best and holiest of men never could have conceived. The notions of Deity entertained by the human mind, uninstructed by revelation, are at once strange, monstrous, and incongruous. The god of the Druid, for example, was gloomy, implacable, revengeful. His worship was celebrated in the depths of the unfrequented forest, and at the altar streaming with human blood. The Druidic priests were the instigators of malignant passions, and rioted in deeds of barbaric chivalry. The system taught and maintained by them was cruel and abominable: their patron deity could not be different; for, as is the character of the religion

such must be that of the god, be he a reality or the fiction of the imagination only.

The gods of Hinduism are no better. They are presented to their wretched devotees under the forms of a revolting superstition. Cruel, O how cruel, are their institutions! How heart-sickening their rites! Vows of perpetual silence, swinging in the air by hooks thrust into the fleshy parts of the body, the immolation of widows, and the wholesale murder of female infants; drowning in the Ganges, expiring in agony on its banks, or destruction under the ponderous car of the horrid idol, have been the practices said to be most pleasing to the gods, and perpetrated for ages past. They are, moreover, said to be delighted with what is lascivious and morally polluting and abominable.

Nor these only: nations distinguished by their literature and refinement have not been behind in the atrocities of idolatrous worship. If you tread on classic ground, you are met by the same monstrous conceptions of Deity as elsewhere.

The wise men of Rome and Greece were by no means paragons of virtue, yet had they much in their literature of what is to be admired. Their guesses at the soul's immortality, their courage, their magnanimity of mind, their eloquent inculcation of the social qualities which exalt a nation, were worthy of attention; but when they treat of the spiritual and divine, how tame, how low, how absurd, how contradictory all! The government of terrene things is presided over by a host of gods, themselves the exemplars of all the vices which obtain upon the earth. You search the Pantheon in vain for patrons of purity and holiness—the attributes of omniscience, omnipotence, or self-existence are wholly unknown, their nature is unknown, their origin loses itself in the mythic and ridiculous. They are believed to be whatever the wicked heart of man is known to be; it cannot be otherwise; the stream cannot rise above its fountain-head; and *the head* of heathen godship is just the human imagination—fertile in whatever pleases the corruption of the heart. The missionary Ward's observation on the condition of the Hindus, when first visited by Europeans, with slight variation, is applicable to the whole Gentile world, both ancient and modern: "Among these idolaters no Bible was found, nor Sabbath; no congregation for religious worship and instruction in any form; no house for God; no god but a log of wood or a monkey; no Saviour but the Ganges; no worship but that paid to abominable idols, and that connected with dances, songs, and unutterable impurities; so that that which should have been divine worship, purifying, elevating, carrying the heart to heaven, was a corrupt but rapid torrent, poisoning the soul, and carrying it down to perdition; no morality—for how should a people be moral whose gods are monsters of vice, whose priests are the ringleaders of crime, whose scriptures encourage pride, impurity, falsehood, revenge, and murder; whose worship is connected with abominations indescribable, and whose heaven is a brothel?"

In Athens itself, the very seat of a proud philosophy, where Aristotle

taught, and Plato declaimed, and Lycurgus ruled ; where the Parthenon reared its lofty head on the Acropolis, and where, in short, a confluence of the eloquent and the erudite of all nations mingled ; in Athens itself stood an altar with this inscription : " To the Unknown God ! " and this, be it remembered, was the ultimatum to which the greatest and wisest men of antiquity had reached. " It has been supposed that the altar and inscription was set up by Socrates to express, in a covert way, his devotion to the only true God, whilst he derided the plurality of the heathen-deities, for which he was condemned to death. But if there is truth in the supposition, it only places in a fuller light the extreme wretchedness of mankind previous to the rise of the Sun of Righteousness, since, after an experiment of 4,000 years' duration, it is publicly announced by the wisest of men that the true God is still unknown ! "

If we glance at the god of Deism—for even Deists have a god, though they are without a Bible—we shall find him unkind, unjust, and still unknown. Unkind, for he has left himself (if he be a god) without witness, and his children without a guide—he has launched them upon an ocean of boundless extent without chart or compass ; unjust, for, if there are neither rewards nor punishments hereafter, he must be a being more destitute of rectitude than his devotees themselves ;—and he is the unknown god still, for who can tell us *how* or with what to worship. The question still presses on the unbeliever in Divine revelation, " wherewithal shall we come before the Lord and bow before the High God ; will He be pleased with thousands of rams, or ten thousands of rivers of oil ? Shall we give the firstborn for our transgressions, the fruit of our bodies for the sin of our souls ? "

I fear this is more than can be said with truth concerning the free-thinking classes ; at least Hume—who should know well enough the opinions of his class—has said, " philosophical sceptics, from a natural diffidence of their own capacity, suspend or endeavour to suspend all judgment with regard to such sublime and extraordinary subjects as the worship of deity "—yes, but neither the sublimity nor extraordinary character of the subject had prevented, if other considerations had not been present. Gentlemen of Mr. Hume's order are not wont to be distinguished for modesty, but it were too much to avow that they are repelled by the holiness of the subject.

But whether you turn over the pages of history, or examine the speculations of philosophy, or explore the systems of polytheism to discover the existence of a deity whose character may commend itself to the understanding and judgment of sentient beings, you are alike disappointed, you turn away with loathing and despair from prosecuting the vain attempt, and exclaim, " Verily, ye comfort me in vain, seeing in your answers there remaineth falsehood. "

Now, let us turn our thoughts to the God of the Bible, or, if you prefer it, the Author of the Scriptures. If the Eternal God is the author of this book, as Christians maintain, it will at least furnish us with a clear and full development of His character, and if it shall prove, as we have asserted, such a character as the best of men could

not have conceived, the conclusion must irresistibly follow that "*He is the God,*" and the volume which reveals Him is the volume of Divine revelation.

We no sooner proceed to the investigation, than we remark at the outset, intimations of a character altogether different from any, indeed from every other, object that is called god, or is worshipped. On even a superficial inquiry we find that the Author of the Bible is a Deity of uncompromising justice. "He will not clear the guilty;" "a God of truth and without iniquity, just and right is He;" "He giveth to every man according to his deeds;" "The Judge of all the earth will do right," and by most awful examples does the book illustrate this attribute of His character. It tells us that, when the antediluvians had become immersed in every form of loathsome wickedness, they were overwhelmed by a deluge of wrath which left but a single family alive; that when the Cities of the Plain insulted heaven by the commission of unnatural crimes, they were swept away from the face of the earth by fire and brimstone; that when the Egyptians were in the act of pursuing the long cruelly enslaved Hebrews, they were arrested by the arm of justice, and perished in the waters of the Red Sea; that when the impious King of Babylon had filled up the measure of his iniquity, he was driven from his throne and sent for the humbling of his pride to graze with the brutes; and, finally, that the same righteous retribution overtook the favourite people themselves, their temple and city laid in ruins, and themselves scattered abroad, a by-word and reproach to all nations, the natural result of breaking away from the service of Jehovah, and completing their ungrateful revolt by putting to death His beloved Son.

But these instances, however loudly they proclaim the equity of God—and they are but a specimen of examples without number—must yield to a more fearful demonstration of the same attribute in the sufferings of the Christ, and His death upon the cross. It is in the Atonement by the shedding of His precious blood exhibited in the Scripture of truth, that the most deeply affecting discoveries of divine justice are unfolded. We are taught that the Son of God stood forward as the surety and substitute of guilty man; that He was accepted to bear the sins of many; that the punishment due to us was exacted on Him to the utmost extent; that He obeyed and suffered all that law and justice could possibly demand of us, and brought in an everlasting righteousness. Now, if under *any circumstances* justice could have been justified in dispensing with suffering as the desert of sin, it must have been in the present case. He who lays bare his breast to the glittering sword of justice is the equal, the compeer of the most High God; what then, does justice relent? Do the weapons of judgment drop from her hand? No! but wrath falls upon Him, and that to the uttermost. He falls, but it is under the malediction of a law which we had broken; He falls, He dies, but not as other men die, "for this man hath done nothing amiss," He hath suffered "the just for the unjust that he might bring us to God."

"Great God! did e'er Thy justice shine
 With such unsullied flame,
 As when the Son of God for sin
 A sacrifice became."

Justice appears not half so terrible in the quenchless flame of Tophet as amid the darkness and the consuming fire of Mount Calvary. *There* we see finite and rebellious creatures in agony, but *here*, the Infinite One! *There*, revolt from under the government of God meets its righteous doom,—*here*, immaculate innocence languishes on a cross! The lustre of the divine perfection overpowers created minds; we are dazzled, amazed, and confounded by the insufferable brightness which surrounds the Deity who discloses Himself to our view, incapable—all-Omnipotent as He is—incapable of suffering sin to go unpunished. Rather than this should happen, the spotless Son of God becomes its victim, and pours out His soul unto death, thus making provision for maintaining the dignity of the Godhead, while forgiveness is extended to the believing penitent.

Truth, inviolable truth, is ascribed to the God of the Bible. Whether He promises in mercy or threatens in judgment, the word is kept steadily in view, through all the labyrinths of time, through all the mazes of eternity. With Him "a thousand years are as one day, and one day as a thousand years." At the appointed instant, what He has spoken is accomplished with unerring precision, nor can aught avert the wrath or turn away the blessing. Hence, He is represented as "compassed about with faithfulness," and His word "sure to a thousand generations." Truth, inviolable truth, forbids that any decree of heaven should fail; the threatenings of violated law must be poured on the transgressor; divine veracity stands pledged that not a jot shall be unfulfilled.

But never did truth appear so venerable,—never was she arrayed with such awful majesty as when Jesus Christ hung on the cross,—and never till that hour was the dread sentence understood in all its tremendous consequences: "The soul that sinneth, it shall die." Thus had truth spoken long before, and justice demanded the execution of Him who, although absolutely innocent,—yea, infinitely meritorious,—yet stood charged with the imputed transgressions of the many. If ever temptation could have been presented to the Eternal Mind to turn from His predestinated purpose, surely it was now. Jesus prayed, "Father, if it be possible, let this cup pass from Me." How can the plea of such a suppliant be refused? How can truth demand, how can stern justice itself require the life of the extraordinary Victim? Let judgment consort with truth, and, looking upon the Immaculate Redeemer, say whether, in consideration of His high divinity, the sentence ought not to be remitted. Thus would we, poor mortals, reason; but "His thoughts are not as our thoughts," escape is impossible, otherwise the contemplated scheme of mercy to man is for ever at an end. No, it is not possible! the cup cannot pass away from Him; He has voluntarily taken the sinner's place

and must bear the sinner's curse. Here truth appears more dear to God than the life of His own well-beloved Son.

Again, the God of the Scriptures is set forth to our view as a Being of spotless purity. *There* His character stands revealed, unsullied with a single blot of aught that could by possibility be construed into injustice, cruelty, or revenge. *There* holiness, which is the perfection of moral beauty, discloses itself, and forms the very essence and glory of His nature. Majesty, unassociated with meanness, surrounds His steps; royal majesty, the majesty of absolute purity—a purity which dazzles and confounds the firstborn sons of light—a purity which drew a veil of separation between Him and the Only-begotten, “the brightness of His glory and the express image of His Person,” while He bare the sins of many, and made His soul an offering for sin. Looking upward to the celestial world, the scene of purity and bliss, we find Him sustaining the same uniformity of character. He forbids the foot of profanity and pollution to enter the place where His honour dwelleth; nor dare any intelligent being, charged with guilt, appear before His throne. His bright attendants are the mirrors of His own excellence; while they reflect His character in the endlessly diversified forms of His manifold graces, they cry in responsive melody, “Holy, holy, holy, Lord God Almighty!” And this is the God of the Bible!

He is further said to be possessed of matchless pity and love toward the ruined and the miserable; in the volume which bears His name, language is employed in depicting human depravity, and expressive of paternal compassion, such as never fell from any heathen oracle. O it is divinely gracious, it charms our guilty fears to rest, and melts into a flood of tenderness the most obdurate heart. “The Lord, the Lord God, merciful and gracious, long-suffering, slow to anger, abundant in mercy, goodness, and truth”—“not willing that any should perish, but that all should come to repentance”—“He beheld the city and wept over it.” And here, too, we see the compassion of His benevolent heart, prompting wisdom to devise means that “His banished might not be for ever expelled from Him,” in a way and manner consistent with the eternal rule of righteousness, and honourable to the demands of offended justice. “I, wisdom, dwell with prudence, and find out knowledge of witty inventions.”

“I looked, and there was no man; I wondered, there was no intercessor, therefore mine own arm brought salvation.” Here, then, we behold, with admiring wonder, provision made from everlasting for the deliverance of the hopeless prisoners of justice. The “fulness of the time” arrives at length, and heaven's richest treasure is poured out in achieving the godlike device. To ransom man from the slavery and the doom of sin, what did the Almighty do? What did He give? Worlds?—ten thousand worlds of material beauty and costliness had been expended in vain;—atonement, redemption, salvation, eternal life, are blessings which could reach a sinking world only through the propitiatory sacrifice of the Cross. “God so loved the world that He

gave his only-begotten Son"—gave Him; gave Him, as the record sets forth, to bend down to a condition of prostrate greatness and exquisite suffering, such as earth saw never, and heaven stooped down to witness. O well, indeed, may we exclaim, "Who is a God like unto Thee!" The gods of man's invention have been always served by their votaries, but here we have a new thing under the sun, the God of Christianity comes forth to minister to His worshippers after a manner wholly beyond the calculations of mortals, and so lays a reasonable claim to their gratitude and love in return! Wonder; stand amazed at this, if true, "Ye know the grace of the Lord Jesus Christ, that though He was rich, yet for our sakes He became poor, that we through his poverty might become rich." Nay, more, the Christian's God is clearly a Being in whom not a few, but all possible attributes of goodness centre. His mercy, while regarding all men as on a dead level before Him—all equally destitute; all forlorn, hopeless, and undone—the vicious and the so-called virtuous alike obnoxious to wrath, and together standing on the verge of eternal misery—yet accepts, pardons, saves the most abandoned of the human race, approaching Him after the manner He is pleased to point out.

Without any preparation or plea whatever, save what Calvary furnishes, mercy appears with extended arm, ready to "save to the uttermost all who come to God by Jesus Christ."

Yet, in the administration of mercy to the condemned, and that on the broadest scale, there is, strange to tell! neither remission of the sentence of the violated law, nor is the interest of holiness compromised by a single hair's-breadth; yea, the interests of holiness, the dignity of justice, the prerogative of truth, the claims of law and the advocacy of mercy are all harmonised to admiration. The plan of human salvation is without defect or flaw that the most acute intellect can spy, that the most malignant heart could greedily fasten upon as subversive of Divine originality and perfect goodness. So sings Israel's sweet Psalmist: "Mercy and truth meet together, righteousness and peace kiss one another, truth springs out of the earth, and righteousness looks down from heaven." Truth springs from earth and finds its embodiment in the Incarnate One, and righteousness looks down with unutterable complacency upon the completed work of redemption by Jesus Christ. Oh! what wonders can philosophy or nature herself show comparable to this? What paradox like this, "a just God and a Saviour," so strange, so inexplicable, so contradictory, till we come in sight of the Atonement!

Now, we have hitherto been putting forward positions which, from the nature of the subject, we have been obliged to assume in arguing with scepticism. That God and His government, and sinners and their moral condition before Him, are so-and-so, as we have set forth, no one who reads can question; the case stands so on the page of revelation. Now, then, for the conclusion to be drawn from these premises. Who imagined such a character as this? The greatest, the best of men, have given forth *their idea* of "the gods." Have any

of them ever approached the character illustrated by these pages? Who but a perfect mind could have portrayed it; and must not that mind be the Divine? Did the Apostles originate these views? Say an infant voice bade Creation arise from nothing! say a madman arranged the solar system! but say not that the Bible is the invention of man. It has been, it must have been, furnished by God Himself; and the book that contains the otherwise inexplicable development must be His Word, "which He has magnified above all His name."

II. We would now go on to show that, as the character of God in the Scripture is beyond human invention, *good men could not* have invented it, so neither would *bad men* have published it. They would not if they might, because it condemns themselves. To suppose *such* capable of composing the Holy Bible is a supposition beyond the reach of possibility, therefore simply absurd. To give currency to the book and its message would be to light up the torch for the manifestation of their own wickedness: now is this likely? is this human nature? can such a thing be? will the thief give warning of his approach? will the impostor publish his own fraud? or will the sons of Belial place themselves in broad and open day? If contradiction can contradict itself—if the known principles of our nature can work in opposition to themselves—and as soon may you expect natural principles to roll backward, and running water to take an upward course—then may you entertain the notion that this Holy Book has been got up and put into circulation by bad men; and as the good and the bad are the only classes which have an existence on the earth, you are thrown upon the inevitable conclusion that, as the bad *would not*, and the good *could not*, the Bible claims for itself a Divine authorship. It is not more clearly the dictate of reason than the voice of revelation, that "he who does evil hates the light, neither cometh to the light because his deeds are evil." What! bad men compose a book which, by letting in a flood of light upon the darkness in which they love to be concealed, seals their own condemnation. Believe this who can! The Scriptures detect the machinations of the vicious by setting them in full contrast with the brilliancy which encircles the Eternal Name; and more, these writings, while claiming authority over the hearts and consciences of men, demand nothing short of supremacy—nay, they peremptorily require us to abandon every other system of religion as false and ruinous. Now, this is the essence of bigotry, which men abhor—yet they are said to originate the doctrine. Strange and inexplicable anomaly this, indeed! The Bible pours its withering anathemas on idolatry and priestcraft, yet it is designated by sceptics a piece of priestcraft! Did the men of Ephesus so believe? No; but they saw, though indistinctly, something in the genius of the Gospel calculated to break the spell of Diana's worship, and to cover with desolation and ruin her magnificence and her glory; but they had no reason to fear if the Christian system were only another of the same.

The Bible stains the pride of all human glory; it regards the objects of this world's idolatrous pursuit, fame, wealth, and sinful pleasure, as madness, while it lauds what mankind condemn as humility and forgiveness of injuries. Now, the gods of human invention are usually kind to their admirers and lenient to their vices. As is the god, such is his devotee: the patron or tutelary deity of a people and his worshippers are uniformly in good fellowship with each other; Is it so with the God of the Scriptures? No; but He shows Himself the enemy of their evil passions, He frowns on their sins, and excludes the impenitent from all participation in His favour; verily, He is "no respecter of persons," and the inexorable doom is written, "the wrath of God is revealed from heaven against all unrighteousness and ungodliness of men." How, I ask, then—how should the Bible proceed from the corrupt fountain of the human heart?

Once more, Is it not an extraordinary feature of imposture, if it be imposture, that it should so earnestly invite examination? So far from coveting for itself closeness, blind belief, or ignorant admiration, it spreads out its credentials in open day and demands audience of the whole world. Its voice is ever for a thorough and sifting inquiry into its character and claims; it deprecates nothing so much as to be ignored and neglected. "Let him that hath an ear, hear;" "Search the Scriptures;" "Come and see;" yea, very "neglect" it brands with damnation: "how shall we escape if we neglect so great salvation"? I put it, then, to any man of sound mind whether, if the Bible is the work of designing men, whether the challenge it holds out would not be the most effectual means of defeating its own designs?

III. We go on to observe, further, that the character of God contained in the Scriptures harmonises with all right conceptions of Deity derived from natural religion.

The aversion discovered by some well meaning but mistaken persons against what is called natural religion is most unreasonable as well as unscriptural. Such would do well to look into a work of matchless ability on this subject,—namely, "Butler's Analogy,"—and, better still, carefully to ponder what the Apostle Paul has advanced in his Epistle to the Romans, chapter ii, from the 1st to 16th verse. To insinuate that, because mankind naturally neither know nor love God, they are, therefore, in the absence of revelation, without the means of knowing and loving Him, is wholly inadmissible. Natural religion, which conducts through the things which are made to "His Eternal presence and Godhead," leaves men without excuse.

Few will deny that we are under the inspection of a particular providence. Even sceptics of candour will point to the surprising vicissitudes of human life—to the confounding turns of fortune in our individual and national history, in which they confess the hand of an intelligent though unseen Ruler; they will tell you that the eventful life of man must find its conclusion in some grand catastrophe. A judgment to come, followed by reward and punishment, seems a

matter which even Rousseau's acute judgment is not unwilling to admit. "Let us be first virtuous," he exclaims, "and rest assured we shall be happy sooner or later. Let us not require the prize before we have got the victory, nor demand the price of our labour before the work is finished." "It is not in the lists," says Plutarch, "that the victors at our games are crowned, but after the conquest is over; the soul is immaterial, and will survive the body, and in that view Providence is justified." Such an admission from such a quarter has its own value, whether the philosophic sceptic gathered this faith from nature, or whether it might be from the ghost of revelation haunting him with its prestige, I stop not to inquire.

We take the admission as we find it. We may be allowed, I suppose, to regard the author of it as the exponent of his class. They have found, it appears, that matters in the present state of existence are in an unfinished and unripe condition. There is, then, another world and a future reckoning of some sort. Good; we are glad they have been taught so much by the study of nature. Well, the Bible tells us the same thing; it assures us that "the Lord reigns, that He has set His throne for judgment, and has appointed a day in which He shall judge the world in righteousness by that Man whom He hath appointed." The speciality of providential government is strongly asserted in these words: "The very hairs of your head are all numbered; a sparrow falls not to the ground without your Heavenly Father." "God will bring into judgment every secret thing, whether it has been good or whether it has been evil." If natural religion teaches that crime is oftentimes punished in the present world; that robbery and murder, treachery and infanticide seldom go without retribution now, the Book says the same; only it takes up the matter where some men would lay it down, and, stretching away into eternity, and plunging into the counsels of the great I AM, brings us back certain information on the destinies of all who have ever lived.

Now we contend that, by the fair exercise of analogical reasoning, the facts to which we have alluded, bear out the Scriptural account of this matter—that, so far from the books of nature and revelation opposing or contradicting, they sustain each other, and strengthen a calm and rational belief in a future judgment. Indeed, it cannot for a moment be supposed that a book having a legitimate claim to be a Divine revelation could be at variance with the discoveries of sober and enlightened reason. A clear and beautiful harmony exists between the Voice of God in the ear of reason, and in the Volume of Inspiration.

IV. Again, the character of God unfolded here is altogether *unique*, and commands the voluntary admiration and love of all who understand it.

The full development of the Divine and Eternal never has been—never can be—made to finite beings. If it were, it would, so far from gratifying, overwhelm and confound. Yet is so much of His character made known as is level to the meanest capacity—"The wayfaring

man, though a fool," all illiterate and unpolished as he is, no sooner comprehends in some good measure what God has said of Himself, than he bends the knee, and lifts up the heart in aspirations of adoring wonder, gratitude, and love. Neither are the poor and illiterate the only classes of society whose hearts are won and charmed. If there were any class of intelligences, however low in the scale, incapable of appreciating the character of the God of the Bible, that Book could not be the production of our Creator, who must needs delight in revealing Himself to all whom He has made; but such is the disclosure of the ineffable Name on the sacred page, that the philosophic, the learned, and the refined, when it is given them to understand, are struck with equal amazement, as well they may, for they perceive that which, when made known to right reason, is instantly recognised to be transcendently excellent and glorious, yet far beyond the reach of her loftiest speculations to have discovered.

The moral worth, which stands out in everlasting love, in boundless goodness, in inviolable truth, in inflexible justice and universal amnesty, overtured to the chief of sinners through Jesus Christ, clothes Jehovah with a glory such as "eye hath not seen nor ear heard, neither had it entered into the heart of man to conceive." It is impossible to behold with discernment and remain at enmity; the moral effect of so much moral worth treasured in our Father God, and looking complacency on rebellious worms, is to change the whole current of a creature's desires, thoughts and affections.

Minds of widely dissimilar capacities and characteristics are affected in the same way. The great truths of the Bible effect a precisely similar change upon all who understand and embrace them; the moral transformation from vice to virtue, from bad to good, is uniform. The character of God shining out from its pages, irradiates and renews all who stand in its light; it is an absolutely perfect character, undiscovered, unimagined by uninspired intelligences. The clown and the philosopher, the shepherd and the sage, the child and the patriarch, feel the glow of a common affection, and almost unconsciously reflect the hallowed radiance. The character of Jehovah, the God of the Scriptures, presents us with an element of boundless, exhaustless delight and joy.

"An ocean vast without a bound,
Where every noble wish is drowned,
And every want is filled."

It is altogether different with the gods of all other systems. If their characters are not worse than tame, it is well; but more frequently they present all that is frightfully revolting. We no sooner look upon them than we are filled with abhorrence and hatred. Put the revealed character of God side by side with any—with all the systems of ancient and modern mythology—His omnipotence with their feebleness, His omniscience with their ignorance, His omnipresence with their locality, His mercy with their cruelty, His love with their hate, His forgiveness with their implacability, His condescension

with their pride, His spirituality with their grossness, His truthfulness with their perfidiousness, His righteousness with their wickedness; and when, with an impartial candour, you have duly weighed what is here advanced, say whether any but a pen guided by the inspiration of the eternal God could have written this book, and, if so, whether it must not be a flagrant crime to set light by the only authoritative volume which seals the condemnation or life of every human being?

The Table of Shewbread in the Old Testament Church, and the Lord's Table in the New.

EXODUS XXV. 23--31.

IT seems obvious, from the Epistle to the Hebrews, that the ancient tabernacle and temple were typical figures of New Testament persons and things. Indeed, the same might have been deduced, without the Apostles' exposition, from a judicious survey of the utensils and House of God. Its construction was so peculiar, its furniture so precious, and its sanctity so profound, it might have naturally occurred to inquiring minds that something beyond what was seen and done there must have been intended by the Divine architecture which was raised at such an enormous expense, and preserved inviolate from a profane foot entering into it. But we are not left to idle conjecture; both the Lord and His Apostles, in their teaching, make repeated allusion to the structure of the old economy as being pre-figurations of the spiritual and eternal; and Paul severely reflects on the believing Hebrews for their dulness of apprehension, so that he was necessitated to refrain himself from opening out the mysteries of the former dispensation; they could only digest the milk instead of the strong meat of doctrine, and he exhorts to leave "the first principle of the doctrine of Christ, and to go on to perfection."

There is much meaning, we conceive, in the table of shewbread. Without stretching away into a minuteness of description which might prove an excess, and degenerate into prolixity at once finical and doubtful, we shall confine ourselves to unquestionable points of resemblance to the spiritual and the heavenly, at once rational, scriptural, and edifying. The table that stood in the sanctuary was of singular construction. It was made of wood, the most enduring and the most beautiful; nor was that enough, for it was wholly covered with plates of solid gold. That the union of materials so durable and precious, point us to the person of the Incarnate One there can be no doubt. In Him, the untainted mortal and the imperishable immortal were united. The human and Divine constitute one person, without loss of the properties of either of them. The wonderful person of the Son of God and Son of Man is mysteriously incomprehensible. There is something like an impiety in mortals even attempting

nice explanations of Godhead, which could be no better than words without meaning. Now, the fact of the incarnation is manifested, *not* to be scrutinised, but to be *adored* with profoundest reverence and love. "His very name is *the Wonderful!*" "God manifest in the flesh!" How should man comprehend God? How should finite grasp Infinite? Is it for philosophers and metaphysicians, in their inquiries into the constitution of mind in man, and the mysterious *union* of the spiritual and the carnal,—is it for them to presume to uplift the veil that hides the mystery of the Incarnation, and when they are thrown back in the attempt by the profundity of the subject, is it for them then to *deny* what they cannot either explain or understand? Surely this is the extreme of folly, and the madness of unbelief; for "who can find out God, who can find out the Almighty to perfection?" I AM as expressive of Being—uncreated, unbeginning, unconfined, and independent Being—belongs to Jesus Christ equally with the Father and Spirit. "If ye believe not that I AM" (*he, is not in the original*), "ye shall die in your sins."

But the mystic table in the sanctuary, what was its *use*? Even to bear upon it the shewbread, called also the bread of faces. These loaves were baked by the priesthood, of the *finest flour*; in *number, twelve*, according to the number of the tribes of Israel. They stood there, *before God, seven days*, and they were then withdrawn, *eaten by the priests only*, and fresh loaves supplied *every week*.

Questionless, this bread represented that which comes down from heaven, to give life unto the world; the body of Christ, which is meat indeed. The Deity ever looking down upon this bread complacently from His throne, the Mercy-seat, teaches His unceasing delight in the person and sacrifice of His dear Son, the sustaining and lifegiving power of the whole Church of God. Upon it, too, the faces of the golden cherubic figures were always gazing from above the Mercy-seat, emblematic of the exercise of the saintly and angelic world; all desiring, as Peter has it, to look into this mystery. The table of the Christian Church, furnished every week, is a similar ordinance; here God looks down upon His own redeemed family, "eating the flesh and drinking the blood of Emmanuel." He must take delight in the contemplation of the sacrifice of the Cross exhibited there; and so do all who partake of these sacred symbols: thus, "Our fellowship is with the Father, and His Son Jesus Christ." The priesthood only consumed the shewbread, when it had stood its sacred week; and, undoubtedly, the children of God, "the royal priesthood," are the parties to whom appertains the privilege of encompassing the Lord's table. The revolting inconsistency of unconverted and wicked persons systematically taking in their hands the symbols of spiritual bread, which they never eat, is largely exposed in the Apostle's Epistle to the Corinthians, tenth chapter. The ardour of spirit manifested by careless-living people to attend the Sacrament, as it is called, must, in many instances, arise from the leaven of Popery still working. The bread and wine of the Lord's Supper were said to be transmuted into the very body and blood of Christ, after the consecration prayer was offered; and, to this hour, the idea that some occult secret or spiritual virtue is wrapt up in *these elements*, and spiritual life derivable from a solemn participation, pervades the minds of thousands. Hence the terror with which they approach the table, and the pains which ministers are at to inspire persons who evince timidity in drawing near. Whereas, that which is on the table accomplishes its object simply

by calling to mind "the body and blood of the Lord," and thus stirring up the soul's best affections to embrace and live habitually upon Christ crucified, as the very life and strength of all Christian experience. Caution against eating and drinking *unworthily*, administered by Paul, means that we are not to view the feast as a common meal, employed for the common purposes of physical strength, but as a *memorial* feast, bringing to remembrance the source of the Christian's life in Christ, as the root of all the Christian virtues. All this is found in the words of the Lord Himself: "Do this in remembrance of me." "Shewing forth the Lord's death," another expression.

This table of shewbread, moreover, you will remark, had its golden crown, and which was richly bordered with an ornamental crown of curiously wrought gold all round. The crown, all know, is the emblem of royalty. This was the King of Israel's table, prefiguring Him who was to come: of whom it is written, "I have set my King on my holy hill of Zion;" and again, "Thou hast set on His head a crown of pure gold." We must not overlook the expression in the text, "Thou shalt set upon the table shewbread *before Me* always!" *Before Me*; and what can this mean? Surely the Eternal Father, who is, at once, from unto eternity, and whose omniscience and omnipresence embrace all that is past and all that shall yet be, not in sections or parts, as we do, but at once;—surely *He* needed not shewbread before *Him* always, to put Him in remembrance of His dear Son's great and mighty work for the life of the world. Probably, as the whole framework of the tabernacle was an erection symbolical in its nature, it was befitting that the Deity should be seen as presiding at the head of the table in His own house, where the figurative provision for Israel for all time and eternity was set forth, even in Him who saith, "I am *that* Bread of God;" "I am the Living Bread which came down from heaven; if any man eat of this bread he shall live for ever."

In Hebrews x. we read: "The law having a *shadow* of good things to come, and not the very image of the things"—*i.e.*, an outline, so to say, but *not* a perfect representation of the dispensation which was to succeed. The same figure is employed in Colossians ii. 17: "Which are a shadow of things to come; but the body is of Christ." Some have supposed that these words refer to the rude and unfinished draught of a painting: but it is not so. The second quotation above shows plainly that the figure, in the eye of the writer, was a body throwing its shadow in sunlight: "*The body is Christ*,"—that is to say, the whole Mosaic or Levitical economy was instituted and set up by Divine appointment during the dark ages, to convey some illustrative idea of a brighter and spiritual ritual which was still distant. And if I were to say that in the pictorial religious ritual there was a design, not only to instruct the Hebrew people, but *ourselves* also, (for see what a rich splendour of doctrinal teaching is laid up for all future generations of Christians in the Epistles of the Apostles, specially the Epistle to the Hebrews, drawn from the Old Testament economy,) I should not be wide of the truth.

In sum: in what shone out the first ray of hope to a condemned, lost, and miserable world?—"The seed of the woman shall bruise the head of the serpent." What voice was that which issued from the first blood-sprinkled altar?—The Incarnation. What meant the first institution of priesthood invested in the head of the patriarchal family?—The Incarnation. What the rising up of a Melchisideckian priesthood without father

and mother?—The Incarnation. What was the substance of the shadowy royal pavilion in the wilderness, with its costly furniture, and the cloud of glory hovering between the cherubim?—The Incarnation. What meant Solomon's gorgeous and sacred temple, filled with the dazzling glory which compelled the withdrawal of the ministering priests?—It meant the Incarnation. What mean the doctrines and institutes of the New Testament Church?—Incarnate Deity. What the grand object of attraction now and through eternity—object of profound veneration, love, and adoring wonder in heaven itself to angels and men?—The Incarnate mystery, God manifest in flesh; "the Lamb in the midst of the throne." Christ crucified, is, then, the grand central figure in Divine revelation, from its dawn to its completion; "Christ, the power of God and the wisdom of God." There is, therefore, a blessed and holy and real communion of souls at the Lord's table. First of all, by communicants, with *the Lord Himself*—He looking on the bread and wine with never-wearying interest and love, remembering the wormwood and gall, the inexpressibly sore travail of His soul when being bruised to death in the winepress of the wrath of God due to us, and the boundless blessings which were purchased for us by His unparalleled prostration in depths of soul-anguish indescribable and inconceivable; and *they* responding, in the rising-up of grateful and loving emotions of heart, exercising themselves under the Cross in wonder, adoration, and praise, and in renewing their oft-repeated consecration of themselves to His service, honour, and glory. Then is there here, also, *fellowship* between believers themselves, who hereby acknowledge themselves as brethren of the one family in heaven and earth, children of *one* Father, animated with *one* spirit, living by the *one* bread, and cherishing the *one* hope, and loving one another for Christ's sake, with pure hearts, fervently. Thus the Lord's table in the ancient tabernacle was to the Old Testament Church what the Lord's table is to the Christian Church—a standing memorial of Redemption by Christ.

One thing more. The Lord's Supper is *not* a Sacrament. The word is from *Sacramentum*—an oath taken by soldiers of fealty to the crown. And so the idea of taking an oath by taking the Supper is still the terrible thought of many persons in going forward to the table. But there is no such thing. This, too, is a figment of Popery. An oath there is, but it is the Lord's, not ours. "Because He could swear by no greater, He swore by Himself; by two immutable things in which it is impossible that God should lie, we may have strong consolation who have fled for refuge to the hope set before us." God's covenant is His oath made with all true believers. Hence, in instituting the Supper, Jesus said, "This is My blood, or symbolizes My blood, shed on the new covenant," whereby He engages to be *our* God and we to be His people. Instead, therefore, of this institution carrying in it terror and dread to any true Christian, it is the pledge or security of a faithful God for the certain bestowment of all the blessings which Christ's blood has won for His people—pardon, sanctification, perseverance, and future glory in the heavenly Kingdom. With these words He crowned this ordinance in delivering it to the Church of all ages: "I will not drink henceforth of this fruit of the vine until that day when I drink it new with you in my Father's Kingdom."

Neither is the Lord's Supper a *converting* ordinance. Parties have been known to exhort the *unconverted* to go to the table with the hope that it might prove the occasion of a moral and spiritual change. This is doing

evil that good may come. What is proposed in this case? Is it not to operate on the feelings by an almost tragical, or sensational effect? But is this the gospel method of converting sinners? No, not at all; it is quite possible to work on the passions by an eloquent and pathetic description of "the man of sorrows," until tears flow and the frame is agitated with tender, trembling, emotional feeling. And no doubt thousands have sought religious excitement in waiting upon sacramental occasions, who have mistaken the sensational for salvation; but can a greater mistake be committed? All true conversion must be the fruit of *knowledge* in the understanding, *conviction* in the conscience, and *holiness* in the life. *Instruction*, then, must lay a foundation for this blessed change. Ordinances are *not* for them who *believe not*, but for them who believe. Christian institutions design the consolation and growth of the divine life already in the soul, but teaching the great truths of the gospel aim at *imparting* that life first of all. First heal, then nourish; first reconcile, then fellowship. First know the Lord, then seek His face; first become freemen, then the privileges of citizenship are all your own.

Perhaps the very deadliest evil that lies upon our population in this country is the universal formalism with which our people are clothed. Religious acts and ordinances are thrust upon us, by parents and preceptors and ministers, from an early age. We take up with a profession without any consideration. To do as others we go to church—we employ the language of devotion—at home we read, and sing, and take the attitude of devout worshippers. Little or no inquiry is made about an inward and spiritual death to sin—an inward and spiritual life unto righteousness. The language, the garb, the actings of religious life do naturally mould us into "the *form* of godliness," but where is the power? And so it happens that faithful men who would awaken the slumbering and sleeping professors are regarded as Elijah was by the wicked King—"troublers in Israel." But who are the best friends of the souls of men? Those who are perfectly satisfied with things as they are, who hold all to be good Christians who go to churches and sacraments and observe a decent church-going propriety of demeanour; or those who "sound an alarm in God's holy mount"—those who are quite pleased with a decent moral behaviour, or such as go to the root of the matter and cry with our Lord, "Except your righteousness exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the Kingdom of Heaven"; "Verily, verily, I say unto you, that except a man be born again he cannot see the Kingdom of God"?

The best answer we can offer is the judgment of Christ: "Many will say unto Me, Lord, Lord, we have eaten and drunk in Thy presence, and *Thou* hast taught in our streets, to whom I will say Depart! I never knew you!" What! never knew *us*; who frequented sanctuaries, and Sabbaths and sacraments! It is obvious that these, all these, had been regular professors, and yet had "but a *name* to live." Must not they be our best friends and counsellors who go with John and "lay the axe at the root"? Not they who keep trimming away at the tree to bring it into shape and form at once popular and pleasing to the eye, but those who go with Paul and Barnabas "warning every man and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus."

Why is it, humanly speaking, that preaching to the heathen is so welcomed, and produces the mighty change we are speaking of, in many instances, while the very same preaching at home leaves the audience, as it

found it, wrapt in self-satisfaction. Plainly, the cause is the universality of religious profession which sets us dozing away in self-security and hope that all shall be well. O, beware of the condition of the foolish virgins awaiting the bridegroom! They were robed like the wise; they had lamps like the wise—they had more; their lamps burned so long; but, at the moment of the cry they found their lamps were not out but *going out*. They had no oil in their vessels to sustain the flickering, dying flame; it went out in darkness, when the door was shut against them at once and for ever. Let us all look well to our religion. What is it? Whence is it? Does it lie in the name of the thing? Did it begin in conversion? Is it fed by daily supplies from the fountain of Christ? Are ordinances not your idols, not your saviours? Do they but *endear Christ* to you?

Is it He Himself you seek in them? Do you thirst as the panting hart in the chase for the water brooks? Do you draw water of life from the wells of salvation? And so John reasoned, and argued, and wrote: "These things we write unto you that ye may have fellowship with us, and truly our fellowship is with the Father and with His Son Jesus Christ." Now, then, is it so? If it be, then, "The Lord bless thee and keep thee. The Lord make His face shine upon thee, and be gracious unto thee. The Lord lift up His countenance upon thee, and give thee peace."

ALIQUIS.

The True Christian Pilgrimage.

"And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned. But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for He hath prepared for them a city."—HEB. xi. 15, 16.

I. CHRISTIANS are voluntary exiles.

II. They do not repent of their choice.

III. They never shall, as the issue will far exceed their loftiest expectations.

There is a country which they have left behind them; not the country into which they were born, its lofty mountains, lovely vales, and peaceful villages; the land of natural beauty, outspread and bearing on its surface towns, cities, and streets, where the hum of busy life ceases not day nor night. Neither have they gone out from their country's intelligent population to become monks, nuns, and anchorites; but they have gone out from pursuing the *course* of this world in its vices, its corrupt practices, its purpose of devotement to the business of this life so rigorously, constantly, and exclusively as to shut out all interest in, and inquiries after, any state of existence beyond the present. They have given up sinful pleasures they once delighted in, crooked courses and ways of acting and dealing they once made money by, and from associating, of choice, with the reprobate and ungodly. They have ceased to cherish the trains of thought which they once lived in and the infidel opinions they used to sport. The ebullitions of passion are suppressed or

altogether quieted ; and, in a word, though living in the world they are *of it* no more.

And all this not by compression or coercion, but on purely voluntary principles ; they have forsaken their former views and habitudes, and entered into a new moral world of their own, with due consideration and perfect goodwill. They know perfectly what they are about ; they have fully calculated what they were to lose by the change, and what the trials were they had to encounter ; what the persecution they must face ; and what the gloom, the ill-nature they would stir up against themselves ; the scorn and contempt with which they would be treated, and their very "names cast out as evil." That they would henceforth be allowed to have no such name as they were wont to enjoy, no such position as they once occupied ; "evil" they would be in the sense of that word in the mouth of the profane. All this they knew full well ; but,

II. They do not repent of their choice ; "if they had been mindful of that from which they came out, they might have had opportunity to have returned." Former companions would have triumphed in their prudent course, and poured their blasphemies on the Companies of Saints ; former tastes could rise up again and find gratification ; former habits could again become delightfully familiar to the fleshly mind, and the party could, by-and-by, be reinstated into the cosy fellowship of boon companionship. The world, bad as it is to holy men and women, loves its own, and probably true Christians never rejoiced more over the conversion of perishing sinners than the world would over "the dog returning to his vomit, or the sow that was washed to her wallowing in the mire."

But the faithful *repent not*. Opportunity they have every day, and any day, but they are *not* "mindful" of the country they left ; no, they have purer joys, safer pleasures, dearer companions, more satisfying labour, goodlier prospects. Now they have no qualms of conscience, as once they had ; no terrors from unexpiated guilt, as once they had ; no horror of the valley and shadow of death harasses their weary souls as in days of old ; their days now pass along peacefully, their nights know nothing of slavish fear of the invisible, they live a too happy life in the service of the Lord to quit it for the temptations that are flaunted throughout Vanity fair. Opportunity of returning ! Yes, and Jesus has none but voluntary followers, He will have none other, hear Him, "Will ye also go away ?" And how rational, considerate, and noble the reply, "*To whom shall we go ? Thou hast the words of everlasting life.*" Shall a man leave the snow of Lebanon for the scorched and burning sands of the desert ? the banks of the "river of the water of life" for the muddy pools of the broad way leading to Death ? Never, no never. "He who hath clean hands shall go on his way, and the righteous wax stronger and stronger."

III. They never can, as the blessedness of the conclusion of the journey of life is sure far to exceed all expectation, "now they desire a better country, even the heavenly." The foretastes of it they have already, and Oh, how good they are ! Yonder, O ye pilgrims of Zion, are accommodations infinitely transcending ; the castellated villas, the massive palaces, and all the gorgeous pomp of Eastern magnificence. Yonder is the King, in His beauty, surrounded by cherubim and seraphim, and legions of angels who excel in strength, in knowledge, holiness, and love ; and the "honor and glory of nations," who have, like a mighty river, been sweeping into the city of God during the reign of time from all nations. Yonder, congenial

occupation occupies the ever active and unwearying minds of the saved. Regions of thought, no longer oppressed by the fogs of the lower world, nor contracted and shrivelled up by dwelling in bodies of clay, expand into powers of comprehension which it were fabulous to speak of in mortal ears here. And yonder, joy is never damped—evil tidings enter not, the harmonics of Jehovah's worship cease not. O, what music! O, what rapture! Happiness there has found its eternal home—"they hunger no more, they thirst no more, the Lamb in the midst of the throne feeds them, and leads them to living fountains; and God wipes tears from all eyes. "They desire a better country."

Yes; a better life than this poor, dying condition, where we spend precious time in nursing poor clay casements and in fortifying their shrinking sensibilities from the cruel eastern gales. Better society than this, where the whisper of malice is not, nor the tongue of slander, nor the cry of oppression, nor the moan of distress, nor hardness of heart, nor inhumanity, nor guile, nor deceit, nor cunning, nor plague, nor disease of any name; where holiness is unspotted, where mutual love is perfect, and no danger of excess, for the love of beings yonder is but the love of God Himself, which shines out of and overspreads them all. "Better, a better country," how much better, ah! who can tell; when Paul says, "Eye has not seen, nor ear heard, neither has it entered into the heart of man to conceive what God hath laid up for them who love Him." Better instruction, for the mind of Infinite Wisdom teaches. Better worship, for it shall be untainted in purity. Better food than here, for faith is left behind, and they commune with the Lord in person, and with a better, higher, more abiding relish than here. Better sights and better sounds. Better society, the best earth had to send, without mixture, and perfected in wisdom, holiness, and love. Better streets, for they are gold. Better rivers, for they run with life eternal. It is "incorruptible, undefiled, and unfading." The centuries of terrene history are less than minutes in that country's duration,—*its* age is eternal.

And yet what shall we say to this figurative language? God forbid that a poor dying mortal should arraign the wisdom of the only Wise in the employment of figures from earthly things to set forth heavenly; but neither can I help saying that there is danger in our carrying them up in our minds *too* literally when we come to speak of the heavenlies. But if so, you say, why, then, is this style chosen by the Holy Ghost? It is chosen because there is not in nature objects more fit to convey any corresponding ideas at all of heavenly blessedness. Light is sweet, gold is treasure, water is an indispensable element of comfortable existence; a river of limpid water, peacefully flowing along banks crowned with the foliage of trees yielding food, impart conceptions of beauty of scenery which gives pleasure to our senses, and sheep fed in ever-verdant valleys and hills give ideas of exquisite satisfaction and undisturbed repose. Must we not try, then, to catch something of the spiritual glory and happiness which these figures do so impressively teach, and to conceive of the "better country," which is heavenly, as the future residence of the saved, and as possessed of all the exquisite delights which spiritual and perfect minds are capable of enjoying? We shall have everything that can minister to happiness, but nothing that could possibly mar or for an instant shade the splendour of that everlasting day.

IV. A fourth position, not announced in the outset, yet demands atten-

tion. "Wherefore, God is not ashamed to be called their God: for He hath prepared for them a city." The ideas that run in these remarkable words are the following:—It were to the dishonour of the ever-blessed God that, if after the unexampled expenditure laid out in the plan of redemption, not only in the death of the Lord Jesus Christ, but in the long course of their improvement and preparation for "a better country," the subjects of that redemption should find themselves at length introduced into an inheritance unbecoming *them*, and unworthy of the dignity and majesty of the *Lord God Omnipotent*. But, now, such is the unsurpassable grandeur and supernal glory of "the Father's house of many mansions," that it will *more* than sustain the character of the Lord's generosity, and more than magnify the faithfulness of His promises. "Wherefore, God is not ashamed to be called their God: for He hath prepared for them a city," and such a city! You remember the story in Old Testament history concerning Solomon and King Hiram. Hiram had been most helpful to Solomon in the building of the Temple, wherefore, he made a present of certain cities, even twenty cities in the land of Galilee. But when Hiram came out from Tyre to see the cities which Solomon had given him, and they pleased him not, he said "what cities are these which thou hast given me, my brother, and he called them the land of Cabul unto this day," *i.e.*, displeasing; but with no such disappointed feelings shall your eyes behold "the city that hath foundation, whose builder and maker is God." Your most sanguine expectations, your most brilliant conceptions of fitness, happiness, and worth, will all be cast into shade, for all will be "exceeding abundant above all you could think or ask." From the third heavens, high above the orbits of suns and stars, Paul carried down in his ravished bosom such thoughts of celestial blessedness as could find no terms of human language able to give expression to. How long he was there, he could not tell, or whether *in* or *out* of the body he could not tell, so thoroughly did the glory of the scene and the language (for he heard unutterable *words* and saw unutterable things) overpower the working of his ordinary faculties, as to fairly dumbfounder him; the wonder is, that he ever after had power to think calmly or reason argumentatively, or in fact to do anything, but "wait for permission to die." It was the same mighty power that did this great thing for him which restored to him composure and ability for the arduous duties that yet remained for him in the world below.

First, then, to make some use of all this.

Brethren, are we pilgrims and strangers, seeking a country which is heavenly? How does this appear? In our equally ardent pursuit of earthly good with men of the world? In our strength of attachment to creatures and creature-comforts? In the tenacity with which our roots take hold of the soil—the difficulty with which we are uprooted—and the terrible wrench with which natural life is torn from us? O, surely not! but by the softness of our grasp of earthly things,—by our caring less for them than for the spiritual and eternal,—by our showing little or no interest in what men of the world value most,—by being "crucified to the world and the world to us by the Cross of Christ,"—and by an habitual thinking of, and aspiring after, the bliss of heaven, and making vigorous preparations for joining our senior brethren who have gone before. By being transformed by the renewing of our minds, and cultivating diligently the traits of character which are in esteem in the better land: heavenly-minded, spiritually-minded, which is life and peace; and letting all world's

affairs—commercial, domestic, ecclesiastic, and political—sit easy upon our minds, as persons whose interest in these things is passing away for ever. Loss or gain, renown or neglect, to have or want, to be well or ill, by souls of pilgrims and strangers in their right mind, will be held as matter comparatively of indifference: for this plain reason—that they are on their way home, and they shall soon be there.

All well-conceived of and expressed in these lines—

“ Let outward things go how they will,
 On Thee I cast my care;
 But let me reign with Thee in heaven,
 The vilest sinner there.
 While such my views, the radiant sun
 Sheds a more lively ray:
 Each object smiles, all nature charms,
 I sing my cares away.”

Such, or something like this, appears to us to be the characteristic of the true pilgrim and stranger. Spirit of holiness and grace! breathe this life of vital religion into all our hearts more and more—be it ours to live to God and for the eternity. “Our citizenship is in heaven, from whence we wait for the Lord Jesus, who shall change this vile body, and fashion like to His glorious body, according to the working, whereby He is able to subdue all things to Himself.”

Second. Beloved, do you “desire the heavenly?” Have you no wish, no desire, no thought of returning? And have you so long been on the way steadfastly enduring, while other histories may be written in this style—“They went back, and walked no more with Jesus.” And to what do you put down the difference? To your greater resolution—to your greater caution, circumspection, and care? O, surely no! Surely you would not quarrel with the theology of these lines—

“ I need Thy presence every passing hour—
 What but Thy grace can foil the tempter's power?
 Who like *Thyself* my guide and stay can be?
 Through cloud and sunshine, O, abide with me:”

Assuredly no: the sentiment breathing here is certainly yours and mine beyond question. We give, don't we, all the glory of perseverance—through bad road and good, through storm and tempest, through sunny days and days of gloom, over hills, and down deep gorges in the mountains, where companionship in travel there was none—all glory to “the Shepherd of Israel, who leadeth Joseph like a flock.” We owe it to His shepherding, to His restraining grace, and *special* care of us, that we have held forward thus far, and surely we endorse the Apostle's modest and sound sentiment, “Yet not I, but the grace of God that is with me.” And now, Christian, “pilgrims and strangers,” so hold on; “the night is far spent, the day is at hand.” The sorrows, the crosses, the afflictions and losses of “the present time, are not worthy to be compared with the glory to be revealed.” “Our light affliction, which is but for a moment, worketh out for us a far more exceeding and eternal weight of glory.” A *glimpse* of it will obliterate in an instant all painful recollections: “ye shall obtain joy and gladness, and sorrow and sighing shall flee away.”

Third. To outsiders we can address ourselves in the words of Moses to his father-in-law:—“Come thou with us, and we will do thee good, for God has spoken good concerning Israel.” Would you, too, go on pilgrimage?

But you must *start* from the Cross; you must first see its glory, feel its power, nail your affections there, and thenceforward gather all your strength and all your resolution, and all your life, in fact, from the bleeding sacrifice of God's eternal Son dying on Calvary. Gaze; meditate; give not over, "beholding the Lamb of God who taketh away the sin of the world," until you can say, "Lord, we will follow Thee whithersoever Thou goest"; fall in, then, among the troops of Zion's travellers, for their company will, next to the Lord's own, cheer your spirits, strengthen your hearts, and invigorate your hopes in all that remains of the King's highway. *Such* fellowship, by the way, annihilates loneliness, that it does:—

"'Tis like the oil, divinely sweet,
On Aaron's reverend head;
The trickling drops perfumed his feet,
And o'er his garments spread.

'Tis pleasant as the morning dews
That fall on Zion's hill,
Where God His mildest glory shows,
And makes His grace distil."

Short Notes.

THE LONDON SCHOOL BOARD.—The functions of the Board, which was elected for three years, terminated on the 27th of last month, but the character of the new elections was not known when we were obliged to go to press. We propose, therefore, to present the reader with an analysis of the labours of the first Board, of which we have been favoured with a Report. The first duty which devolved on it was to ascertain the amount of accommodation provided in efficient elementary schools, and then the number of children in the metropolis who should be in attendance. Within four months of the election of the Chairman, a list was drawn up of elementary schools in existence from returns prepared by a laborious investigation, and the Report states that the total amount of accommodation in voluntary schools, whether in existence before December, 1870, or created since, was found to be 308,000 seats. With reference to the number of children who should be in regular attendance at school, it had been assumed, according to the theory on which building-grants had been regulated, and taking the figures of the Registrar-General corrected to the present time, as the basis, that the number of school-places required altogether was 560,000, which would leave 252,000 to be provided. But the Board was not satisfied with this loose calculation, and obtained a schedule filled up with the name of every child of school age, who slept in London on the night of the 2nd April, 1871. The enumerators, who went from house to house, examined the circumstances of each child, and the Board came to the conclusion that the number of school-places which would ultimately be required for all the children in London at the present time was 112,000. It has been asserted from time to time by the patrons of the voluntary schools, that the calculations

of the Board were exaggerated, but the Report before us vindicates their accuracy by a reference to the result of a specific inquiry before a Special Committee of the House of Lords, who went minutely into the whole question, and proved to demonstration that the calculations had been made with extreme care, and that the conclusions had been drawn with prudence and moderation. The Report likewise cites the fact that the London Diocesan Board of Education in 1866 stated that, "allowing for the admirable exertions of other religious communities, a remainder of something like 150,000 children demand at this time the care of the Church of England," and the Report of the Statistical Committee of the Bishop of London's Fund, affirms that "room for 130,000 more children ought to be found in the schools of the Church of England." The return of the Board, therefore, instead of being exaggerated, is more likely to be below the truth.

To provide for this deficiency, the Board, in the first instance, hired 105 buildings, with accommodation for 21,203 children; some of them were necessarily inconvenient, but their number will gradually diminish as the permanent schools are completed. Up to the present time the Board, either by agreement, or by the exercise of the compulsory powers conferred on it by the Act, has taken steps to secure 99 sites, the buildings erected on which will accommodate 86,870 children. Before the end of November in the present year 36 new permanent schools will be ready for occupation, with accommodation for 35,879 children; there are 28 in course of erection, and 22 others of which the contracts have been signed, or will be ready for signature in the course of next month. The total number of new permanent schools for which provision has thus far been made is 86, with accommodation for 79,625 scholars. The Education Act likewise contemplated the case of voluntary schools being transferred to the Board by managers who might be unable to carry them on for want of funds. The total number thus transferred amounts to 75, with accommodation for 21,828. Of these, 40, accommodating 14,828 children, are held in buildings which may be looked on as permanent, and which are included in the estimate of the efficient schools accommodating 308,000 scholars.

It is manifest that the Board would have found it impossible to secure the efficiency of so large a system of education, extending over so vast an area as the metropolis, without the voluntary aid of ladies and gentlemen in the different localities who took an interest in the cause of education. The new schools have, therefore, been placed under various bodies of managers selected by the Board, and with these managers has rested the entire initiative as to the character of the school, the amount of the fees, the number and salaries of the teachers, and the books and apparatus to be used. Altogether there are 113 bodies of managers (two or three or more schools being grouped together), comprising 747 ladies and gentlemen, exclusive of the members of the Board. Among these are 74 clergymen and ministers, divided nearly equally between the Establishment and the Nonconformists.

The Act granted a permissive authority to the Board to compel the attendance of children at the schools, and its members have exercised it in a spirit of wise discretion. They appointed ten divisional committees, with a superintendent and visitor to each committee, to investigate the circumstances of each parent before the power of compulsion was brought into exercise. The Report states that scarcely any serious opposition has been offered to the visitors. The system has worked smoothly and the result has been satisfactory. It was only in the spring of 1872 that the Board was

enabled to bring the machinery into operation, and, comparing the early portion of 1871 with the present time, there has been an increase on the average of attendance in efficient schools of nearly 60,000, in addition to which, it is known that there has also been an increase in the attendance at inefficient schools, which may be attributed mainly to the want of good schools in the neighbourhood, but this will gradually disappear. It was further provided in the Act that, in the case of indigent parents unable to afford the fees of their children, the fees should be remitted when they attended the schools of the Board, and that they should be paid from the school rate if they attended the voluntary schools. The Board wisely determined to avoid the evil of an indiscriminate system of payment or remission, which could not fail to encourage pauperism, and to consider each case of gratuitous instruction on its individual merits. They have therefore carefully scrutinised every application, and hence the number of cases which have been admitted amounts only to 359, of which 172 were for payment, and 187 for remission. The fee varies from a penny to fourpence. In the Marylebone district the managers of the voluntary or denominational schools have of their own accord put vacant places for the children of the poverty-stricken at the disposal of the Board, free of all charge, and every necessitous case has been met without the charge of a single fee. If Mr. Forster could have been persuaded to make this practice as universal as it is just and equitable, the outcry which has been raised about the 25th Clause would have ceased at once. It affords the simplest and most satisfactory solution of what is called the "religious difficulty," and the Nonconformists are not without a hope that the return of Mr. Bright to the Cabinet may result in the adoption of it.

REMARKS ON THE REPORT.—The School Board has performed its work right nobly and efficiently; and, we will venture to say, beyond our most sanguine expectations. When we contemplate the magnitude of the task which was assigned to it, we marvel at the rapidity with which the preliminary and most formidable difficulties have been overcome, and the labours of the second Board have been so abundantly simplified. In the most populous city the world has ever seen, there is every reason to conclude, from the data given in the Report, that within six years from the creation of the Board, a provision for the education of every child of school age will be completed. The zeal and energy which have been displayed by its members, weighted as they were by their own engagements, is worthy of all commendation; and at the banquet given by them to Lord Lawrence, Mr. Forster bore honourable testimony to the value of their voluntary services, and the complete success which has attended them. He alluded more particularly to the religious tone of the education given in their schools, because he thought it useless to teach dogmatic theology to little children. Yet the work of the Board has been denounced with more than ordinary bitterness by the members of the Church of England, nobles and prelates, dignitaries and laity. At the crowded meetings which have been held on this occasion, statements have been made, even by religious characters, in which there was not only a marvellous economy of truth, but an unscrupulous admixture of error, to use the mildest term. One of the most eminent and active clergymen in London characterized the disparaging assertions of a well-known Canon as entirely false. These assertions afford a fresh corroboration of the truth that partizanship makes little account of morality.

The operations of the Board are described as having been inimical to the voluntary schools, and, as no pains have been taken to return Churchmen to the new Board, we may reasonably conclude that it is with the hope of undoing the work of the retiring Board, and of preventing, as far as possible, any such action by the new Board, to which these exertions are pointed. Indeed, the most earnest and influential champion of the Establishment, Mr. Hubbard, has stated that "the legislative exclusion of the Church catechism from all rate-schools is the deepest blot in the Education Act;" and this would lead one to suppose that it is to remove this blot that the election of clergymen is urged with so much zeal. The meetings which have been held in all parts of London, and which show how much more enthusiastic is polemical partizanship than political partizanship, are said to have been convened for the defence of voluntary schools; but who is assailing these voluntary schools? Who is asking for their suppression; or who proposes to curtail their grants? Some of the speakers have not scrupled to assert that the London School Board schools have been filled only by emptying existing schools; but the assertion is at once belied by the fact that of the increase of scholars, 60,000, since the Board began its work, the majority, or 33,164, have gone to the voluntary schools, and only the minority to the schools of the Board. Are we to account, then, for the averment that the Board has proved injurious to the denominational schools, from the fact that in the one the Prayer-book takes precedence of the Bible, whereas in those of the Board the Bible is the only fountain of religious instruction, and, hence, every child educated in a Board school is lost to the Church. Again, it has been asserted, in order to prejudice the ratepayers against Board schools, that they will increase the rates—one speaker, indeed, fixed the increase at 2s. in the pound. But when the whole population of London has been provided with permanent schools, the cost of erecting, equipping, and maintaining them in efficient order will not exceed 2d. in the pound, and it would be strange, indeed, if this charge, by means of the good which will assuredly result from it in the improvement of morals, does not diminish, *pro tanto*, the poor rate. But why is it concealed that the voluntary schools, which belong chiefly to the Churches of England and Rome, receive one-half their expenses—little short of three-quarters of a million sterling a year—from the taxes, which are paid by the same individuals who are assessed for the school-rate, although the source from which this subsidy is drawn is designated the "Consolidated Fund," which is unintelligible to ninety out of every hundred of the taxpayers.

THE NEW NOMENCLATURE.—It is amusing to observe the ingenuity which has been exhibited, since the excitement on the subject of education arose, in the construction of phrases which serve to cloak the real meaning of the expression. Thus, the Act speaks of "voluntary" schools, and the term is constantly employed in the Education Department, whereas everyone is aware that the voluntary schools are to all intents and purposes Denominational, and that neither the members of the Church of England or of Rome, by whom the grants are chiefly enjoyed, would take any part in a school in which the dogmas of their respective creeds were not inculcated. Again, during the recent agitation, the members of the Church of England have claimed support for their schools, on the plea that they gave "distinct religious instruction," and the Board schools have been disparaged because they gave no more distinct religious instruction than that which the Bible

could afford ; but the expression " distinct " means nothing more or less than the catechism, creed, and formularies of the Prayer-book. Moreover, one of the Roman Catholic candidates in one of the districts endeavoured to secure his seat by stating that he was an advocate for " religious instruction," just as if the Board gave no religious instruction in its schools, whereas the Bishop-elect of Winchester, in a recent speech, said that he did not know why the religious instruction in those schools should be impugned, and that they had given very good teaching. By " religious instruction " the priest meant the doctrines of his own church. In like manner the advocates of secular instruction,—that is, of education without any religious instruction whatever in the schools,—designate their system " unsectarian," and thus those who are the advocates of the Bible and religious instruction in the school but are opposed to all denominational indoctrination, are confounded with the secularists, pure and simple. It is this misleading adoption of terms, which we would fain hope was involuntary, which has increased the complication of the question of " religious education," and we cannot hope to get into the right path till we consent to call things by their right names.

MANCHESTER AND BIRMINGHAM.—The elections for the next triennial School Boards at Manchester and Birmingham have yielded opposite results. In Manchester the extreme denominational party has been victorious ; in Birmingham the extreme secular party has carried the day. Manchester has hitherto been distinguished for giving full scope to the twenty-fifth section of the Education Act, and making it, in the fullest degree, subservient to the promotion of denominational education. When a man pleaded poverty as a reason for not sending his child to school, those at the head of the Church and the Romish schools demanded the payment of the fees from the School Board out of the parish rates ; and the Board, with a majority of denominational members, at once responded to the call, and thousands of pounds have thus been paid over to sectarian schools. All the members of the old Board who have acted on this principle have been re-elected. Thus, in Manchester, once the seat of Liberalism, the school-rate is emphatically become the consecutive of the old Church-rate, and is employed in upholding Church teaching, just as the Church-rate was employed in upholding the edifices of the Establishment from national taxation. We shall now have a further opportunity of observing how this system works. We believe that this practice of indiscriminate almsgiving to promote Church interests was not within the purview of the House when the Act was passed. Whether it was in the contemplation of Mr. Forster, or not, will be seen from his willingness to remodel it.

At Birmingham, the head-quarters of the League, the secularists have obtain a majority of one on the Board, and will thus have an opportunity of exemplifying their own views of entirely excluding the Bible and religious instruction of every kind from the school, and confining the studies to secular knowledge, leaving the communication of religious principles to the minister and to the parents. Even those who object to this system of education cannot regret that the country will now be enabled to test the result of it on the character of the pupils, in the locality most favourable to its development.

Hebrews.

THE PROPHECIES OF JEREMIAH. Vol. I. By C. F. KEIL, D.D.
Translated from the German by David Patrick, M.A., B.D.

CHRISTIAN ETHICS. By H. Martensen, D.D., Bishop of Zealand.
Translated from the Danish by C. Spence. Edinburgh: T. & T. Clark,
38, George Street. 1873.

THESE two volumes, forming the second issue of the Foreign Theological Library for 1873, will be received with general satisfaction. The volume on Jeremiah is one of the series of Commentaries which Keil is furnishing on the Old Testament, in conjunction with Delitzsch,—a series to which we have on several occasions directed the attention of our readers. As a critical and exegetical commentary, it is certainly unsurpassed, and brings out with remarkable accuracy the literal force of the Hebrew text, and at the same time grasps as clearly the historical circumstances of the people primarily addressed. The times of Jeremiah; the outward conditions of his life; his mental and spiritual characteristics; the peculiar features of his mission; the scope and contents of his prophecies; the integrity of the Masoretic text, with various subordinate matters,—are clearly discussed in the Introduction, and the whole work is accomplished in such a way as to satisfy the utmost requirements of those who wish to know the exact meaning of Scripture as ascertained by the highest scholarship, apart from undue ecclesiastical and doctrinal bias. To those who want homiletical suggestions and similar help, Keil will be of no use; but to students who are anxious to master critical processes under the guidance of a skilful and erudite mind, and who wish in this way to gather stores of knowledge which they can use and apply for themselves, we know of no work more valuable than Keil's.

Of Bishop Martensen's Christian Ethics it is impossible to speak too highly. We have frequently to read books from a mere sense of duty, that we may be able to pronounce upon their merits, but Martensen's work is one in which our interest is the reverse of professional. We have read it with the keenest delight, and intend again to give to it a thorough and painstaking study. It is in every sense a masterly and philosophical production, and adapted in a singular degree to the most prominent needs of our age. It is exactly the kind of book which John Foster would have welcomed, and of which, in fact, he deplores the lack in his essay on "The Aversion of Men of Taste from Evangelical Religion," where he shows the impossibility of ignoring such facts as sin, redemption, immortality and future judgment, in a complete view of the system of human life and duty. Bishop Martensen writes strictly on *Christian* ethics. He does not indeed deny that there is a purely philosophical foundation for a science of morals, only he contends that there is a science of distinctively Christian morals; and that while there is no opposition between the philosophical and the Christian, the Christian is essentially higher, more comprehensive, and more influential. Christian ethics, therefore, demand separate scientific treatment, and to this the work is accordingly devoted. Martensen does not, like Wuttke, give us a history of ethics (various systems are of course alluded to, in contrast to the gospel), but restricts himself to an exposition of the ethical principles of Christianity, their foundation, their harmony with nature, their sufficiency, their results, &c. Nor is there in his work much *a priori* reasoning. He takes his stand on the ground of the Divine Revelation, and reasons from, rather than to it. After expounding the concept of Christian ethics, he lays down four postulates—viz., *the theological*—God the alone good; *the anthropological*—man created in God's image, possessed of soul and body, a creature of impulse and free-will, which free-will, however, is conditioned, and it is also enfeebled by sin; *the cosmological and soteriological*—

Providence and Redemption; *the eschatological*—the result of history and the completion of God's kingdom. He afterwards treats, in three books, the three fundamental concepts of ethics, and the ethical views of the world and life. First there is a discussion of the highest good, the object of man's most earnest desire, in the possession of which he finds satisfaction and repose. The highest good is God's kingdom. The criticism, in this part of the work, of naturalistic optimism on the one hand, and of pessimism on the other, is extremely fine, and gives as accurate an estimate of the mental stand-point of Goethe and of Byron, as we have ever seen. Each system contains undoubted elements of truth, but is in itself defective, and has, moreover, an admixture of the gravest error. Our author shows that the problem with which neither optimist nor pessimist can adequately grapple, finds its true solution in the gospel of Christ. We have not time to enter fully into the matter, but we should like to say that the criticism of Vinet's *individualism*, appears to us, to some extent, the result of a misapprehension. Vinet's individualism does not, as we have understood it, conflict with our possession of the fullest sympathy towards others, nor with the principle of association either in Church or State, any more than the idea of personal religion, or that religion must have its source and centre in our own nature, implies that we are concerned only with our own interests, and not also with those of others. Vinet and Martensen are not so far apart as this criticism might lead us to suppose, and indeed our author at its close virtually acknowledges this.

The second concept is Virtue, in discussing which, Martensen exhibits Christ as our example. His sketch of Christ's character is noble and impressive, the production of true genius, and cannot fail to prove to a candid man his dependence on our Lord, and his profound obligations to Him. Virtue lies in following Christ, though this following Christ as an example, can, as we are conclusively shown, only spring from faith in Him as our Sacrifice. The relations of justifying faith to a holy life are very forcibly pointed out, as are the constituent elements of the Christian character and the dynamic forces; the motive-powers which the gospel, and the gospel alone, brings to bear upon us for its attainment. Then, lastly, our author discusses the concept of the law—the moral contemplated as *thought* which should rule us. This section affords an opportunity for the consideration of various questions in the sphere of practical and religious ethics which are continually coming into prominence, and which our want of space alone prevents us from mentioning. There are several matters in both the second and the third sections, to which we should take exception. The author's idea of the Church and its relations to the State seems to us invalid, and he himself furnishes material for its refutation, though, by-the-way, we are not surprised at the remark that "infant-baptism and national churches stand in internal and necessary connection;" a remark which Evangelical Nonconformists would do well to ponder.

"Martensen's Christian Ethics," ought to be known far beyond the limits of those who have hitherto been subscribers to the Foreign Theological Library. We regard it as a most valuable and timely contribution to our literature.

A SYSTEM OF CHRISTIAN RHETORIC, FOR THE USE OF PREACHERS AND OTHER SPEAKERS. BY GEORGE WINFRED HERVEY, M.A. London: Houlston and Sons, 7, Paternoster Buildings.

A BOOK unique. There are many treatises on Rhetoric—not a few on Pulpit Rhetoric—yet none like this. It is different from any or all of its predecessors which have adopted the title, different both in scope and treatment, and (rare distinction) its differences are not eccentricities but excellences.

In the Introduction the author declares his scheme; he "has endeavoured to find the true ground-works of Homiletics, and to reduce the science to something like a clear and sufficient system." An author must, to some extent, be judged by the degree in which his execution approximates his proposition; and where an author proposes to himself so vast a performance, his work must be closely watched in order that no error deceive those who accord such implicit faith as a standard reference book demands. Now, a reviewer can usually, by his own

careful perusal, decide whether the book in his hand be well or ill planned or executed, and honestly state his opinion accordingly. In the case of a book such as this, the most skilful orator and the most practised critic might find their judgment inadequate. And for this reason, such a book needs practical experiment to test its worth, and only when thus tested can its merits or demerits, its value or worthlessness, be established. Writers of this kind must expect censure from the hasty judgment of the Present, and for approval look patiently for the verdict of the Future.

And this difficulty of judging is increased by an increase of scope with which the author has extended his subject. As a rule, a judgment could be passed on such a work by comparing it with the productions of similar writers in preceding times; Mr. Hervey, by adding the subject of Inspiration to his table of contents, at once and conclusively puts himself outside such comparison. To adopt such a system of estimating his work, where he elevates to the first place a topic neglected by his predecessors, would be like comparing a historical character of two excellences with another possessed of only one. How can we, then, place our author side by side with those writers who have failed to see, or failed to assert, that the Inspiration of the Spirit is a rich addition to the resources of Christian oratory; and that its graces and beauties extend and do not contradict the grace and beauty of the classic models?

Here let Mr. Hervey speak for himself:—"A justification will perhaps be demanded of us for adding to the number of parts into which the science has always been divided, by introducing the subject of Inspiration and by giving it the place which has hitherto been thought to belong to Invention. We must, however, leave this part of our work to make its own apology; a few words of explanation will here suffice. We employ the term to denote the co-operation of the Divine Spirit in preaching, or His effects on the will and intellect of the man of God. This lower inspiration is the same in its origin as, but in its effects different from, that which moved the sacred speakers and writers, and which, so far as their Divine communications were concerned, secured them against sin and error. Then, as to Invention, by removing it to the second place we do not disparage it; on the contrary, we exalt it; for if we have disturbed its ancient order, it was because we respected the conditions on which the Creator-Spirit can breathe into it the breath of His own life. And, practically, it will ever be found that the mind demands the right mood and impulse before it can exercise itself profitably in finding and arranging matter for discourse. Our method is psychological—the only method that can promise to restore to sacred rhetoric its failing vitality and strength." (Introd. pp. 6, 7.)

This paragraph foreshows the tone of the whole treatise. The rest of the Introduction is occupied in anticipating and refuting objections; and, even in this, another characteristic of the author appears. His *completeness* is seen in the list of objections suggested. Many of these are such as might naturally be or actually have been asserted against his theories; but if all of the hostility he presupposes has been actually advanced, his experience of the froward and perverse must have been unpleasantly extensive. However that is, the completeness of treatment observable throughout the book appears there at once, and provides one subject for unqualified praise,—a praise which we do not hesitate to accord hereby.

The volume is divided into four books, treating respectively of Inspiration, Invention, Style, and Elocution. The three last being well-known and defined terms, need not so much of our attention as the peculiarly distinctive feature of this treatise—namely, the sections on Inspiration. In the Introduction, the author has already hinted at its scope and effect which are then fully ascertained and defined in the first book. Before fairly entering on the subject, the reader is, in the Introduction, prepared for the meaning assumed to belong to the term, by a division of Inspiration into two classes—*plenary* and *partial*. It is then shown that plenary Inspiration is that which belonged to past scriptural times, and that partial Inspiration only can be taken for a theme of human speculation. A further notice of this distinction commences the treatise. The various phases of

the action of the Divine Spirit of truth on a man's heart are next considered, and in this part of the treatise the paragraphs on the resulting resoluteness, boldness and self-diffidence are among the most instructive passages. Then follows a dissertation about the action of this partial inspiration on the intellect, and the author very methodically considers, seriatim, the accepted subdivision of that power, and applies the Divine Spirit successively in regular sequence to the Attention, Perception, Conception, and Imagination, with a treatment, which is, at the same time, scientifically correct and popularly readable.

Our space permits us only briefly to notice two more points in the volume. The third chapter of this first book applies Inspiration to Invention, Style, and Delivery. Our author has by this time fairly fixed his foundations, and the dubitative tone of the first two chapters changes to a more decisive enunciation of principles resulting from close investigation. The author does not omit the obviously needed and very opposite cautions:—neither to let imagined inspiration supersede mechanical labour, nor to permit mere labour to supersede the holy inspiration. These cautions suggest very naturally the question from an objector: "If the Holy Spirit can inspire, what need for study?" and as the answer given is very pertinent, and affords a good specimen of our author's didactic style, we are constrained again to present his remarks at first hand. "While the Divine Spirit requires and assists study whenever study is possible, there are, however, certain emergencies when this is out of the question. In such unexpected exigencies the faithful preacher may believingly implore the Holy Ghost to supply every want. At such times some men of God have encouraged themselves with the assurance that they could expect the fulfilment of the promise Jehovah made to Moses, that when he stood before Pharaoh and the people, He would be with his mouth, and teach him what he ought to say. But it should be remembered that the preacher cannot appropriate this promise to himself, because it was limited by the condition that Aaron who was to be his spokesman to the people, was to be to him instead of a mouth, while Moses was to be to him instead of God. Other preachers repose on the promise our Lord made to His disciples when brought before kings and governors. But they do not observe that the disciples were in such cases expressly forbidden either to take thought beforehand or to "premeditate," clearly implying that they were not to do so, even when they *had time* to make some preparation, before they were brought before the tribunals of their persecutors. All the support we are warranted to derive from such passages is the persuasion that the Holy Ghost can give the ability to speak powerfully without any preparation." (p. 73.) The last chapter in this book considers the method whereby this inspiration is obtainable by spiritual experience, study and meditation, prayer, and praise.

We purpose not to dwell on the remainder of the book for the reasons previously stated. We have but to mention that the divisions of the subject are materially the same as those in other treatises, modified, of course, by the nature of the matter, but still very orthodox and Quintilian-like. One most interesting and instructive section treats of the various methods of sermon-making, which section alone would render obsolete the various works which supply ready-made "skeletons" by supplying instead the various rules which enable the composers thereof to make them; since there the general universal principles of the manufacture are stated with instances of each. At the end is added a complete defining dictionary of rhetorical terms.

We have already said that the book is readable; its style is clear, not too condensed, in fact rather diffuse; and enriched to an incredible extent by abundance of well-chosen quotation and illustration. As an important accession of excellence we must add that the quotations are all guaranteed by reference, so that the student can if he choose amplify the author's treatment by independent research. We have one objection to make. Surely, in a work of so high a standard as this, which must become, if it becomes of any use at all, a high authority to educated inquirers, the Greek words need not have been degraded to English type. What good is gained by representing "*φρόνησις*" as "phronesis"? For

those who do not appreciate the original characters the transliteration is lost, while the Greek scholar feels involuntarily that the process is an officious assumption of ignorance in the reader. But few are the faults that we can find, and we wish the treatise of Mr. Hervey a place in every theological library and among students in every community of the "sons of the prophets."

THE ORDINANCES OF CHRISTIAN WORSHIP, as delivered in the New Testament. By HENRY WEBB. London: Simpkin, Marshall and Co. 1873.

THERE is very much in Mr. Webb's "Ordinances of Worship" with which we cordially agree. He has evidently not written without an extensive preparatory investigation, and he is, moreover, thoroughly *en rapport* with his subject. He shows a familiarity with the New Testament which is highly commendable; and, though we frequently differ, *toto celo*, from his interpretations, we frankly acknowledge his general deference to the authority of Scripture. His remarks on the nature and grounds of worship, on prayer, confession, the observance of the Lord's-day, and other kindred points, are extremely valuable, as is also his distinction between certain religious actions (such as the holy kiss, laying-on of hands, washing of feet, &c.) from religious ordinances of permanent obligation. So, again, we appreciate his refutation of the errors of sacramentarianism. He has shown conclusively the invalidity and absurdity, *e.g.*, of the idea of baptismal regeneration; but we do not think he is at all successful in his attempted refutation of the Scriptural authority of immersion and of believers' baptism. In fact, he entered on this branch of his inquiry under the influence of prepossessions which could not fail seriously to hinder the accuracy of his reasoning. Thus he tells us, "Were we to admit that *baptizo* indicated immersion as the only mode, it cannot be satisfactory in practice. The rite is a ceremonial action, in which propriety rests not in the full literality of the term being carried out." We contend that such a position is both unscriptural and unphilosophical. The sole point at issue is—what does *baptizo* mean? And if we find that it means immersion, it is not for us to say that it is "not satisfactory in practice." Mr. Webb's definition of a disciple is also unscriptural; and is, moreover, refuted by his own remark, that "in the Jewish schools a person was made a scholar *as soon as he gave himself to a master to be taught.*" The chapter on "the kinds of baptism distinguished" has no foundation. Baptism *into the name* of the Father cannot mean less than baptism into Christ; and to make such passages as Romans vi. 3, *et seq.* refer exclusively to spiritual baptism, is not only to contradict the greatest commentators of all ages, but to nullify the Apostle's argument; while Mr. Webb likewise ignores the fact that, even if the reference be to spiritual baptism, it could only be of force on the supposition that physical baptism is immersion, and that it is administered exclusively to believers. Having "Meyer's Commentary" at hand, we have turned to it to see his opinion. He says, among other things: "*Baptizein eis* never means anything else than to baptize in reference to—in respect to; and the more special definitions of its import are furnished simply by the context. Comp. on Matt. xxviii. 19, &c. The *efficient cause* of this fellowship of death is the Divine grace, which forgives sin and grants the Holy Spirit to him who becomes baptized; the *means of this grace* is baptism itself; the *appropriating cause* is faith, and the *causa meritoria* the death of Christ. The recipient—thus Paul figuratively represents the process—is conscious (*a*) in the baptism *generally*: now am I entering into fellowship with the death of Christ; (*b*) in the *immersion in particular*: now am I becoming *buried* with Christ; (*c*) and then in the *emergence*: now I rise to the new life with Christ." (Rom. vi. 3, 4.)

Did our space permit, we would notice Mr. Webb's vindication of infant baptism, though there is really nothing in it which has not already been refuted.

EDUCATION AND RELIGION: Their Mutual Connection and Relative Bearings, with the Way Out of the Religious Difficulty. London: Elliot Stock, 1873.

ALTHOUGH this anonymous essay has been suggested by the controversy with reference to religious instruction in State-aided schools, it covers much wider, and, as we venture to think, much more important ground—viz., the general relations of religion and knowledge. It is with religion in its practical aspects that the author is concerned, and he contends that all learning and education, if of the right sort, lead up to religion as their natural consummation. Religion again finds a most useful ally in education, which teaches us how to apply our religious principles, how to use the laws of nature, to avoid various evils which are inseparable from ignorance, to form right habits, &c. So that it is the duty of religious people to aid the advancement of knowledge to the utmost.

With regard to religious instruction, the author believes that it should form no part of the ordinary business of the day-school. The duty devolves primarily on the parents, and no other agency can release them from their obligation. The family relationship is of the highest importance, and is divinely instituted for the training of children. Then, as supplemental to parental instruction, the duty devolves on Christian churches, who should undertake the work as one means of providing for the religious needs of the people. There can be no doubt that the religious instruction hitherto given in the majority of day-schools has proved miserably inefficient. Many admirable teachers of secular knowledge have neither the faith nor the enthusiasm which qualify them to impart it, and should not, therefore, be required to do so. Mere Bible-reading again is a compromise that satisfies no one and cannot long be maintained. Some approach to a solution of the difficulty will be found in the establishment of such societies as the "Religious Education Society," for giving Evangelical instruction in Board Schools by voluntary means, recently instituted in Birmingham, a society which, as Mr. Vince has ably shown, embodies the two great principles for which Non-conformists have contended—firstly, No State interference with religion; secondly, No education complete without religion.

But the churches, as churches, must be more active in the matter, and by an extension of the Sunday-school system to week-evenings, by special children's services, and other such means, must seek to win the hearts, as well as enlighten the minds of the young.

Our author shows the absurdity of characterising secular instruction "godless," and refutes the objection that, if specific religious instruction were not given, all reference to God and to divine things would be prohibited. His essay is a calm and concise discussion of a delicate subject, and the notes, consisting of quotations from writers of all schools, and forming a considerable part of the volume, are of very great value. He must be a very extensive reader as well as a clear thinker. His ideas of the organic unity of the family are however one-sided and unscriptural, and lead to erroneous inferences in reference to baptism, church-membership, &c. Mr. Dale conclusively proves their invalidity in the October number of the *Congregationalist*.

CRITICAL AND EXEGETICAL HANDBOOK TO THE EPISTLE TO THE ROMANS.

By HEINRICH AUGUST WILHELM MEYER, Th.D., &c. Edinburgh: T. and T. Clark, 1873.

WE apprised our readers, in our issue for October, of the publication of "Meyer's Critical and Exegetical Commentary on the Galatians," and expressed our sense of the very great importance of the translation of such a work into English. This volume on the Romans has in every way confirmed our estimate of Meyer's trustworthiness as a guide in his own department of labour. His work is, as the Editor remarks, unquestionably the most careful and elaborate of its kind—the highest and most successful illustration of the principles of Winer applied to the

elucidation of the New Testament. Meyer evidently made it his aim to ascertain the literal historical sense of Holy Scripture, without bias either from personal thoughts and speculations, or from dogmatic and ecclesiastical prepossessions. The labour bestowed on the work must have been immense. Every sentence seems to have been subjected again and again to a thorough and painstaking revision, and nothing which could ensure accuracy and comprehensiveness has been neglected. The same also may be said of the manner in which the translating and the general editing of the work have been thus far accomplished. When the next volume on the Romans appears we hope to enter more minutely on the critical and exegetical aspects of the Commentary. Meanwhile, we must be content with directing attention to it as one of the most useful of all Messrs. Clark's valuable publications. A more important aid to Biblical criticism than the translation of Meyer could not be rendered. We have also been pleased to see in how many instances Meyer's interpretation confirms our faith in the evangelical theology. We shall find him, in various ways, a most effective ally. The sketch of the Apostle's life, and that of the Christian Church at Rome are excellent—an admirable specimen of the *multum in parvo*. And for fineness of exegesis we may refer to the remarks on III. 21—30.

Correspondence.

THE LESSON-SYSTEM OF THE SUNDAY-SCHOOL UNION.

To the Editor of the BAPTIST MAGAZINE.

DEAR SIR,—May I trespass upon your space by a few words in reply to Mr. Slocombe's letter?

To charge the Lesson-system of the Sunday-School Union with absence of system or graduation is one thing; to object to the particular system and method adopted is quite another. I have been concerned only to refute the former charge, the latter objection I am not careful to answer. Mr. Slocombe thinks the system incomplete, the graduation imperfect; and I am not disposed to claim perfection for either. They are the result of wide experience, growing larger year by year; and, as nothing in them is stereotyped, there is constant opportunity for improvement; although I fancy that this will be in a different direction from that which your correspondent suggests.

It was a surprise to me to find that Mr. Slocombe appropriates Mr. Mimpriss's "Harmony" (speaking of it as "ours"). What may be the connection between the two I cannot tell; only I am glad to be able to record my true esteem for Mr. Mimpriss, and my admiration of his labours in the cause of Scriptural education. It is true, I regard his system as inadequate, and believe that any attempt to weave the Gospel records into a continuous narrative must be, to a great extent, a failure. But, for all that, I fully and heartily appreciate Mr. Mimpriss's lifelong work; while I have never found that, in order to commend his plans of teaching, he has thought it necessary to disparage and sneer at his fellow-labourers in the field.

Mr. Slocombe makes a direct appeal to me when he asks whether I have "ever heard the Union styled 'The Papacy of Sunday-schools.'" I have only to reply, so far as my remembrance serves—"Assuredly not"; and, had an observation so groundless and prejudiced been made in my hearing, I could hardly have failed to remember it. The devoted and disinterested labours of the men who conduct the Union (and who are in no sense my "colleagues," save that I am

happy to serve them as I have opportunity) should, I think, protect them from such criticism.

I only add that if your correspondent can produce a plan by which teachers, "who are *not* students," and whom he strangely declares to be "by far the majority of the most earnest teachers," can be made into competent instructors of the young, he will have effected a wonder, which will go far to excuse the asperity shown by him towards those who assume that the teachers whom they seek to aid will both *study* and *think*.

In taking leave of this discussion, I am only anxious to repeat that I have had no wish to compare other systems of instruction with that which I have defended. The harvest is great, and those will reap it most happily who go to work in the spirit, not of rivals, but of associates in a task that claims all the resources of mind and heart which can be brought to its accomplishment.—I am, dear Sir, faithfully yours,
S. G. G.

Sonnets.

LIGHT of the World ! pure Light, full Light, with Thee
 No darkness dwells, no barred, no various ray ;
 Thy presence fills Thy Home with sevenfold Day ;
 Light in Thy Light the blessed angels see :
 But light that earthward streams in purity
 Falls through our sin-stained atmosphere, whose play
 Severs the beam, and mars its perfect sway,
 And in divided, shattered light dwell we.
 And one sees but the gorgeous hue of gold,
 And one, the soft benignant blue alone,—
 To none the full-toned glories all unfold ;
 But when we sinless stand before Thy throne,
 Then shall we too, light in Thy Light behold,
 See as Thou seest, and know as we are known.

C. D.

Milton, November, 1873.

Nor for the glory of the sea and land,
 June's silvery light on lake and mountain side,
 The wealth of beauty of the Summer tide,
 The purple splendour by the wild airs fanned,
 Thy sunlight's smile, bleak moor, and barren sand,
 Kissing to sleep as, glistening far and wide,
 They bask in beauty, dowered by Thy hand,
 Nor for the music, which, to Heaven allied,
 Floats, from a thousand points, upon the breeze ;—
 But for that strange deep love of Thine, my Lord,
 Which leaves Thy sufferers here for us to ease,
 And makes each lonely child of Thine a Ward,
 Left by Thy love to ours—For this we bless,
 As for naught else—with speechless thankfulness.

E. R. T.

Newport, Isle of Wight, November, 1873.

The Baptists in Russia.

INCREASED PERSECUTION.

IN Russia the persecution not only continues, but increases. At Kiew, thirty brethren and sisters are already in prison. In the department of Cherson, where, until within a few weeks, religious liberty was enjoyed, the pastor Rabolscabka has been banished to Siberia, everyone attending the services has been fined fifteen roubles, and the meetings are forbidden for the future. Their chapel, the only one which has at present been built in Russia, and towards the erection of which the German churches contributed, has been closed by the Government seal. Oh, cease not to pray to the Lord, that He may grant a double portion of His Spirit to these His people, that they may bear their trials with faith and patience, and at last come off more than conquerors: that they may ere long be set free, and that the glorious Gospel may be preached again freely amongst the Russians.

In Poland the churches enjoy liberty and peace, and the conversions are numerous. The prayers of the Polish brethren for more labourers in the vineyard have been answered in an unusual measure, and twelve brethren have been sent thither prepared to preach the Gospel and devote their whole time to missionary work, of whom nine are already settled and at work.

The Polish churches were before this doing more than others for the support of their own missionaries, and the sacrifices they have to make to provide so many even with bread and absolute necessaries, are very great indeed. We would, therefore, urge upon Christian friends the need for some contributions to assist this interesting mission. The sufferings of persecution which the Polish brethren so long and so faithfully endured, are now at an end—we trust for ever. We hope that those whose prayer and contributions alleviated the sufferings of the Polish martyrs will not be slack now in saving them from want and privation, and enabling them to carry on this work of the Lord, now that the door is open before them. Mr. Alf, whose name will be well remembered as amongst those who suffered persecution for the Gospel's sake, is now quite overdone with mission work and the care of the churches. Pecuniary help for the labouring brethren will greatly lessen his cares and anxieties.

An anonymous friend of the mission writes as follows:—

“I would earnestly beg help for the Polish missionaries, and I do so the more readily as I have myself for years sent annually for the help of the mission in Russia and Poland more than I have retained for the use of myself and my family. The Lord requires us to give up all for Him, and to live, not unto ourselves but unto Him who has died for us. If we would be His disciples we must do His will, and that will is, that we should love our neighbour *as ourselves*, and therefore should work and earn money, not for ourselves only, but for our neighbours. Our neighbours in Poland stand greatly in need of help; the people truly sit in darkness and the shadow of death, and only the Gospel can lift them into light and life.”

If, like your Saviour, you have "compassion on the multitude," who are "as sheep having no shepherd," you will readily respond to the call to send this Gospel into their midst.

We are commanded to preach the Gospel, therefore also to them in Poland, and *you*, if you are His children, are called by Him either to preach the Gospel in Poland yourselves, or to send bread to those who do it for you; and if we do not warn our fellow-sinners of the error and danger of their ways, God will require their blood at our hands. Enter, then, with earnestness on the work, and do not grudge the means which God has placed in your hands; and may He crown your efforts with His blessing, and send out many labourers into His vineyard, that in all places His Gospel may be made known.—*Reporter German Baptist Mission.*

News of the Churches.

INVITATIONS ACCEPTED.

Bonner, Rev. H. (Rawdon College), Rotherham.
 Booth, Rev. S. H. (Holloway), Roehampton.
 Davies, Rev. D. (Bacup), Huddersfield.
 Jarman, Rev. G. (Blisworth), Birmingham.
 Keys, Rev. J. L. (Met. College), Streatham.
 Leach, Rev. E. (Addlestone), Chalk Farm.
 Newton, Rev. F. H. (West Bromwich), Hartlepool.
 Spanswick, Rev. J. (Wolsingham), Northampton.

RECOGNITION SERVICES.

Chesterfield, Rev. J. Hulme.
 Norwich, Rev. J. Jackson, October 21st.
 Southgate, Rev. D. Gracey, October 23rd.
 Roehampton, Rev. S. H. Booth, November 18th.

RESIGNATIONS.

Dalton, Rev. J. J., Retford.
 Davis, Rev. J. U., Brompton, Middlesex.
 Jarman, Rev. G., Blisworth.
 Nightingale, Rev. E. C., Bristol.

DEATHS

Owen, Rev. L., Tarbach, Glamorganshire, November 2nd.
 Soule, Rev. I. M., Battersea, November 8th. Aged 67.
 Thomas, Rev. G., late Classical Tutor of Pontypool, November 8th.

INDEX OF CONTENTS, 1873.

ESSAYS, &c.

A Father and a Guide	151	Morning Star, The	224
Aged Pilgrims' Asylum	388	Naaman, the Syrian	69
Alleged Obliquities in the Divine Government	572	New Selection Hymn-book	391
All Things work together for Good	98	Observations on the Gospel accord- ing to St. Matthew	487
Atonement, The, and its related Truths	84	Our own Denomination in the United States	49, 145, 252
A Voice to the Times on a recent Secession	582	Our Prayer Meetings	434
Baptists in France	58, 230	Paris Baptist Chapel	514
Baptists in Russia	130, 659	Pio Nono	511
Baptist Union at Nottingham	555	Plain Man's Reply to Infidel School	625
Bernice	180	Prize Essays on Sunday-school Ex- tension	329
Bible in the Sunday-school	378	Premillennial Theory, The	211, 309
Chaldean Traditions of the Deluge	9	Presbyterian Manifesto on Baptism	364
Childhood of Jesus, The	423	Protestant Persecutions	331
Christianizing the Sonthals	135	Relation of Children to the Church 19, 61, 107, 163	
Comets and Meteors	270	Renewed Appeal to British Chris- tians	207
Correct Versions of Favourite Hymns	214	Salt	578
Council of Nice	619	Sectarian Bible, A	442
Damascus Now-a-days	318	Sermon, by Rev. C. Vince	289
Dying Martyr's Vision of Christ, The	491	Spectrum Analysis	17, 56, 103
Ecclesiastical History	75	Success of Modern Missions	216, 268, 438
Ephesus	157	Sunday-school Union and its Les- son System	508
Eternal God Thy Refuge, The	1	Table of Shewbread	636
"Feed My Lambs"	128	Talking to the Children	389, 517, 536
Glacier, The	440	Texts and Thoughts	283
Godless Tendency of the Day	313	The Apostles	198
Good Templarism	417	The Captain of the Lord's Host	424
Good Word for the Zenana Missions	269	The Causes of Low Spiritual Life	481
Havelock Chapel, Agra	229	The Church of Christ	456
Hebrew Words for "Man"	117	The Saviour and the Sanhedrim	495
Honey	119	The Teaching and Temper of John	90
How old is the New Testament?	178	The Threepenny Bit	134
India, Christianity in	372	True Christian Pilgrimage	641
Ivory, Apes, and Peacocks	376	Truth of the Gospels	241
Juvena!	360	Unsectarian Bible	451
Lewis, Rev. C. B., of Calcutta	327	What our Bengali Brethren say	439
Look at our Sunday-schools, An Anxious	193, 306, 357, 430	Why are the Padres friends to the People?	105
Lord's Supper, The	257		
Miletus	203		
Mission Work in China	169, 209, 321, 353		

MEMOIRS AND RECENT DEATHS.

Bond, W. H., Esq.	566	Morgan, Rev. H.	43
Crowe, Rev. W.	27	Morris, Rev. T.	236
Elven, Rev. C.	595	Nel, Hon. and Rev. B. W. ..	73
Foulkes, Mr. R.	237	Oncken, Mrs.	528
Fowler, Mr. J.	45	Pringle, Miss	285
Haycroft, Dr.	97	Roe, Dr. C. H.	25
Ibberson, Rev. W. C.	598	Scroxtton, Mrs. M.	463
Knight, Mr. W.	190	Wassell, Rev. D.	302

POETRY.

Marcella of Rome	171	Sonnets	658
Psalm xxiv. 7	191	The Christian to Archytas ..	331
Psalm cxlv.	329	The New Year	48

CORRESPONDENCE.

An Anxious Look at our Sunday- schools	287, 288, 599	Paris Baptist Chapel	400
An Event at Ephesus	239	Prayer and the Philosophers ..	46
Breaking up New Ground	47	The Lesson-System at the Sunday- School Union	657
Our Denomination in the United States	398	The Spezia Mission	237

REVIEWS	34, 91, 138, 182, 231, 272, 332, 392, 459, 525, 593, 651
SHORT NOTES	28, 80, 122, 173, 217, 264, 23, 383, 452, 521, 588, 646
NEWS OF THE CHURCHES,	48, 96, 144, 192, 240, 288, 336, 400, 464, 528, 602, 660

INDEX TO MISSIONARY HERALD.

ORIGINAL AND OTHER PAPERS.

Sanskrit Biblical Literature	1	Notes of a Visit to New Calabar ..	50, 71
Sir Donald McLeod	6	The Growth of Literature in Bengal ..	52
The Moulvie of Margaon	10, 24	Annual Services of the Baptist Mis- sionary Society	61
Ningpo, China	12	A Preaching Tour	66
Our Churches and the Mission	14, 27	The Population of India	73
The Mission Conference	21	The Gospel in Brittany	73
The Sanscrit Bible	29	Report	82
The Pundit of Bisarna	29	The Anniversary	105
Hope in Death	31	Our Need	337
Mission in San Domingo	32	Preaching in Calcutta	339
The Mission in Norway	34	My First Cold-weather Missionary Tour in Beerbhoom	343, 407
Amusements for Native Christians ..	41	Christian Salutation	345
The Conference at Allahabad	43	Extension of the Mission in Africa ..	347
A Preaching Tour	44	Brahmoism and Hinduism	349
Notes of a Visit to the Islands of an Inland Sea	48		

Some of the Results of Mission Labour in India	401	The Mission in Burisal	536
A City wholly given to Idolatry ..	405	Memoir of the Rev. J. A. Campagnac	533
Allahabad as a Field of Missionary Labour	410	Opening of the Chapel at Bergen, Norway	541
Havelock Chapel, Agra	412	Progress in Brittany	606
An African War	413	Opening of a New Chapel at Gona-welle, Ceylon	608
Address	465	Confessing Christ	610
Sketch of the American Baptist Telugu Mission	468	Baptism of a Priest in Rome	614
Christian Hindu Servants	473	The Mission in Rome	655
A Visit to Hurdwar Mela	476	What are the Needful Qualifications for a Foreign Missionary ..	669
A Meeting of Native Christians ..	479	The Native Evangelist in Calcutta	672
Government Views of Missionary Work in India	529, 603	The Work of God in Norway ..	675
Obstacles to the Gospel in China ..	534	The New Station on the Cameroons Mountain	676
The Leaven at Work	535		

INTELLIGENCE.

AFRICA—		Delhi	85, 416
Amboises Bay	54, 76, 351	Hurdwar	476
Cameroons, 95, 131, 347, 351, 413, 688		Intally	35, 53, 616
New Calabar	50, 54, 71	Khoostia	535, 610
Fernando Po	75	Monghir	6
BAHAMAS	35, 688	Serampore	53, 75, 91, 542
BRITTANY—		Sewry	10, 350
Morlaix	101	Southalistan	16, 36, 33
St. Brieuc	36, 73, 416, 606	Simla	465
Tremel	102, 416	ITALY—	
CEYLON—		Rome	100
Colombo	31, 48, 53, 95, 351	JAMAICA	97
Gonawelle	608	Brown's Town	16, 542
Kandy	95	Jericho	543
CHINA—		Kingston	98, 351
Chefoo	35, 351, 534, 617	Luca	76
Ningpo	12	Mandeville	688
HAYTI	96, 351	Mount Carey	543
INDIA—		Morant Bay	98
Agra	16, 53, 350, 412, 677	Montego Bay	542
Allahabad	36, 43, 75, 410, 543	Savanna-la-Mar	35
Beerbhoom	343, 407	Spanish Town	54, 542, 543
Brindabun	405	Thompson's Town	617
Backergunge	53, 84, 350, 479	Ulster Spring	16
Bombay	16	Wallingford	351
Burisal	536	NORWAY	34, 36, 100, 541, 616, 675
Bishtopore	53	NOVA SCOTIA	17
Calcutta 44, 53, 76, 339, 350, 542, 672		TRINIDAD	35, 96
Dacca	350, 473, 616	SAN DOMINGO	32

MISSIONARIES AND OTHERS.

Allen, I.	10, 16, 24, 350	Bouhon, V. E.	36, 73, 606
Anderson, J. H.	18, 53, 76, 410	Brown, Dr.	35, 351, 617
Baeschlin, C.	12	Burke, E.	76
Bate, J. D.	36, 87	Boerresen, H. P.	82
Banerjea, Tarachand	672	Campagnac, J. A.	53, 338
Bion, R.	87, 473, 616	Carter, C.	95

Clark, J.	16	Page, J. C.	350, 536
Clarke, J.	543	Pestonji, H.	102, 678
Cramp, J. M.	17	Pearce, G.	345, 678
Davey, J.	6 8	Pegg, I.	32, 102
East, D. J.	98, 542	Phillippo, J. M.	54, 97, 352, 542
Edwards, E.	40, 337	Pigott, H. R.	48, 351
Evans, T.	36, 75, 111	Randall, C. E.	35
Fray, E.	352	Rees, T. L.	351
Fuller, J. J.	95, 351, 678	Richard, T.	534
Gamble, W. H.	35	Roberts, J. S.	351
Gregson, J. G. 16, 29, 350, 412, 476, 677		Robinson, R.	538
Gregson, J.	54	Rouse, G. H. 16, 44, 53, 66, 82, 102, 401, 542	
Goolzar Shah	340, 465	Saker, A. . . 54, 95, 351, 413, 416, 678	
Grassi, P.	614, 667	Sale, J. 41, 52, 84, 350, 479, 536	
Hallam, E. C. B.	338	Santh, J.	345
Hawkes, J.	96, 351, 679	Silva, J.	95
Henderson, J. E.	116, 542	Skrefsrød, L.	82
Hewett, E.	543	Smith, J.	85
Hobbs, W. A.	343, 350, 407	Smith, R. 50, 54, 71, 76, 96, 347, 352, 416	
Hubert, G.	34, 36, 80, 541, 616	St Dalmas, H. G.	18, 53, 405
Huree Ram	29	Teall, W.	97
Jenkins, J.	101	Thomson, Q. W., 54, 75, 76, 96, 347, 351	
Jenkins, A.	36, 102	Trafford, J.	92
Johnson, E. C.	82	Thomas, J.	75
Kerry, G. 35, 43, 87, 339, 535, 542, 610, 616		Waldock, F. D.	31, 54
Lawrence, T.	35	Wall, J.	100, 614, 665
Lea, T.	543	Wenger, J.	1, 29, 53, 88
Lewis, C. B.	53, 102, 327	Wenman, J.	35, 96
Littlewood, W.	35	Wiberg, A.	675
McKenna, A.	678	Williams, C.	103
McLeod, D.	6	Williams, A.	340
Matheson, H. M.	107	Williams, P.	678
Nundo Lal	53		
O'Meally, P.	16		

HOME AND OTHER PROCEEDINGS.

Acknowledgments	20, 60, 80	Jamaica Special Fund	39, 59, 79
Annual Report	82	Jamaica Education Fund	79
Annual Services	17, 55, 61	Missionary Herald	
Arrival of Missionaries		Missionary Notes 16, 35, 53, 75, 349, 416, 616, 677	
Bible Translation Society, 58, 60, 65		Native Preachers' Fund	
Committee		Nomination of Committee	36, 56
Contributions	18, 37, 56, 77, 680	Post Office Orders	
Decease of Missionaries		Remittances	56, 76
Departure of Missionaries	18	Special Funds	40, 59, 79, 80
Extracts from Speeches		To Treasurers of Auxiliaries	76
Finances	56	Widows' and Orphans' Fund	17
Foreign Letters received 20, 40, 59, 80			
Home Proceedings 17, 54, 76, 120, 352, 544, 617, 678			

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by Joseph Tritton, Esq., Treasurer; by Edward Bean Underhill, LL.D., Secretary, at the Mission House, Castle Street, Holborn, LONDON. Contributions can also be paid in at Messrs. Barclay, Bevan, Tritton, Twells and Co.'s, 54, Lombard Street, to the account of the Treasurer.

THE MISSIONARY HERALD.

The Mission in Rome.

AT the present moment it may be interesting to our readers to recall the origin of Mr. Wall's work in Rome. It is now nearly ten years since Mr. Wall commenced evangelistic work in Bologna, Modena, and the adjacent districts. At that time these provinces felt the full weight of Papal power. The priests exercised almost absolute sway, both in politics and religion. The confessional was used for despotic purposes; and assassination, more or less open, was the last resort of a people denied justice in the courts where priestcraft reigned supreme.

The enlargement of the dominions of King Victor Emmanuel afforded a favourable opportunity for the diffusion of divine truth in districts over-ridden with Papal emissaries. In spite of malicious assaults and open hostility from the priests' party, Mr. Wall, with some other fellow-labourers, began to preach the glad tidings of peace with God through the blood of the Lamb. Houses were opened for their meetings, and a large hall in Bologna was often filled with hearers. Examples of converting grace were not slow in manifesting themselves, and daily, in many places, new openings for preaching appeared. One city would offer a room, another a church for the meetings. Thus the Word of God grew and was multiplied. The general result of Mr. Wall's labours was the formation of three churches. In Bologna, fifty-five persons were baptized; in Bari, fifty; in La Tour, thirty-five; and in six other places fifty-eight.

During this time Mr. Wall was supported by the contributions of a few private friends; but at the close of 1870, the Committee consented to become the channel of conveying contributions to him. In the year following he was received as a full missionary on the staff of the Society.

In November, 1870, Mr. Wall, taking advantage of the entry of the King of Italy, removed to Rome, and immediately began to preach the Gospel under the very shadow of the Vatican and the Inquisition. Writing within a few days of his arrival, he says: "Rome is open to the Gospel. The Pope shuts himself up in the Vatican. St. Peter's seems

left desolate. Yesterday I sat under the dome for nearly an hour and conversed with some individuals, who listened with interest to the Word of Life." The ignorance of the people was most surprising. His first hearers in the room that he opened for worship, could not believe that they listened to the very words of the Apostles themselves, and they exhibited the most eager desire to hear read the divine narratives of the gospels, rather than be instructed by the exposition of them. On another occasion they displayed a complete ignorance of the fact that the books of Scripture were divided into verses. One read from one column across to the other; another joined the references in the same line with the text. No wonder! One hearer had been imprisoned for six months for reading the New Testament, and the sacred volume had been most sedulously kept from the knowledge of the people by the so-called Vicar of Jesus Christ.

Time was not lost. One room after another was opened for preaching, and as each one was successively closed by the interference and intrigues of the priests, Mr. Wall sought out others. In some instances attempts were made to injure him in his person, and more than once he narrowly escaped severe injuries. The Scriptures were put into circulation, and, in the course of a few months many thousands of copies of portions or of the entire Word of God were placed in the hands of the people.

In January, 1871, eight persons were baptized and formed into a Christian church, engaged to follow the Divine order, and to walk in all the ordinances and commandments of their Lord, "in the narrow way of separation from the world and faithful testimony to God."

During this year Mr. Wall made many visits to the towns and villages surrounding Rome, distributing thousands of Gospels, and preaching wherever opportunity offered itself. "In the shade of the ruins of the Temple of Venus," he says on one occasion, "ten or twelve men came to converse with me. I spoke to them, giving each one a New Testament, entreating them to meet together to read it. A few days after one of this little company writes, 'Everything is ready for the preaching of the Gospel; many citizens salute you, and desire you to bring them, as soon as possible, *La bella Parola*.' The cry of Tivoli is like that of Macedonia." In this way scarcely a place of importance in the environs of Rome has escaped the zealous evangelism of Mr. Wall, and in several small towns knots of Scripture readers and inquirers have been gathered for the study of the Divine Word. By the month of March, 1872, some fifty persons, residents in Rome, had been baptized; and many more since; while hundreds have wished their names to be enrolled as candidates for Christian instruc-

tion. The Bible is increasingly read, and the hatred of the priests against it is fanatical. It is no uncommon thing to see a person in the streets of Rome reading a New Testament, and priests have repeatedly attempted to snatch the hated volume from their hands. This, however, is a dangerous experiment, and has sometimes resulted in severe injuries to the priest, and even imprisonment.

■ To the church which has been founded in Rome there has recently been added the Rev. Father Paolo Grassi, one of the canons of the Church of S. Maria Maggiore. In the last *HERALD* a brief account was given of his life and conversion. Some additional particulars have reached us of this interesting event, which we may, without impropriety, lay before our readers. The *Italian News* gives the following account of his recantation of the errors of Rome :—

“ An extraordinary scene was witnessed on Sunday at the Baptist meeting rooms in the Via Laurina, it being no less than the public recantation of the Rev. Father Paolo Cav. Grassi, one of the canons of the Patriarchal Basilica of Santa Maria Maggiore. At the morning service, Father Grassi, a man of great erudition, advanced in age, and of benignant and commanding presence, delivered an address, in which he said his convictions had led him to leave the church of Rome, and join a sect of Christians who worshipped God, not according to the dogmas and superstitions invented by men, but in accordance with the Gospel of Jesus Christ, as set forth in the Holy Scriptures, and taught by the divinely inspired apostles. The Rev. James Wall delivered an eloquent address on the solemn step taken by the Rev. Paolo Grassi, and then baptized him by immersion, in the presence of a crowded audience, who appeared deeply moved by the impressive ceremony. At the evening service the Rev. Paolo Grassi read his recantation, which is in the form of a letter addressed to his eminence Cardinal Patrizzi, the vicar-general of the diocese of Rome.

“ The day following the baptism the brethren and sisters of the church met early in the morning for prayer in the tent, when tears of joy were shed with profusion, and the day was devoted to an Agape, or ‘ Feast of love,’ in imitation of the gatherings of the Apostolic Church. Thirty-six brethren and twenty-six sisters assembled at a quiet spot, in the midst of a vinery, outside the city, and the day was spent in religious exercises, relieved at intervals by innocent recreation. A teacher of mathematics, who was one of three others baptized the previous day; a major of the army of Garibaldi, who has volunteered his companionship of the converted priest with a view to his protection; an amiable young Roman lady, of the family of a military officer, brought her family cook to assist in preparing the chief meal of the day; the editor of *La Roma Evangelica*, and others of note were guests at that feast of love. The Scriptures were read and addresses delivered by several promising disciples; and by one of ‘ Caesar’s household,’ a servant in the palace of the king, a paper was read which was replete with sentiments of Christian affection. Mr.

Wall administered the ordinance of the Lord's Supper, which was received in a spirit of deep devotion; and it was not the least pleasing incident of

the occasion to see one who had often celebrated high mass, partake of bread and wine with other humble disciples."

The letter above referred to has just been published in this country. It is of considerable length, too long for reproduction in our pages; but the following brief sentences may convey some idea of its spirit:—

"In Holy Scriptures there is no mention of mass, purgatory, indulgences, jubilees, or auricular confession; and such institutions have no cause to exist, for Christ has immolated Himself for the salvation of man. Yet for centuries they flourished in the Church of Rome; and for what object? It is painful to say so, but it is no longer a mystery to any one, that such equipages have had and have no other object but to seize property and to become the arbiters of the mind and conscience of individuals.

"Having brought things to such an extreme, a Christian who is anxious for the salvation of his own soul must decide either to remain with the Church of Rome against the Bible

and against God, or be with the Bible and in the Church of Christ, without the Roman Church. In this alternative I could no longer hesitate, and I have turned mind and heart to that Apostolic Church of Christ which retains with proper veneration the Holy Scriptures, and, in conformity with which, inculcates and executes in its purity and simplicity the precepts of the divine teacher. I believe thus to have fulfilled my duty, and now I take my leave of your Eminence, and of the Roman Church, praying the Heavenly Father, that as He has enlightened me, He may also enlighten your Eminence, also the sacred college and clergy to return to the glorious times of the primitive Roman Church."

The secession of Father Grassi has naturally aroused the bitterest feelings on the part of the Pope and his servile hosts. They have sought to entrap him within the walls of the Inquisition. His life has been menaced. The vilest epithets have been thrown at him, and he has been accused of the basest vices, said to have been practised while yet an honoured priest of the church he has forsaken. From these calumnious aspersions he has been most ably defended by Mr. Wall. We make no attempt here to give an account of Father Grassi's interviews with the Inquisitors, as no authentic narration of them has yet reached us. These incidents have naturally made a profound impression in Rome, and indications are not wanting that other priests are studiously examining for themselves the pages of Holy Writ, and comparing its teachings with the dogmas and traditions of the Papacy.

It only remains to add that there is a prospect of Mr. Wall shortly obtaining suitable premises for the prosecution of his work, where he may no more be exposed to priestly intrigues for his expulsion. Contributions

for this object are greatly needed, as the Committee anticipate that not less than £4,000 will be required, towards while at present, they have in cash and promises not quite £2,000. The Rev. S. H. Booth has kindly undertaken to lay the case before our friends, and we commend to their generous consideration the important object in view.

What are the Needful Qualifications for a Foreign Missionary.

(From the "American Missionary Herald.")

1. **T**HE missionary should have great strength of religious conviction and great depth of personal Christian experience.

Many a scene in which he will be placed, many a question he will have to settle, all the new relations he will form amid a foreign people, will test him to the bottom here. Vacillation on doctrine, or shallowness in personal experience, may do little harm in our own land, where a man is braced up on every side by others; but they will ruin a missionary's influence.

2. A missionary should be a man of sunny and hopeful Christian experience, It may be said, "Every Christian should be so." True, but they *are* not all so. And those who are not should remain amid the helpful associations and companionships of Christian lands, and not imperil their own and others' usefulness by bringing a shadowed experience into the young and plastic developments of Christianity in mission fields. The man who has to look back, or look in, upon a personal experience which is ever darkening his spirit, is not fit for the work of the missionary.

3. The ballast of a large "round-about common-sense," in more than ordinary measure, is an essential qualification for the missionary.

The conditions or data of the problems the missionary has to solve differ so greatly from those of the pastor at home, there are so many considerations tending to warp his judgment, that if he is eccentric, or one-sided, or kinky, he will become, and will quickly be seen by shrewd natives to be, unreliable in his judgment; and then his usefulness is gone. Applying common-sense to the question of setting an example of self-denial in economy of living, I have personally known a missionary and his wife, both of whom were hastened to early graves by a false economy, whose *motive* alone could save them from serious censure.

4. The missionary must be a versatile man. I mean this not in the sense that he must be a "jack at all trades," or have the ability to learn half-a-dozen languages. But he must have the faculty, without making others notice it, of adapting himself to the most various and unusual and difficult circumstances; and also of turning his hand easily from one of the several departments of missionary labour to another, without mental dislocation, or loss of time or of working power, in the process.

5. The missionary should possess symmetry, both of mind and character.

I am aware that this could not be said of some of the most distinguished missionaries,—genius is generally more or less unsymmetrical,—but I aver, without hesitation, concerning those I have personally known, that their usefulness would have been greatly enhanced if they had shown a symmetrical development. As it is, you must deduct from their usefulness the mischievous influences they have set agoing. The characteristic now mentioned is manifestly far more important for the missionary who stands, it may be, nearly or quite alone in his field of labour, than in the case of ministers or teachers in our home countries. At the theological seminary where I studied, there were five professors, men of great ability, but none of them without serious defects. The five together formed a faculty well-nigh perfect. In Yale College, where there are some seventy instructors, it will do no harm for each man to be great in some speciality alone; and it is expected this will be the case. But the missionary must, in his own person, his single character, and culture and influence, illustrate what a Christian man of culture and earnest purpose is when he is “well-rounded” and complete. One such man is worth many “smart” men. A missionary needs no *ad captandum* power. It will detract from his usefulness and not add to it.

6. The missionary must be a man of large sympathies, broad culture, and, in a word, a *choice* man.

He comes in contact with men of all classes and from different nationalities; generally in great commercial centres, surrounded often by intelligent Europeans. He must sometimes, single-handed, care for a theological seminary, make books, decide grave ecclesiastical questions, initiate im-

portant enterprises. He uses a foreign, often a classic, language, and he must be the peer of the learned as well as intelligible to the masses.

But strangely enough, there is an idea among candidates for the ministry at home, that only a modicum of talent is needed for the foreign missionary field. How inconsiderate the mistake. The writer once called on a company of American travellers, among whom was a young man just out of the theological seminary, then and since a much-praised correspondent of the —, and during the conversation offered to give the correspondent any information concerning the missionary work at his station which he desired. “O, thank you,” he replied, “I shall have no occasion to trouble you. I shall make my own rapid observations, and give some general sketches of the result!” What do you suppose the net value of that man’s observations and sketches was to the Christian public? Why, the youth was not, and never will be, fit to loosen the sandals of the learned, venerable, and devoted men who formed half the station whose field and work he was content to report on in the —, after looking at that work through an opera-glass from his hotel window.

It may be said that it is discouraging to Christian young men to represent the missionary work as demanding so high and rare qualifications. I do not believe it. A high aim and noble ideal is one of the best of tonics. When a young man has become profoundly convinced that none but a very Apollo can be a fit husband for a certain young lady of his acquaintance, and he would be only too glad to serve evermore the peerless one whose pure, sweet graces of person, mind, and heart have charmed him, does he leave

her and seek one for whom he does think himself worthy? Indeed he does not. Or is he selfish in seeking to win one of whom he is consciously unworthy? No. His true love is the strongest possible stimulant to his highest, noblest, manly aspirations and ambitions. He will *grow* into the worthiness he lacks, though it take him all his life to do it.

But there are some who *ought* to be kept from entering the foreign missionary service, and who would be kept from it on the principles I have mentioned. Some men — good men and useful at home—have been only elements of weakness in the mission field, because wanting in one or more of the above qualifications.

I make no suggestions concerning those missionary candidates who are to be wives of the missionaries. I have personally known a very large number of such, and have yet to see one who was unworthy to be the companion of her husband's life and labour. But the cases where the wife is the better half indeed, are numerous enough. The "call" of a Christian woman to the foreign missionary service is ordinarily her own loving response, in the higher love and service of Jesus, to the love and choice of the good man God is calling into the foreign work. I do not regard it as of the slightest importance that *her* inclination to the foreign work should have antedated *his* call for her companionship. One caveat, however, I will mention. Let not a missionary lady's ambition be too broad. She must not expect to be the light and blessing of her *home* and a full missionary outside of it too. There is nothing but reckless waste of choicest resources in that attempt.

Before my own missionary life began, I had a high estimate of a *short* and *intense* life, like that of Harriet Newell or Henry Martyn. Those beatified saints did a blessed work, and their pure influence lives after them. But their lives were exceptional. *Since* my missionary life began, I have had a growing conviction of the comparative uselessness—sometimes worse—of the missionary's first years on missionary ground, as related to the solid value of his life when experience has ripened his judgment, matured his powers, taken the conceit out of him, and mellowed his character. Dr. Riggs' weakness, after forty years of service, is worth more than the strength of half a dozen young men who have been two or three years on the ground. Let missionaries come out desiring, and *expecting*, not to *die soon*, but to *live long*.

I cannot dismiss the subject without taking the opportunity to remark that, in my opinion, the expectation at home that missionary wives and mothers will do a good deal of *missionary* work which can be reported in letters home, with the call for entertaining public letters, does practical harm. It is a temptation to the missionary lady to overwork or to neglect the care and education of her own children. I have seen numerous instances of both injurious results. People at home forget that the care of a missionary's children falls on the mother far more than at home, and the demand, at home, for "something to keep up interest," is unhealthy. Letters "got up to order" ought not to see the light. We must take care not to blow too many trumpets.

The Native Evangelist in Calcutta.

FROM the Rev. Tarachand Banerjea, who last year joined our mission, we have received the following interesting account of the various labours in which he has been employed. Before his connection with the Society, he was engaged in connection with the mission of the Church of Scotland; but a change of views on baptism led to his separation from that body and to his union with our mission. Mr. Banerjea is a man of good education, and our readers will be gratified to receive from his own pen a statement of his various efforts to spread the Gospel of Christ:—

1. STREET AND BAZAAR PREACHING.

“Several days in a week I preach at a place near Mantali Dargá, where Mr. W. Greenway, the devoted servant of the Lord, and Mr. Ananda C. Duffadár, an earnest and zealous preacher, connected with the Circular-road Chapel, are to be found every evening sedulously engaged in the Lord's work. We have in this place generally large audiences willing to hear us. We preach to them both in Urdu and Bengali. The place being open, and having a bazaar on one side and a thoroughfare on the other, we are necessarily obliged to speak very loudly, in order to be distinctly heard by all. When one of us gets exhausted, another soon relieves him; in this way we command the attention of people for hours, and publish the truth as it is in Jesus to several scores of men, the majority of whom are poor and illiterate, yet very obstinate and proud Mahommedans. These men give us a patient hearing when we dwell on such topics as these—viz., the necessity of a Divine revelation; the justice, mercy, and other attributes of God; the moral precepts of the Bible; the sinfulness of man; the need of repentance; the importance of faith; the solemn day of judgment; the reality of heaven and hell, &c. But when the triune nature of the God-

head; the Sonship, the incarnation and the divinity of Christ; the great atonement accomplished by the Lord Jesus; justification by faith in Christ; and sanctification by the Holy Spirit are proclaimed to their hearing, the Mahommedans all to a man get mightily offended, and either withdraw from the place or stay to betray a very unpleasant spirit, by carrying on useless logomachy, uttering meaningless objections, cavilling at these saving and fundamental doctrines, prevaricating at whatever would be told them in defence, and, finally, scoffing at us, even with clapping of hands and abusive and contemptuous expressions. Satan, in this place, is always actively engaged in opposing God and His Christ, in stirring up people to show a spirit of hostility, and in attempting to thwart the cause of Jesus, and thereby to disappoint us. We, however, do not allow our zeal to be damped, but patiently persevere in the arduous yet blessed work, leaving all consequences to Him whose commission we have, and who has promised that our labour will not be in vain in the Lord.

SPIRIT OF THE MOHAMMEDANS.

“I go to other streets and bazaars now and then to publish the Gospel message of mercy to perishing sinners;

but wherever I see Mahomedans I invariably find them bigoted, completely swayed by the prejudices they have inherited and early imbibed, and never disposed to receive the saving and precious truths of Christ. Openness to conviction, readiness to reason, a fair and honest, a candid and dispassionate spirit in discussing on religion, and a genuine and ardent love of divine truth, are things seldom or never found among them. Their minds are ill prepared to appreciate the sound and irrefragable reasons we assign to them for the divine origin of the truths we publish, and also for the human device of their Koran and the false pretensions of Mahomed. Neither our plain and simple reasons, nor our logical arguments, make the least impression on them, so as to stir their minds to make a rational inquiry after God's truths. Such are the sad consequences of popular ignorance, and such the effects of prejudice. Indeed, Satan has made them his favourite slaves, reigns in their hearts with a potent sway, and assiduously precludes all rays of divine light from them, lest their poor souls be saved. However, we have resolved to preach the Gospel whether men hear or forbear.

2. CHAPEL PREACHING.

“(1) On Fridays I go to the C. M. Society's chapel at Amherst-street. The place is a pretty, neat building, nicely furnished with benches, chairs, a pulpit, and several gaslights. After the lights are lit, an elderly Christian comes, in company with some young men, and chants one or two Bengali hymns along with a good musical instrument. The passers-by are soon attracted, who either occupy the seats ready for them, or stand, if they choose, to hear us. Availing of this audience, I begin to preach, and declare the

essential truths of God for a good length of time, and then hold conversation with such men present as have anything to ask of me, either explanation of any passages of the Bible, or answers to objections they have to urge, or reasons for our rejecting their favourite creeds and accepting the religion of Christ. Very often hot discussion takes place here, and detains me for three or four hours. The Episcopalian brethren express their delight for my coming to this chapel, since some educated infidels often come hither to assail the Bible religion, and thereby to show off their wit. Many a time such men have been confuted before the whole audience, their errors exposed, and the truths of Christ gloriously vindicated. From all I have been observing in this place, I am led to think that the religious views and sentiments of some men that frequently come hither are undergoing slow changes for the better. Rev. Mr. R. K. Bose assists me in this chapel. Here I am often obliged to preach for hours in English also, since the English-speaking Baboos prefer that language to their mother tongue.

AT THE BOWBAZAR CHAPEL.

“(2) Every Saturday evening I go to preach at the Bowbazaar Chapel, which belongs to the L. M. Society, and is beautifully situated for attracting people from three directions. Here Rev. G. C. Láhá, of the Scotch Church, regularly comes and assists me. He is such a qualified, earnest, and zealous preacher as Bengal really needs. There are very few in Calcutta who are as much able in every way boldly to preach the Gospel to several classes of people. I wish very much that the metropolis of India had dozens of such gifted men to meet the real want of the place. He and I preach here by turns

every Saturday, from sunset to about ten or half-past ten P.M. Our audience is composed of mixed people, the greater part of whom consists of Hindus. Some respectable and educated people are often to be found among our hearers. The Mahommedans that come to hear us in this place are of the same stamp and character that I have already described. The Hindus generally manifest a far better spirit when they hear us than the followers of the Arabian impostor. They often admit our reasons, are now and then found open to conviction, and seldom withhold their approbation of the truths we declare, which are supported by irresistible evidence. It is a matter of regret that they lack grace to give a warm welcome to those truths in their hearts, and moral fortitude to avow them manfully before the world. Depending upon Jesus, our Almighty Saviour, we have, however, resolved to persevere in our efforts to disseminate the Gospel seed, and patiently to wait upon the Lord of the harvest for the increase. Let God's will be done.

AT CORNWALLIS SQUARE.

"(3) Two days in every week I have been regularly preaching for several years along with Rev. G. C. Láhá at the Cornwallis Square Chapel, belonging to the General Assembly's Mission. This is the oldest preaching station, situated in the heart of the Hindu quarter of Calcutta, and convenient for drawing attention of many that pass and repass. This is a noted place, whither learned pundits and educated and respectable people often go to hear Christian preachers. We often read and expound portions of the Word of God to the people that come in and occupy the seats furnished for them, and then by turns hold conversation with them for hours on various topics connected with Christianity, Hinduism,

Mahommedanism, and other systems of faith, keeping a particular eye to declare and impress the saving truths of the Gospel of Jesus. This mode of preaching by conversation we find, by experience, to be more advantageous both to the preachers and the people than pulpit or street preaching. Some missionaries, perceiving the utility of our method, have begun to have a trial of it. In this way we secure the cheerful attention of our hearers for a good length of time. None show the least indication of being tired. We respectfully address our hearers, give a patient hearing to all they have to say, render prompt and pertinent replies to all their queries, and endeavour our best to meet and remove all their objections, to obviate all their difficulties, to expose, with due deference to their feelings, all their errors, and to set Christ and Him crucified as the sole theme and the highest object we have in view. Here we often come in contact with Positivists, or followers of Comte; with Bráhmás, both of the Conservative and Progressive sects; with Darwinians and Materialists; and with Sceptics and Freethinkers. We preach to them in English, in order to suit to their liking. The educated young Bengal have with avidity imbibed much of the heterodox and infidelic opinions of Europe and America. Their partial reading, shallow knowledge, and half-formed minds naturally tend to mislead them, and to prejudice them against the holy and heavenly religion of Christ. We have often to refute philosophically all their respective dogmas, and to adduce evidences of an overwhelming nature in our efforts to vindicate the fundamental doctrines of the Bible of God. Our work here is most arduous; but our trust is in the Lord Jesus, who has promised to help us with His Spirit, and who, overcoming

all His enemies, will finally reign as God Supreme and Jehovah over all. Let His name be ever praised!

AT THE CIRCULAR ROAD CHAPEL.

“(4) Two days in a week I go to a chapel on the Circular-road, belonging to the Auxiliary Baptist Society, and

preach there to the Hindus and Mahomedans for about two or three hours. Here, also, I have to use both the Bengali and Urdu languages to make myself intelligible to the audience. Brother Ananda C. Duffádar and Mr. W. Greenway render valuable assistance.”

The Work of God in Norway.

THE Rev. A. Wiberg, of Stockholm, has kindly furnished us with the following translations from letters he has received from the brethren in Norway. They indicate that the Divine blessing continues to be enjoyed by the churches. Mr. Wiberg intimates that he is about to visit England to seek aid towards the erection of a chapel in Stockholm.

“I suppose Brother Sundstedt, as well as Brethren Hansson and Klargvist, sends his reports through Brother Hübert. But in case he should not do so, I hereby send you an extract of a letter lately received from him. On August 1st, 1873, he writes from Levanger:—

THE ASSOCIATION.

“‘ Since I last wrote you, I have made a tour to the South of Norway. I first visited Bergen. There the prospects seemed to be bright and cheering. The church numbered forty-one members, who seemed to be cemented by the bands of peace and love. It was quite a pleasure to be among them and enjoy their childlike Christian fellowship. From there I travelled to Skien, where I attended the General Meeting of the Baptist Churches in the South of Norway, which was held June 22nd and 23rd. The meeting was attended by about eighty Baptists. On Sunday, June 22nd, the forenoon was taken up with discussions on religious subjects, after which all were invited to a social

dinner, during which the friends, in groups of two or three, conversed around the room. In the afternoon, the discussions were continued until the evening, when we had preaching in the meeting-house of the Free Church. On Monday, June 23rd, the Association of the Baptist Churches had their annual meeting. The forenoon was taken up with discussions and deliberations, after which all again were invited to a social dinner. The afternoon was spent in conversing on Heb. xii. 1. A happy season. In the evening we had preaching again in the meeting-house of the Free Church, after which the Lord's Supper was celebrated at the meeting-room of the Baptist Church.

A SEASON OF REFRESHING.

There the presence of the Lord was deeply felt. One could both hear and feel that all hearts were filled with a sense of the presence of the Lord, and I cannot, with my pen, describe the happy feelings that pervaded the assembly. It was night, and the time

to part had come. While the last hymn was sung, the singing was interrupted at each verse with prayer, as one after another rose and commenced praying. I do not recollect ever having heard such prayers. There was both confession and prayer, mingled with praises and thanks; and from the cheeks of many there were seen falling tears of joy. A brother who, many years ago, had been baptized in America, but had not united himself with the Baptists, but had associated with the party of Lieunghs,* rose, and exclaimed with tears, before God and the brethren, "Now I feel at home, now I have found the people of God," &c. And this still more excited the feelings of all. In this way we continued for about one hour and a half. I was ready to say: "It is in vain to try and reach the bottom, though all seemed to scoop with all their might." Their language seemed to be: "The Lord has done great things for us, whereof we are glad." And again: "When the Lord turned again the captivity of Zion, we were like them that dream."

"Besides attending this meeting, I visited, in company with Brother Klarqvist, several places, and the impression I received was, that the field is hard to work in. Yet there is hope of

* A heretical party of Baptists, holding the doctrine of sinless perfection, &c.

success. While I was there, two were baptized at Laurvik.

AN ACT OF FAITH.

"On the 17th of July, I returned to Trondhjem. And what had I to do here? I had to choose between two things—either to leave the city, or to try and secure a place for meetings. I consequently went to the Turn Union, and tried to secure their place of meeting, in which I was successful. Yesterday I signed a contract to hire their place for a rent of 100 rix-dollars specie (about £22) a-year. But I felt as though I was ready to stagger at the promise of God through unbelief, and began to wonder where I should get the money from. The rent must be paid in advance for each quarter, with 25 rix-dollars specie (£5 10s.), and here I stand with two empty hands. But it seems to me as if the Lord had so inclined their hearts that I was permitted to rent this place. And in faith I go on, hoping that the Lord will send fishes with the tribute-money, if it should not come in any other way.'

"Thus far Brother Sundstedt.

"I have no doubt that, if this case should be stated to our dear brethren in England, the Lord would send many fishes with tribute-money to our Brother Sundstedt, to aid him in his embarrassment. He certainly ought to be helped."

The New Station on the Cameroons Mountain.

THE WORK IN HAND.

"A young man, from Victoria, had entered into an engagement to reside with me as interpreter and general

assistant, but he died the week before entering on his work, and as no one else has presented himself qualified for the post, I have been left to do the best I

could alone. At first I was dreadfully 'at sea,' but by incessant attempts at joining in conversation with the people, and by teaching English to the Bakwelli youths in the school, I am getting on. All the sounds I have yet met can be sufficiently indicated by the signs fixed for the Dualla by Mr. Saker, and as any one learning this language would probably have an acquaintance with the sounds of the Dualla alphabet as printed, I write all Bakwelli words with that. The rains are so excessive at present, that even had I been able to talk, I should not have accomplished any itinerating. By the dry season my tongue may be loosed a little, when I shall, at all events, attempt going about. Every day we have school, with an average attendance of eighteen. No matter how it rains, the boys come; but no girls can be induced to enter. They stand at the door and watch proceedings; but to all invitations say they are women, and have no business with school. There is one service on Sunday, to which all the scholars and a few others come, when I do my best to teach some part of God's truth. After the service, some little time, we have a Sunday-school. The Sunday-school differs from the other service in this, that the children spell out words, and then I endeavour to make them understand them.

THEIR RELIGIOUS CONDITION.

"Truly speaking, the people have no religion whatever. They believe

that a person great and powerful lives above the sky, whom they call 'Obasi;' I can find out at present no very definite ideas which they possess of 'Obasi.' So I use the name of 'Obasi' always for God, and tell them that as they know nothing of 'Obasi,' and have not 'Obasi's' book, we have come to tell them of Him, and to teach them to read His book.

"One day, I was surprised to find an image roughly carved out of a block of wood; it was meant to represent a man, and a small fence was erected round it, making a sacred enclosure. On inquiry, we learned it was the 'Obasi' for sheep and goats—that is, that the image was the god of all sheep and goats, and that, at times, sacrifice was made to it. There were only three of these images, we heard, among the Bakwellis; and since then I have seen the other two, and heard pretty much the same explanation of them. Some day we may discover more in the image than at present appears.

"There are medicine men, of course, and it is they who lead the people captive and make fools of them. Nothing but the light of God's Word, made plain by the influence of the Holy Ghost, will free any of these people from the bonds in which superstition holds them; and to that end we must labour and pray, and faint not, that the assurance of God's Word may be our comfort and strength, that 'in due season we shall reap.'"

Missionary Notes.

AGRA.—The weather has been exceeding trying, and the Rev. J. G. Gregson reports that cholera had broken out in the Christian village. Eight of the people died in three days. The village is to be rebuilt with a special view to improve its sanitary condition. Mr. St. Dalmas is about to reside for a time at Chitoura, which affords a very interesting field for missionary work.

JAMAICA, MANDEVILLE.—The Rev. P. Williams informs us that rain having fallen, he has been able to baptize six persons. Many years have passed since a similar service was held in the village; it therefore drew a large congregation.

NASSAU, BAHAMAS.—We are happy to announce the safe arrival of the Rev. J. Davey at his station, after visiting Puerto Plata, the Turks Islands, and Inagua. At the last place he was able to spend one Lord's-day, and reports that Mr. and Mrs. Littlewood are well. A new church has been formed at Harbour Island.

MORTONVILLE, CAMEROONS RIVER.—The Rev. J. J. Fuller reports that although there had been much sickness in the River, he and his family have escaped. His Sabbath-day congregations are larger than ever; many of whom are young men, who seem weary of their heathenish practices. He is also visited by many persons for medicine. He has laid the foundation of his new chapel, and speaks of the attendance at school as large and encouraging. He has also had to endure some anxiety from the difficulty of securing provisions.

CAMEROONS RIVER.—We are grieved to learn that the Rev. A. Saker has been suffering much of late from ill-health, and at the date of his letter, October 13th, though better, was not able to walk. He speaks with gratitude of the kindness shown to him during his illness by the traders in the River, who have supplied him with medicines, fresh meat, soups, &c. A dearth of provisions has been much felt through the wreck of two or three steamers, on board which provisions had been shipped. The teachers, with N'Kwe, the pastor, have kept up the services and schools, and have been employed also during the rains in binding the Scriptures.

Home Proceedings.

ON Monday evening, December 1st, the designation of Mr. Charles C. Brown to missionary work in Bengal, will take place at the Metropolitan Tabernacle. The Rev. C. H. Spurgeon, Dr. Underhill, and others will take part in the service. Mr. Brown will sail for his destination on the 4th instant.

We are happy to announce that the Committee have also accepted the offers of the Rev. R. Guyton, of Chepstow, and Mr. R. Spurgeon, of the Pastors' College, Metropolitan Tabernacle, for missionary service, and, as soon as arrangements can be made, they will proceed to their chosen spheres of labour.

Our friends, the Rev. George and Mrs. Pearce, and the Rev. A. and Mrs. McKenna, sailed for Calcutta on the 9th ultimo, in the ship *Woosung*. We trust these esteemed missionaries will have a safe voyage, under the Divine protection. The Rev. Hormazdji Pestonji and his wife are expecting to sail for Bombay on the 5th instant.

We are indebted to the Rev. J. Hawkes, whose return, on account of ill-health, we have to lament, for the information that a terrible hurricane fell on the city of Jacmel, on Sunday, the 28th September. Some four hundred houses were destroyed, and one hundred more greatly damaged. Five vessels at anchor in the harbour disappeared beneath the waves. Many persons were drowned, and others were killed by the fall of buildings. Happily, the Mission premises have escaped with very slight damage. The Roman Catholic church is unroofed, and its spires have fallen to the ground. The country round was also devastated by the fury of the storm.

The Meetings held since we last reported have been as follows:—

PLACES.	DEPUTATIONS.
Accrington	Rev. T. Martin.
Banbury district	Rev. R. Smith.
Bedford	Rev. F. D. Waldoek.
Bouverie Road	Rev. E. Fray.
Bury St. Edmunds	Rev. B. Millard.
Cardiff district	Revds. T. Evans, C. B. Lewis, T. Wilkinson, and F. D. Waldoek.
Cornwall	Revds. T. W. Medhurst and H. Pestonji.
Coventry	Revds. A. McKenna, and G. Pearce.
East Gloucestershire	Rev. R. Smith.
Faringdon district	Rev. T. Martin.
Hebden Bridge district	Dr. Brewer and Rev. W. B. Bliss.
Leeds District	Revds. C. Bailhache and John Page.
Liverpool district	Revds. F. D. Waldoek and C. Bailhache.
Madeley district	Dr. Brewer.
Manchester	Dr. Brock and Rev. A. McKenna.
Newport district	Rev. I. Stubbins.
North-east Cambridgeshire	Rev. I. Stubbins.
North-east Lancashire	Revds. Standen Pearce, J. Bigwood, and T. Martin.
Nottingham district	Rev. T. Martin.
Pontypool	Rev. T. Evans.
Rochdale	Rev. F. D. Waldoek.
Rooksbridge	Rev. C. B. Lewis.
Scarborough	Dr. Underhill.
Salisbury district	Revds. J. T. Brown and F. D. Waldoek.
Southampton	Rev. J. Page.
Swansea	Rev. T. Evans.
Trowbridge	Rev. T. Evans.
Walworth Road	Revds. J. Page and C. Bailhache.

Several points of interest in connection with the above will be noticed in our next issue.

Contributions.

From 20th October to 18th November, 1873.

W. 4 0. denotes that the contribution is for Widows and Orphans; N. P. for Native Preachers; T. for Translations; S. for Schools

ANNUAL SUBSCRIPTIONS.		Jarrow-on-Tyne	2 2 0	Blackley	3 0 0	
Abetholl, Mr R. (2 yrs.)	2 2 0	Wolsingham	5 18 9	Brearley, Luddenden Foot	22 18 6	
Billson, Mr W., Welford	1 1 0	GLOUCESTERSHIRE.			Hebden Bridge	45 7 6
Do. Box	0 14 0	Arlington	2 6 0	Do. for India	1 0 0	
Daintree, Mr J. T.	1 1 0	Cirencester	20 0 0	Keighly District, per Mr W. Town, Treas.	136 14 2	
Hayward, Rev G. A.	1 1 0	Shortwood	28 5 8	Leeds, on account, per Mr J. Barran, Treas.	50 0 0	
Do. for Italian Mission	0 10 6	East Gloucestershire, on account, per Mr R. Comely, Treasurer	25 0 0	Millwood	4 17 5	
Holroyd, Mrs. Frome, for Italian Mission	10 0 0	HAMPSHIRE.			Rishworth	4 2 8
DONATIONS.		Lockerley, Sunday-schl.	1 11 0	Scarborough, Albemarle Chapel	0 10 0	
F.	20 0 0	Portsea District, on account, per Mr T. C. Haydon, Treasurer	45 0 0	Sheffield, per Mr Joseph Wilson, Treasurer	44 10 0	
French, Mrs R., Norwich, for Italian Mission	2 0 0	KENT.			Stoop Lane	3 10 0
Joseph, Mr Thos., Barry, nr. Cardiff, for Italian Mission	100 0 0	Sevonorks	3 3 0	York	15 9 3	
Small, Rev G., for Mr Heintz, Benares	12 0 0	Woolwich, Parsons'-hill Mission Band	2 5 0	NORTH WALES.		
Thomas, Mr W., Llan-cilly, for Italian Mission	20 0 0	LANCASHIRE.			DENBIGHSHIRE.	
LEGACIES.		Liverpool, Myrtle-street, for Sutcliffe Mount School, Jamaica	5 0 0	Wrexham		6 8 0
Estate of the late Mr Llewellyn of Cowbridge, payment on account of interest, per Messrs. Pattison, Wigg & Co.	10 0 0	Do. do. for Calabar College, Jamaica	7 0 0	SOUTH WALES.		
Westerman, the late Mr Richard, of Leeds, proportion of Legacy, Messrs. W. A. Legg & C. Westerman, Exors.	64 16 0	Manchester, on account, per Mr W. Bickham, Treasurer	100 0 0	GLAMORGANSHIRE.		
LONDON AND MIDDLESEX.		Oldham, Manchester-st.	9 8 4	Canton, Hope Chapel	15 13 6	
Arthur-street, Camberwell-gate	3 16 7	LEICESTERSHIRE.			Cardiff, Bethany	14 11 0
Brentford, Park Chapel	1 14 0	Arnsby	23 0 3	Penarth	5 4 6	
Cambarwell, Denmark-place Juvenile Society, for Mr Sale's N P, India	20 0 0	Countesthorpe	7 18 0	MONMOUTHSHIRE.		
Devonshire-square, per Y. M. M. A., for Mr Henderson, Jamaica	5 0 0	Foxton	-2 2 7	Abergavenny, Frogmore-street	21 14 0	
Islington, Cross-street Juvenile Society	10 0 0	Leicester, Belvoir-street	3 0 0	Do. Lion-street	18 10 0	
Kennington, North-st., per Y. M. M. A., for Mr Smith, Cameroons	4 16 1	Do. Harvey-lane	5 7 10	Llanvihangel Crucorney	3 15 0	
Kensington - gardens, Sunday-school	4 12 7	Do. Thorpe-street	4 4 1	Newport, Commercial-street	16 18 11	
Peckham, Park-road	1 0 0	Sheepshed	10 2 0	Raglan	6 14 8	
Staines	2 0 0	LINCOLNSHIRE.			PEMBROKESHIRE.	
Stockwell, Sunday-schl.	4 0 6	Asterby and Dunnington	0 7 5	Narberth		10 16 0
CORNWALL.		NORFOLK.			IRELAND.	
Falmouth	17 0 0	Attleborough	6 0 0	Garryduff, Ballymoney	0 11 11	
New Quay	2 8 0	NORTHAMPTONSHIRE.			Tubbermore	6 1 8
DEVONSHIRE.		Woodford	1 10 0	FOREIGN.		
Bovey Trac y	3 15 2	NORTHUMBRELAND.			Guernsey, per Mr T. H. Le Musurier	13 3 9
l radninch	5 0 0	Broomley and Broom-haugh	11 0 0	South Australia, Colingrove, near Angaston—Angus, Mr Jno. Howard, per Mrs W. Johnson, for San Domingo Mission	10 0 0	
Brixham	15 16 4	Newcastle, Bewick-street	26 10 0	SPECIAL CONTRIBUTIONS FOR MR WALL'S CHAPEL AT ROME.		
Buckigh Saiterton	2 11 6	NOTTINGHAMSHIRE.			Fowler, Miss R.	3 0 0
Collumpton	3 18 6	Nottingham, on account, per Mr W. Vickers, Treasurer	118 6 8	Clift, Mrs, for Italian Bibles	2 0 0	
Honiton	4 0 0	OXFORDSHIRE.			SPECIAL CONTRIBUTION FOR MR HUBERT'S CHAPEL AT BERGEN.	
Modbury	6 10 0	Chadlington, Sunday-school	0 9 6	E. C., Hammersmith ..	1 0 0	
Newton Abbott	4 15 0	SOMERSETSHIRE.			SPECIAL CONTRIBUTION FOR MISSION PREMISES AT COLOMBO.	
Saint Hill	0 17 0	Boroughbridge	4 16 10	Kemp, Mr G. T., Rochdale	10 0 0	
Tavistock	2 2 0	SUFFOLK.				
Tiverton	10 17 0	Bures	4 8 11			
Torquay	40 11 9	Horham	4 0 0			
Uffculme	2 15 2	Sudbury	4 10 0			
DURHAM.		Less expenses	12 13 3			
Bishop Auckland	1 10 0	WARWICKSHIRE.				
Hamsterley	4 0 0	Birmingham, on account, per Mr T. Adams, Treasurer	42 18 4			
		Coventry, Cow-lane	126 1 6			
		Do. St. Michael's	42 11 4			

THE MISSIONARY HERALD.

Sanskrit Biblical Literature.

BY THE REV. DR. WENGER.

A THREEFOLD importance attaches to the Sanskrit language, philological, religious, and literary. It is the stock from which all the languages, spoken by Hindus in Northern India, have sprung; even the Dravidian languages of Southern India are indebted to it for most of their religious and philosophical terms; and the Singhalese language is derived from it through the Pali, which was originally imported into Ceylon from Tirhoot or Behar. It is the one sacred language, acknowledged as such by all adherents of Hinduism throughout India; and Pali, the sacred language of the Buddhists, was an early off-shoot from it. Thirty years have not yet elapsed, since a pandit in the North-West, on receiving a Sanskrit portion of Scripture from the late Rev. J. T. Thompson, of Delhi, said to him, "If you offered me one of your sacred books written in any of our modern languages, I should spurn it, just as I would spurn to drink milk out of a vessel made of dog's skin; but this I accept with pleasure." Sanskrit is to Hindus, what Latin was to the "Latin" church when it came in contact with the (then) barbarous nations of the north, and what it continued to be almost down to the period of the Reformation—the only proper medium through which religious knowledge should be conveyed. All the modern languages of India, with the exception of the Tamul, had till recently a very scanty literature, and were very imperfectly adapted to the object of forming a literature of an elevated character. But Sanskrit literature is most extensive, and embraces, in addition to its gigantic epic poems, numerous works on religion, philosophy, law, and language; so that, although it is an utter blank in the departments of trustworthy history and elegant prose composition, it is an exhaustless repository of the kind of knowledge most

highly prized by Hindus. A pandit who was for many years employed on the Sanskrit Bible under notice, once observed to me that I was very foolish in devoting so much labour to the Bengali version, winding up with the dictum that "Bengali books were only fit for stupid people (*murkha lok*), and that Sanskrit alone was a language fit for sensible men." It is certainly true that Sanskrit is the quarry which must supply the requisite materials for enlarging and perfecting the modern languages of this country; and it is a matter of fact that the most popular works now existing in the vernaculars, are translations, paraphrases, abridgments or imitations of Sanskrit originals.

Impressed with the importance of Sanskrit, Dr. Carey, at an early period of his career, planned a Sanskrit version of the Bible, and in course of time executed it; and many years after him, Dr. Mill (of Bishop's College) embodied the Gospel history in his elaborate poetical work, entitled "Christa Sangitá." It is extremely difficult now to procure a complete copy of Dr. Carey's version; and it cannot be said to have been satisfactory on any other ground than general faithfulness.

Some years after his death, and when the manuscript of the improved Bengali Bible had at length been completed and sent to press, Dr. Yates entered upon the execution of a design which he had long cherished,—the preparation of a new Sanskrit translation of the Bible. He had persevered in the study of that language for more than twenty years, and had read all the printed Sanskrit books procurable at that time, besides many that existed only in manuscript; hence he was in some respects well qualified for the undertaking. Yet he laboured under some disadvantages. In his day, Sanskrit lexicography was far more imperfect than it is at present; there existed no English-Sanskrit Dictionary like that subsequently supplied by Professor Williams; and in addition to these unfavourable circumstances, Dr. Yates personally did not possess, and did not think he ever could acquire, that skill in Sanskrit composition, which was needed for the work; he was therefore led to rely too much on the aid derivable from native scholars. Such a reliance must necessarily prove disappointing, until it shall be possible to secure the services of pandits who are acquainted with the sacred originals and influenced by Christian faith.

Between the years 1839 and 1845, Dr. Yates published, first the Psalms and Proverbs in Sanskrit verse; then the entire New Testament in prose, (excepting the poetical quotations which were given in verse); next Genesis and half of Exodus in prose; and, lastly, Isaiah in verse. During his lifetime, I took no active part, and felt very little interest, in the Sans-

krit translation; and only afforded indirect aid to Dr. Yates, by relieving him, as much as I could, of the labour connected with the printing of his Bengali Bible, the first edition of which was then in the press. But after his death I was requested to carry into effect his plan of bringing out a Sanskrit version of the entire Bible, or at least of the Old Testament. Before entering upon this undertaking, I devoted nearly two years to the study of the language, with which I had made a commencement before. By way of further preparation, I edited reprints of the book of Proverbs, and of the four Gospels. In doing so, I found that as the rough draft of the version had been prepared by a pandit from the Bengali translation, it had all the defects of the latter, besides many additional ones, arising from misconception or want of accuracy on the part of the pandit, and from oversights on Dr. Yates's part, whilst revising the pandit's work. These oversights were no doubt mainly attributed to the weak state of his health, and a desire to expedite the publication. The effects of weak health and pressure of time upon literary labour carried on in a tropical climate, was very considerable, and sufficient allowance is not always made for them.

At length, about the end of March, 1847, I commenced the work which had been committed to me. The book of Genesis and the first half of Exodus gave me little trouble, as they were reprinted from the previous edition, with comparatively slight alterations. But after the 20th chapter of Exodus, I had to fall back upon the rough draft, prepared in manuscript (from the Bengali) by Dr. Yates's old pandit. He had performed his work (which ultimately extended to Malachi) with considerable care, but with very indifferent success. Comparing it with the original, I soon came to the conclusion that Dr. Yates's plan, of making corrections when the matter was in type, was not satisfactory; and I began to correct the manuscript, before sending it to press. The first volume, embracing the Pentateuch and the book of Joshua, was published in November, 1848. I am sorry to say it clearly proves that I had undertaken a task for which I was not competent; for, besides exhibiting minor defects, that volume is by no means free from grammatical blunders, perhaps not more numerous than are to be found in Dr. Carey's version, or in the parts published by Dr. Yates; still very vexatious. I cannot, however, take all the blame to myself; for nothing was printed off that had not been—it was said, carefully—read by at least two pandits, who might have been expected to discover and point out such errors. Such mishaps are scarcely avoidable, considering the structure of the language, which is at least as difficult to manipulate as Greek. Similar errors occur—though I believe in diminishing numbers—in the later volumes also.

The second volume, which closes with the book of Esther, appeared in December, 1852. Whilst it was going through the press, I also brought out a second edition of the New Testament, in a somewhat larger type.

The Gospels and Acts of that edition (and the first seven chapters of Romans) differ very little from Dr. Yates's version; but I re-wrote the rest of the volume, feeling altogether dissatisfied with the former edition. What I then re-wrote will, however, I fear, bear re-writing again.

When I came to the book of Job, I determined to set aside the pandit's rough draft altogether, as well as the portions published by Dr. Yates, and to prepare a fresh translation, with my own hand, from the original.

According to the plan laid down by Dr. Yates, all the poetical parts of Scripture were to be translated in verse. I believe he was right in adopting this principle; for poetry in prose is regarded as unreadable—in fact is unreadable—in Sanskrit. The adoption of a metrical form is attended with the great advantage, that all sentences must come to a close with the end of the metre, which ought not to exceed three or four lines. Many a passage can be rendered more tersely, yet not less accurately, in verse than in prose. The metre selected by Dr. Yates was the *anushtup*, the one most commonly used in Sanskrit epic poetry, and perhaps a trifle easier to compose in than the Greek or Latin hexameter. The whole of the third volume, from Job to Canticles (excepting three chapters of Job), and full two-thirds of the prophetic books, are translated in that metre. At first I found it very difficult to compose in verse; and I may as well add that to the very last I have not found it easy.

I advanced slowly with the third volume, partly owing to the difficulty just mentioned, and partly on account of afflictive domestic circumstances. When, about the end of 1853, the book of Job was completed, I had a few copies done up separately, which I sent to the Rev. Dr. Steane, then Secretary to the Bible Translation Society, with a request that the translation might be submitted to Prof. Horace H. Wilson, for his opinion, suggesting that perhaps the fairest test would be for him to furnish a very literal re-translation of some passages into English. This course was adopted, and the result communicated to me, late in 1854, by the venerable Mr. W. B. Gurney, who copied out Professor Wilson's remarks, and transmitted them, with a most kind and characteristic note of his own.

Dr. Wilson's verdict, though not flattering, did not discourage me. I proceeded with the work as before. The fourth volume, which contains the prophetic books, and has only now been published, was commenced in February, 1858, and by February, 1860, the printing had advanced to the end of Isaiah. At that stage, the progress of the work was interrupted

by my visiting Europe, whence I only returned in December, 1862. In June, 1864, when nearly one half of Jeremiah was translated, I had again to lay aside this work, owing to the pressure of other duties, which were altogether incompatible with it. At length, in January, 1868, I was able to resume it; but had to carry it on afterwards amidst so many interruptions that I often began to apprehend, lest I should be unable to finish it. However, the Lord has permitted me to complete it; and to Him be all the glory.

The whole expense connected with the preparation and publication of the work has been borne by the Baptist Missionary Society. Various portions of it (Luke, Genesis, the Psalms and Proverbs) were afterwards, with the cordial consent of the Calcutta Baptist Missionaries, reprinted in the Bengali character by the Calcutta Auxiliary Bible Society, which likewise issued a reprint of the Psalms in the Oriya character. I have heard, indirectly, that a portion has also been reprinted in the Tamul character, by the Madras Bible Society. The number of copies (in the Deva Nāgari character) that have issued from the Bible depository at the Baptist Mission Press, has been very small. A few have occasionally been indented for from distant places, such as Colombo, Mangalore, Bangalore and Madras,—a fact which shows that the Sanskrit Bible may find readers in all parts of India. I only wish I could say that the translation under notice is really a good one. I have honestly bestowed much severe labour upon it. But my Sanskrit studies have not been either deep enough or extensive enough to enable me to do full justice to the importance of the undertaking. Perhaps also I lack the requisite enthusiasm for Sanskrit. I have always looked upon Sanskrit work as far less important than Bengali work, and have never allowed it to impede the latter. I have felt as if the Sanskrit Bible was a luxury, and the Bengali one the bread of life. The former may be acceptable to some hundreds of scholars scattered over all parts of India, but the latter is indispensably necessary to the teeming millions of Bengal, who are perishing for lack of knowledge. But I trust that He who led me to undertake the task of preparing the Sanskrit version, when I did not seek it, and who has permitted me to complete it, will not allow it to remain unblest, and that this labour will not be in vain in the Lord.

Sir Donald McLeod.

THE sudden and painful death which so recently befel this great and good man, will have deeply affected the large number of our friends who were privileged to listen to his admirable address at our last annual meeting. It may not be generally known to them that it was under the ministry of our late missionary brother, the Rev. A. Leslie, when settled at Monghyr, that Sir D. McLeod was led to decision for Christ, and that by him Sir Donald was baptized. The correspondence between these two men both eminent in their respective spheres of duty in life, will, we are sure, interest our readers, and we therefore give the letter addressed by Mr. Leslie to the Rev. John Dyer, in which it is contained. The letter is dated April 1st, 1831.

“I send you the following correspondence for your own perusal, and for the perusal of the Committee if it be necessary that they should see all my letters. The person principally concerned is a civil servant of the Company—the highest rank of men in India. His connexions at home are highly respectable. His father is a Colonel of Engineers in this country, and his brother is of the Civil Service. I only mention these things, that you may perceive the power and grace of God. Without saying more now, I shall give you his letters. My reason for introducing my own letter to him is to let you know in what manner I act towards applicants for communion of whatever rank they may be:—

“My dear Mr. Leslie,—I had wished, and intended last Sunday to have partaken of the Sacrament, but in mentioning it to Captain Beckett the night before, he said that I ought to give you previous intimation. I should be very desirous to partake of it hereafter; so pray let me know whether it would be agreeable to the rest of your assembly that I should be permitted.

“I am still in your debt for a copy

of the Hindoosthanee Testament, of which I do not know the price; and am also anxious to procure a copy of the hymns sung in your chapel, if there are any here to be had.

“Believe me, yours very sincerely,
“D. F. McLEOD.

“Monghyr, March 8, 1831.”

“My dear Mr. McLeod,—Your note arrived yesterday when I was out on my excursions, among the villages endeavouring to communicate the knowledge of Christ to the people. This forms my excuse for not answering you till now.

“The Hindoosthanee Testament costs nothing, being one of a parcel presented by the Bible Society for gratuitous distribution. Should you, however, meet at any time with a collector of the Society, you can easily pay four rupees—the value of the Testament. Two hymn-books are used in our meeting-house—Watts and Rippon. Of the former I have none; one of the latter I send—price three rupees.

“I will communicate your wish to the friends in connexion with me, and will, previous to the first Sabbath of

next month, report their answer to you.

“You know we are Baptists, but not of those strict persons who allow none but Baptists to unite with them. We have always with pleasure received persons of every denomination whom we believed to be real Christians. Real Christianity is the term of communion with us, and not the peculiar opinions of any party. Hence we have two Pædobaptists, who are in the habit of constantly uniting with us at the Lord’s table; but they are good people: and I believe think themselves in the right in practising Pædobaptism. I think they err; but who am I to set at nought my brother? To his own master he standeth or falleth. Did they, however, think that adult baptism was right, and refuse to practice it, we should refuse to admit them to communion; for what evidence could we have of vital Christianity were there a disobedience to any of Christ’s commands? “Ye are my disciples,” says Christ, “if ye do whatsoever I command you.” The converse of this must also be true—that no man can be Christ’s disciple who refuses to do what He commands; and, therefore, none such can have a claim to a place in His church.

“Do not imagine that I write thus with a suspicion that you are convinced of adult baptism, and refuse to submit to it. I have no such suspicion. I know you have been thinking of the subject, and you do well to think of it; for, in my opinion, every command of Christ deserves serious consideration. With me, nor, I believe, with any of our people, will your not being baptized (as long as you are conscientious in the omission) be a bar to communion.

“But baptism is a comparatively small matter. We all know that a

man may be a Baptist and not be a Christian, and *vice versâ*. Unless the heart be converted, Baptism and the Lord’s Supper will be of no avail at the last day. Conversion, or the new birth, is the grand, the essential matter. He who has undergone this change is accepted of God, whether he be a Baptist or a Pædobaptist, a Churchman or a Dissenter; and these conscientiously, and none other, should come to His table.

“Now we never pretend to judge the heart. Our Saviour tells us to judge by the fruits or conduct only. Judging you by these, I am sure none of us can object to you. But, as in the primitive Church, a profession of belief in Christ; or, in other words, of a change of heart, was required previous to admission to church-fellowship; so I hope you will not object to say whether you have a well-grounded hope (observe, I do not say *assurance*) that such a change has passed upon you. You know that no man is born a Christian; that all are born in a state of alienation from God; and that there is generally a period when the man that is born again can say, “I feel differently from what I once did; I was blind, but now I hope I see; I was dead, but now I hope I am alive; I was alienated from, but now I am brought near to, God: I was indifferent to Divine things, but now I am in earnest; I felt not sin, but now I feel it; I once did not rest on Christ, but now I rest on Him as the only ground of mercy; I renounce all dependence on my own works, and depend solely on the righteousness and Atonement of Christ for salvation.”

“All this I would fain hope you can say; and I am sure, that if you have undergone this change, you will not object to say it.

“ Think not that we are inquisitors. We do this, not for our sakes, but for the sake of those who are admitted among us. We wish not to be the instruments of deceiving any one, and of leading any to think that all is right with him, when he may not have passed through that change which the Saviour has declared to be necessary to entering the kingdom of heaven.

“ Yours very sincerely,

“ A. LESLIE.

“ Monghyr, March 9, 1831.”

“ My Dear Mr. Leslie,—I received your's of yesterday just as I was going out to dinner; and the time that this circumstance has allowed me for reflection has, perhaps, been advantageous. What I am about to say is of a nature in which I should distrust myself; but as it is what I feel, if there be any presumption in it, *that* cannot be increased by its expression.

“ For about the last six months—that is, since I commenced attendance at your chapel—I have felt a change to have been effected in my spirit, towards which I have been gradually inclining for the last three years—that is, since my leaving England.

“ This change, I have for a long time had a strange conviction, must at some time take place in my nature, as I felt it to be necessary to complete the being that God intended me to be. Of this unaccountable feeling I can tell you no more than its existence: and I have, in consequence, often thanked the Almighty that He formed me with weaknesses greater than the most of mankind, which forcibly led me to an unbounded reliance on Him, and led me to suppose that He had intended me to be a vessel formed to honour.

“ My reasons for feeling this change to have passed over me are

these: The whole tenor of my tastes and inclinations is changed. Attendance at church, which I formerly disliked, and never performed but as a duty, has become to me a pleasure; the anticipation of which presents itself to me during the whole week. My wish to partake of the Sacrament is also of this nature; but, of course, in every way more forcible.

“ I have attained a confidence and tranquillity in regard to my worldly duties, from which the weaknesses of my character formerly debarred me; and I have now been freed from despondency and gloominess of spirits, to which for the five previous years I was continually a martyr.

“ Love and gratitude have become the principles of my religion, whereas I did not before understand them. I feel now deeply and joyfully imbued with the truth that the foundation of piety—that which causes “the whole body to be full of light,” is that “the eye be single”—that our look be turned only towards Heaven. In short (from the circumstance of my having traced, in my progress, to have passed through my heart perhaps every feeling which is described to us in the Gospel—which appears to a casual observer to be an observation made at random, but which the believer must *feel from experience* to have been dictated by the most unerring wisdom), I inwardly know myself to be a living proof of the Divine origin of my religion.

“ This, I believe, is all I need or can say; and in saying it to you, I have a brotherly assurance that preserves me from the fear of misconception.

“ In regard to baptism, I confess to you that I strongly incline to your view of the question; but as I have already been baptized, I would not

hastily repeat the ordinance. I have, therefore, in order fully to satisfy myself, carefully commenced reading the New Testament with this view; and when I have completed it, you may rely on my acting as my judgment shall direct, for I should now be glad to perform an act of which the world could not mistake the motive. That this is the case in regard to Baptism is a remark which you and Captain Beckett made the other night, and it produced a deep impression on me; for it is as strange as true that it bears a more decided feature with the world by far than even the Sacrament; and it would really appear that the controversies between Baptists and Pædobaptists had been ordained to produce this effect.

“I have to thank you for the hymn-book you were so kind as to send, and the price will accompany this letter.

“I trust this letter will convince you that I will never, through worldly pride, object to anything you may propose. It might, in an unguarded moment, beset me; but I trust it will never hereafter be with me a principle of action.

“Believe me to be, very sincerely yours,

“D. F. McLEOD.

“Monghyr, March 10, 1831.

“P.S.—In reading my letter, I think it may convey the idea of self-importance. I will only add, in the words of Pascal, that religion has “abased me infinitely more than unassisted reason, yet without producing despair; and exalted me infinitely more than pride, yet without puffing up.”

“Here the matter rested for a fortnight (an order having come from the Supreme Government for Mr. McLeod’s removal to another part of the country, after the writing of his letter). I

did not lay his case before the church. At the close of this period, he came forward and made a personal application for baptism, saying that he was convinced that it was his duty to follow Christ in this ordinance. Captain Beckett and myself warned him of the consequences—told him to think of the opposition he would have to encounter, and the sneers to which he would be exposed in the circle in which he moved. He replied that he had thought of all these; but that he must, at the risk of all consequences, regard Christ rather than man. I could not help being affected. He evinced the greatest humility and a thorough devotedness. His conduct as a magistrate and a man has been all along irreproachable. For a long period, as he says in his letter, he had had impressions of religion; but never till he came to Monghyr had he been accustomed to a ministry which unfolded the Gospel of a crucified Saviour to an impressed mind. He was consequently gloomy till he came among us. Having been directed to the Saviour, he found what he wanted, he obtained peace, and was desirous of following that Saviour in all His ordinances. The ordinance of baptism I, therefore, administered to him, in the presence of a deeply-interested and affected audience. I call him a son of our decided friend, Captain Beckett. In addition to having brought him at first to our little place of worship, Captain Beckett spent much time with him in directing his attention to the Word of God. I had comparatively very few interviews with him—having, in consequence of being almost incessantly employed among the natives, little time for visiting. I have visited, this cold season, almost every village for four or five miles around us; and they are very numerous. I preach also twice

every week in the chapel in Hindoosthance. This, with English preaching, attending prayer-meetings, visiting schools, &c., keeps me fully employed—indeed, it is almost too much for my strength. Mr. Moore continues to help me in English preaching, but he does not generally take the half of that labour. However, I ought to be very thankful. God has greatly improved my health; and I am now fit for more work than I have been since I came to India. Both our congregations are well attended; indeed, the Hindoosthance chapel has been latterly so filled, that we have been quite unable

to give the people accommodation. My native assistant, Nyansookh, is of the greatest benefit to me. Were it not for him, I really could not attend to all the duties that have devolved upon me.

“The hot season has now commenced with its usual violence. I must, therefore desist from my village visiting. But I have laid a plan not to allow a street or lane in Monghyr to remain unvisited with the Gospel. I trust that my strength will be continued for the accomplishment of this. I have already commenced operations.

The last moments of Sir Donald McLeod fully proved the reality of his love to Christ, so nobly expressed in those early days at Monghyr. For forty years he maintained an unbroken consistency, throughout acting as the devoted Christian, and winning the highest respect and regard of his colleagues and of the Sovereign whom he so ably served. He received the intimation of his approaching dissolution with calm composure, and in responding to the loving words of one near him, said, “Lord Jesus, come quickly.” He was heard to engage in prayer, and then peacefully passed away.

The Moulvie of Margaon.

BY THE REV. ISAAC ALLEN, M.A., OF SEWRY.

THE Rev. I. Allen has hitherto been labouring in the district of Birbhoom, in the north-west of Bengal. Sewry is about 130 miles distant from Calcutta. Birbhoom is said to contain 5,000 villages, so that if a missionary were to visit 300 fresh villages yearly, it would take sixteen years to go through them all. Hence the absolute need of constant itineracies, and a sufficient staff of men to accomplish it. A large portion of the Hindu people has not yet even heard the name of Christ. The following is an account of a recent visit to one of the spots in this wide field:—

“One very pleasing feature of my visit to Margaon, was a public discussion with a moulvie, who had just returned from Mecca, but was then, and is now, I believe, going about as

a Wahabee agent. When we attempted to talk about Christ and Mahomet to our Mussulman friends in Margaon, we were always put off with the excuse: ‘You are a learned

man, we are very ignorant; how can we talk with you? but if one of our moulvies came here, he would answer your questions, and prove the truth of Mahomedanism.'

"Great, then, was our pleasure one day at receiving a message from the zemindar, in whose house we were staying, that a moulvie, just returned from Mecca, was in Margaon, and that they would be very pleased if I would meet and discuss with him.

THE DISCUSSION.

"We went over in the evening, and found the moulvie—a keen-looking, little old man, reminding me of an experienced old ferret on his travels—seated on a grand carpet, with his admirers squatted on mats, all down the long verandah around, and in which some eighty or a hundred people were soon gathered. Unfortunately, the moulvie did not speak Bengali, nor did I speak Oordoo, so the zemindar, Soopro Meah, undertook the task of interpreter. After some preliminary parrying, the first real blow aimed was, 'You believe in the Injil, the Taurit, and the Zubbor (the New Testament, the books of Moses, and the Psalms), do you believe in the fourth book, the Koran?' 'No; for there is no proof whatever that it is the Word of God, as the other books you speak of are. If there is, what is the proof?' To this his reply was that Mahomet had been to heaven, and in visions had talked with God Himself, therefore his book must be the Word of God. Next, that he and his book were spoken of and foretold in the Injil, just as the Injil had been foretold by the previous two books, the Taurit and Zubbor. To this it was answered 'That he had gone to heaven, and had heard God speak,' &c., but that was no

proof, it was merely his assertion, without any proof at all. That he, or I, or any man, might write stories of our having, in vision, seen heaven, the angels, and God; but it would be merely stories, not proof. That as to the Koran and Mahomet being foretold in the Injil, though Mahomedans often said this, it was merely an error, for not a single proof of it could be shown, while many proofs could be shown that the Mussulmans know nothing about the Injil. Then, presenting the Bengali Bible, and showing the respective portions containing the Taurit, Zubbor, Mebyat (Propets), and Injil, he was challenged to produce a single text speaking of, or referring to, Mahomet and the Koran.

PROOF OF THE GOSPEL.

"The reply was the one usually given by them, that the Christians had changed and mutilated the Injil, and hence ours was not the true one; but in the true Injil, there were plenty of proofs. 'Where is the proof of this?' was asked. Answer: 'Mahomet, in the Koran, affirms it; and the true Injil proves it.' 'True, Mahomet does affirm it, but his word alone is utterly useless; for against his unsupported word, millions of Christians affirm that his statement is false, and they prove it to be false, too.' 'Impossible! Mahomet was a prophet, and a prophet cannot lie.' Answer: 'Well, if Mahomet's statement was true, then there must have been proofs of its truth. Those proofs must still exist, where are they?' 'In the Koran—the word of Mahomet, the word of God.' 'But that is just the point we make against you. Mahomet alone, without a single witness or proof in his favour, charges the Christians, of whom there were

millions then living, with changing their Injil. On one side there is one man, without a single proof; on the other side millions. Which is likely to be right? But, again, if the charge be correct, will you tell us, 1. When was the Injil changed? 2. In what country? 3. In what language? (for the Injil was quickly translated into many languages.) 4. By whom? 5. For what reason? And 6. What portions of it are changed, and what remain unchanged? These questions were repeated over and over again to him, that he might fully comprehend them, and with the expected result. He twisted and squirmed, tried this

trick and the other, to dodge away from this formidable array of questions, that, to him, admitted of no reply; but I insisted on keeping him to them, when, to his great relief, and that of most of the Mussulmans there, somebody recollected that it was prayer-time, and at once the moulvie got up, all the rest following his example. But ere he got away, I suggested that as the discussion, though vastly important, was not ended, that we meet next day at three o'clock. 'Yes, yes!' all shouted: so ended the first day's conflict."

(To be continued.)

Ningpo, China.

MR. BAESCHLIN, it will be remembered, was sent out to China by the Society about two years ago; but receives his support mainly from the Baptist Churches of Germany. A few friends in England add their gifts; so that Mr. Baeschlin does not draw upon the funds of the Society. Nevertheless, he maintains communication with us, and from time to time informs us of the progress of the work of God in the locality he has chosen as the field of his evangelical exertions. He writes as follows, under date of July 26th:—

"I have already too long observed silence, and obeyed my almost unconquerable dislike to writing. I not only feel it would be sinful not to let you know something about me now, but I am fully conscious of having wronged you already in waiting so long. I am happy to say that I was not hindered from performing this duty by sickness or any other untoward circumstances. If anything from without led me to delay a dispatch of a letter to you, it was the many opportunities for work in the harvest-field.

¶ "It would have rejoiced your heart to hear of the Master's dealings with us. Both of us, my dear partner and myself, have successfully passed through the process of acclimatising. It was very trying in our case, but, I am thankful to say, it was all the more thorough. About eight months after our arrival here, I fell seriously ill of fever, and was brought to the very brink of the grave. Nearly three months elapsed from the day of the first attack until I had fully recovered my health and strength; and you can imagine that, with feelings of un-

utterable joy, I hailed the day when I could resume my out-door work.

"Now, for many months without intermission, my dear partner and myself have enjoyed fullest vigour for the prosecution of our labours. We feel that we are quite accustomed to the climate now.

EVANGELISTIC LABOURS.

"It is now above a year since I commenced regular services, in a room which I fitted up for this purpose. The attendance was, on the whole, quite encouraging. The average number of hearers, towards fifty. Sometimes we have 150—250 on one Sunday. Persons of every rank and age listen to the glad tidings of salvation through a crucified Redeemer. Our little place is now and then overcrowded; the seats and passages are full, and numbers of the sons of Adam throng the place before door and windows.

"We have been able to preach the Gospel from house to house. My dear partner has done her full share of labour for this branch. The importance and great need of female agency for this work can only be fully understood by those who know this field from personal observation. Through my dear wife, the priceless pearl has been offered in a great number of those crowded harems, where no strange man can enter. On her errands of mercy, Mrs. Baeschlin has generally been accompanied by a convert from an American mission station, an active Chinawoman whom we propose to train for the work of a Bible-woman.

"I have been engaged in many ways; partly in carrying the precious seed from house to house; partly in spreading it broadcast in the temples; in preaching in the streets and before great assemblies, brought together by various causes, public feasts, or great

accidents; and in conducting regular services connected with our station.

"Many of the inhabitants of the neighbouring districts have also heard of the 'true way,' as some Chinese begin to call our doctrine. I made from time to time missionary tours, either over the thickly-peopled plain round Ningpo, teeming with about three millions and a half of sons and daughters of Adam, or amidst the mountains, crowning our horizon. The hand of the Lord was with me.

GOD'S BLESSING.

The instances of God's special help and blessing are all but numberless. Worshippers of dumb idols, who never saw a foreigner, never heard of another God, except of their unsightly 'busah' of wood and stone, covered with gold and silver have heard it, and see, although dimly, that God is a Spirit, and that those who worship Him must worship Him in Spirit and in truth. They have been told that there is but one God, and one Mediator between God and man—namely, the Man, Christ Jesus. And, though there is always something or another hindering the free course of the stream of life-giving truth, I have found that our Master's messages are well received on the whole. The people show themselves ready to hear again. It is, however, quite true that this arises frequently not merely from love of truth, but from other causes.

"At all events, we have many open doors, and a hundred times more places for work, than we are able to occupy.

"A short time ago I visited a mountain district about K'ong-'ao, a place some forty or fifty miles from here. Just at that period two tigers had the people in the above region under their sway. Some men had been killed; and one of these beasts had carried

away an ox. Without gun or stick I wandered about there, and I was untouched.

"From evil men, likewise, the Lord Almighty has delivered us. We have this year been allowed to work without meeting opposition of any magnitude, or being tested by serious threats and rumours.

"I know that the Lord's people at home have pleaded, with increased earnestness, for our preservation, and here is God's answer. The special prayer-meetings for missions, convened about the beginning of April, have been owned by the Lord of the harvest. We have felt an outpouring of new spiritual strength, just about the time, before we knew, through home news, that these services were held.

CONVERSIONS.

"But you will ask me: 'Have you seen any fruits of your labours?' With thankful heart I can say, that I have been allowed to reap some sheaves from the great white field.

"Five converts from heathenism I have been permitted to baptize in the Triune Jehovah,—three men and two women; the first, last October, the next in March, and the others since that time. All of them had more or less to give up for Christ's sake, and I hope that you will meet them all in the great assembly of the firstborn above.

"There are some who are asking after the way to Zion, and others have been waiting for some months for the administration of Christ's ordinance; but I feel bound to give the applicants a good trial, as I wish to prevent, as much as at all possible, that any who are admitted should dishonour God's cause by a relapse.

"May the Great Shepherd, who bled for His sheep, keep them that are His, and soon bring in those 'other sheep,' until the fulness of the heathen has come in!"

Our Churches and the Mission.

INTERESTING and valuable as is the information which reaches us from our mission fields, from time to time, we have long felt that our Churches needed to know something also about the state of feeling in this country towards our great enterprise. We propose, therefore, to find our readers and friends, periodically, such information on this point as we can lay before them, with such hints and suggestions as may arise out of the facts and circumstances narrated. On *this* occasion, we shall confine our attention to a few of the many reports supplied to the Association Secretary during the past year, by the various deputations at Missionary services and meetings. Next month we shall hope to complete our notice of these reports:—

In *Essex*, the Halstead district, there has been a considerable revival of missionary zeal within the last three years. Something is due to the beneficial influence exerted in the county by the respected treasurer of the mission. The

report of the deputation is: "The brethren in the district are hearty, and do all country brethren can do for the mission cause." This is also true of Colchester, and, generally, of the places in the county from which we get any support. *All the Churches, however, do not contribute. The meetings in the Rayleigh district, were unusually well attended.*

Cambridgeshire has always been favourable to our cause. Writing about the Cambridge district, one member of the deputation says: "The meetings were pretty well attended; there is a good deal of interest taken in our mission by the Cambridgeshire people." The other member writes: "If I might be allowed a general remark, I would say that I have everywhere been pleased with the piety and zeal of the ministers, as well in the small places as in the large." From the Soham and Isleham district, the report is: "The pastors of this group of Churches are from the Metropolitan College. They appear to be animated by a right spirit towards the missionary enterprise. In raising funds, they find that one principal means is the collecting boxes in the hands of the young." The visit of Mr. Fuller, two years ago, left a good impression behind.

In *Huntingdonshire* the missionary funds collected from a considerable number of the Churches are divided between the London Missionary Society and ourselves, and apparently without any loss to either. The deputation says: "The plan seems to work well here, at least."

In no county in England is the missionary organisation more complete than in *Yorkshire*. The Churches in the three Ridings are divided into groups, and each group is under the care of some well-known and respected pastor. At the beginning of the past year, there was only one district that was not so arranged. It is so, *now*, however, and results recently obtained have been satisfactory in a very high degree. Throughout Yorkshire, the juvenile auxiliaries are very well worked, but specially in Leeds, where, for many years, a most effective organisation has existed in connection with the Church at South Parade.

Lancashire presents much the same state of things as in the sister-county of Yorkshire. We cannot too warmly express our thanks to the brethren who take charge of the arrangements for meetings. On all sides, the brethren who are employed as deputations, speak of the courtesy and friendliness, and, in many places, the warm-heartedness, with which they are received. Our friend, Professor Hormazdji Pestonji, specially, speaks very strongly on this point, and we are glad to learn that, wherever he has gone, the prospect of his soon going out to India has pleased our friends.

The meetings in *Norfolk* have been encouraging during this year. Our warmly-attached friend, the Rev. G. Gould, has the charge of the arrangements for a considerable part of the county, and, as one result, the work is done more systematically than formerly.

In *Gloucestershire* and *Herefordshire*, there has been a manifest increase of interest in missions. In the latter county, although the number of churches visited was large, the report is that there was only one meeting at which the attendance was small. Some of the meetings were "pre-eminently encouraging."

Missionary Notes.

AGRA.—We have received from the Rev. J. G. Gregson, secretary of the North-West Conference, a copy of the minutes of its proceedings. It was held on the 23rd and 24th October, preceded by a prayer-meeting on the evening of the 22nd. The Rev. C. B. Lewis was unanimously elected chairman. The following subjects occupied the attention of the brethren, of whom fifteen were present:—Native agency; the residence of native evangelists in missionary compounds and Christian villages, and their support from foreign funds; arrangements for the residence of missionary probationers; examination of native agents; the establishment of a training institution; arrangements for stations vacant through removal or sickness of missionaries; the continuance of orphanages; education of native Christian youths, itineracies; and the formation of new stations. The conference is spoken of by those present as most successful, and was marked by thorough earnestness, Christian temper, and fraternal regard.

SONTALISTAN.—The Rev. Isaac Allen, of Sewry, has recently paid a visit to Ebenezer, and reports that the Gospel is spreading with great rapidity among the people. The people themselves are doing the work. The Spirit has taken hold of their hearts, and 85 more were about to be baptized. They are now setting to work to build their own chapels, the missionaries only furnishing the plans. The converts now number 200, and many hundreds are expected to be added to the churches next year.

BOMBAY.—Under date of November 9, the Rev. G. H. Rouse informs us of his safe arrival in Bombay, after a very pleasant voyage, and most agreeable intercourse with gentlemen on board the "Australia." On landing, he felt at once at home in India, the scenery and the people, even after nine years interval, looking familiar and extremely natural. Mr. Edwards's chapel is building, and ought to be finished in two or three months. It faces the road in a good position. Mr. Rouse preached in the room where worship has for some time been carried on. The service was well attended. He started the next day for Allahabad and Calcutta.

BROWN'S TOWN, JAMAICA.—The Rev. John Clark writes that his congregations are as large as ever, and that a considerable number of persons come forward to tell what God has done for their souls. Though feeling the infirmities of increasing years, he is able to fulfil his duties with comparative ease and comfort. Mrs. Clark has been suffering from neuralgia.

ULSTER SPRING.—Our native brother, the Rev. P. O'Mealley, informs us of the laying of the foundation of the new chapel. £65 were contributed on the occasion. He wants at least £300 more to complete the building, and asks for help to do so. His congregations are good. He maintains three schools. He mentions further the intention of the people to erect a new meeting-house at Ebenezer.

WOLFVILLE, NOVA SCOTIA.—Our esteemed friend, Dr. Cramp, kindly tells us that the Baptist churches of Nova Scotia are about to start a mission in Siam, among the Karens resident there. Two young men are preparing for the work, and two female missionaries already in Burmah will also engage in it. One of them is now in Siam on a tour of exploration, accompanied by several Karen pastors. It is a somewhat hazardous undertaking.

Home Proceedings.

It may be important to some of our friends to know that the Annual Services this year will be rather later than usual. The introductory prayer-meeting will be held on Thursday the 24th April. The Mission Sunday comes on the 27th April, and the Public Meeting at Exeter Hall will take place on Thursday, the 1st May.

We regret not to have room this month to insert the appeal of the Rev. I. Pegg for a new chapel it is necessary to erect in Puerto Plata, San Domingo. We shall be happy to receive contributions for this purpose.

NATIVE PREACHERS' FUND.—The Christmas Cards have been posted so as to be placed in the hands of our young friends in good time. They have hitherto done nobly for this object. May their love and zeal abound yet more and more, and be crowned with great success!

WIDOWS' AND ORPHANS' FUND.—We trust that the usual circulars respecting this fund have reached the hands of our friends, and that on the first Lord's day of the New Year there may be, as in years past, a generous response to the claims of the bereaved families of our missionaries. This is the more necessary as the Committee have resolved to increase the allowances made, especially with regard to the children.

Just as we are going to press we learn the safe arrival of the Rev. G. H. Rouse, at Serampore, on the 16th November, in ample time to attend the Calcutta Conference. The meetings of the Conference were held from November 19th to 23rd inclusive. "Perfect harmony," says Mr. Rouse, "prevailed among us, even when opinions differed. It is cause of thankfulness that now at home and here in India, we seem to be united in heart."

Departure of Missionaries.

THE violence of the storm encountered by the "Hindoo" in the Channel forced the captain to run into Portland for shelter, and again in a disabled condition into Plymouth. As the ship now proves to be unseaworthy, Mr. and Mrs. Anderson have sailed in the "Othello," which left Plymouth on the 24th ulto. During their detention in Plymouth they have been most kindly and hospitably entertained by the friends there. Speaking of the attentions shown to them by the Rev. John Aldis and various members of his congregation, Mr. Anderson remarks:—"We missionaries are highly favoured when we visit England; wherever we go we meet with loving friends. We have manifold blessings in this life for the sake of the Master we serve, and in the world to come life everlasting."

The Rev. H. G. de St. Dalmas writes us on the 14th November, that the "Xantho" had safely reached Suez. The voyage had been a fine one, and the company on board very pleasant. "I shall be glad," he adds, "when I can feel able to do some work among the natives of India."

Contributions

From 19th November to 18th December, 1872.

W. & O. denotes that the contribution is for Widows and Orphans; N. P. for Native Preachers; T. for Translations; S. for Schools.

ANNUAL SUBSCRIPTIONS.	BEDFORDSHIRE.	Kingskerswell	1 0 1
Betts, Mr. J., St. Albans	Biggleswade	Newton Abbott	3 13 10
Edwards, Rev. James,	Leighton Buzzard, Hook-	Prescott and Uffculme...	4 0 6
Finchley	life-road	Torquay, on account ...	44 11 0
Keeth, Mr. J.	Sandy		71 18 9
Pitt, Mr. G., Winkfield		Less Expenses	2 0 6
Steadman, Miss.			69 18 3
Winter, Mr. T. B.			
	CAMBRIDGESHIRE.		
	N. E. Cambs. Auxiliary.	DURHAM.	
DONATIONS.	Barton Mills and Mil-	Consett	1 10 0
"Anonymus"	denball	Middleton Teesdale	11 5 0
"A Welshman who wishes	Iselham		
to be his own Execu-	Soham	ESSEX.	
tor"	West-row	Earls Colne	3 10 6
Ayton, Mr. W., Brock-			
dish, Secde. per Rev.		GLOUCESTERSHIRE.	
T. M. Morris, Ipswich		Coleford	35 5 11
Dew, Mr. Jos., Pewsey,	Less Expenses	Stroud	20 0 0
Wilts		Do. for Italian Mission	5 0 0
Lyon, Mr. B. A., Hamp-			
stead	CORNWALL.	HAMPSHIRE.	
Martin, Mr. Marcus, for	Looc	Brockenhurst	2 7 0
Italian Mission			
Rickett, Mr. W. R., for do.		Portsmouth, Portsca, and	
Tritton, Mr. Joseph		Southsea Auxiliary,	
		Annual Collection	9 18 9
LONDON AND MIDDLESEX.	DERBYSHIRE.	Do., United, for W & O	3 4 7
Camden-road	New Whittington	Portsea, Kent-street ...	25 12 3
Manners-Smith		Do. for N P	1 0 6
Staines	DEVONSHIRE.	Do. for N P under Mr.	
Upper Holloway	Bovey Tracey	Gregson, Agra	12 17 0
Walworth-road	Brixham		
	Budleigh Salterton		

Herbert-street	2	4	4
Laudport, Lake-road ...	12	12	8
southen, St. Paul's-sq.	19	17	7
Do. for <i>N Punder Mr.</i>			
<i>Gregson, Agra</i>	15	0	0
Do., Marie Laboune			
Sunday-school	21	10	3
Southca, Ebenezer Ch. ...	5	7	6
Emsworth, Zion Ch.	5	6	2
Forton, Victoria-street.	6	17	10

.....	141	9	5
Less Expenses and amount acknowledged before	134	6	5
.....	5	3	0

ISLE OF WIGHT.

Ventnor	1	18	6
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KENT.

Forest-hill	2	10	4
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LANCASHIRE.

Colne	29	11	0
Liverpool	29	12	11
Do., Myrtle-street	52	4	1
Do., Richmond Chapel	77	7	9
Do., Soho-street	3	10	0
Do., Toxteth Terrace, 23	19	9	
Do., St. Helen's	3	17	6
Do., Egremont	2	2	1
Do., New Ferry	1	13	6
Do., Mill-street	0	14	0
Do., Solway-street	0	13	0
Do., Windsor-street	5	9	8
Do., Athol street	2	7	3

.....	203	11	6
Less Expenses and amount acknowledged before	115	15	6
.....	87	16	0

Manchester and Salford Auxiliary, on account, by Mr W. Bickham, Treasurer	70	0	0
Oldham, Manchester-st.	12	1	8

East Lancashire Union.

Accrington	57	10	8
Do. for <i>W & O</i>	3	7	4
Do. <i>N & P</i>	4	2	0
Bacup, Ebenezer	15	0	0
Do. Doals	2	0	0
Do. Zion	9	10	0
Blackburn	6	0	0
Briercliffe and Nelson ..	4	16	0
Do. for <i>W & O</i>	1	0	0
Do. for <i>N & P</i>	1	0	10
Burnley	22	10	6
Bury	13	16	1
Do. for <i>Mr Baeschlin, China</i>	3	0	0
Burnley	4	14	6
Church	4	16	5
Cloughfold	22	5	6
Darwen	15	14	6
Goodshaw	9	12	8
Haslingden, Pleasant-st.	21	3	4
Do. for <i>W & O</i>	2	0	0
Do. Bury-road	17	6	0
Do. for <i>W & O</i>	2	4	10

Lumb	5	17	0
Ramsbottom	15	18	6
Sadben	20	0	0
Sunnyside	2	17	6
Do. for <i>W & O</i>	0	10	0
Waterbarn	12	16	0
Do. for <i>W & O</i>	1	0	0

LEICESTERSHIRE.

Leicester, Charles-street	52	18	7
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NORTHAMPTONSHIRE.

Brayfield	4	13	6
Cooknoe	2	3	9
Culworth	1	15	0
Denton	4	6	0
Ecton	5	2	0
King's Sutton	0	16	4
Middleton Cheney	7	16	1
Do. for <i>W & O</i>	1	5	0

NOTTINGHAMSHIRE.

Nottingham, Juv. Aux. ..	3	10	6
Do. for <i>N P Shonkar, under Mr. Ellis, Jessore</i>	20	0	0
Do. for <i>Mr. Andersons' Orphanage, Jessore</i>	5	0	0
Do. for <i>Orphan boy Bedea, under Mr. Hobbs, Sewry</i>	5	0	0
Retford	1	0	0

OXFORDSHIRE.

Banbury	9	3	3
Bloxham	2	8	1
Charbury	3	14	6
Chipping Norton	16	13	11
Do. for <i>Mr Thompson's School, Cameroons</i> ..	5	6	1
Coate, &c.	21	16	7
Do. Aston	1	3	3
Do. Bampton	0	8	0
Do. Brize Norton	0	5	1
Do. Buckland	0	12	7
Do. Ducklington	0	2	8
Do. Hardwick	0	2	2
Do. Tow	0	4	0
Do. Standlake	0	18	8

SHROPSHIRE.

Shrewsbury, Wyle Cop..	6	0	5
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SUFFOLK.

Ipswich, Burlington-road School, for boy under <i>Mr. Hobbs</i>	2	0	0
Suffolk, on account, per Mr S. H. Cowell, Treasurer	40	0	0

SURREY.

Mitcham	10	0	0
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WARWICKSHIRE.

Birmingham, on account, by Mr Thomas Adams, Treasurer	275	17	11
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WILTSHIRE.

Trowbridge, Back-street on account	30	0	0
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WORCESTERSHIRE.

Pershore	10	17	6
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YORKSHIRE.

Beverly, on account ...	25	0	0
Bradford, Hallfield	5	0	0
Cottingham	12	0	0
Dewsbury	0	5	0
Driffeld	6	6	4
Halifax, Pelton-lane ...	44	17	0
Hull, George-street	24	12	0
Do. for <i>Italian Mission</i> ..	10	0	0
Hull, South-street	9	10	2
Leeds, Blenheim Ch. ...	54	16	3
Do. South Parade	93	9	10
Lindley, Oaks Ch	3	2	10
Salendine Nook	7	5	0
Sheffield, Townhead-st.	21	5	11
Do. Glossop-road	42	14	11
Steep-lane	3	8	0
Wakefield	11	19	5
Do. for <i>W & O</i>	0	15	5

SOUTH WALES.

CARMAETHENSHIRE.

Llanfrynach, Ilermon...	3	11	11
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GLAMORGANSHIRE.

Cardiff, Bethany	12	0	0
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MONMOUTHSHIRE.

Cwmern	0	9	9
Llanfihangel, Crucorney	0	8	6
Llanfihangel, Ystrad ...	1	8	0
Newbridge, Boulah	6	19	11
Pontypool, Crane-street	11	13	3

PENBROKESHIRE.

Minorbier	1	0	8
Narberth, Bethesda	51	5	10
Pisgah	5	9	9
Saundersfoot	1	16	0
Tenby	14	2	0

SCOTLAND.

Galashiels	12	0	4
Old Aberdeen, for <i>Mrs Kerry's Orphanage</i> ...	1	0	0

FOREIGN.

CANADA.

Wolfville, Rev. Dr. Cramp	1	1	0
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WEST INDIES.

Jamaica Bapt. Mis. Soc. for <i>Mr Thomson's School, Africa</i>	29	7	10
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JAMAICA SPECIAL FUND.		SURREY.		SPECIAL CONTRIBUTIONS	
HULL.		DormansLand,Lingfield 1 7 0		FOR CHAPEL IN SAN DOMINGO.	
1811 Miss., M.A. 3 0 0		MONMOUTHSHIRE.		Per Mr Pegg	
NORTH WALES.		Rhymney, Jerusalem Sun-		HELSTON.	
Llangollen, Prichard,		day-school 2 0 0		Rogers, Mrs 2 0 0	
Rev. J., D.D. 0 10 0		SPECIAL CONTRIBUTIONS		NEWPORT, MON.	
SPECIAL CONTRIBUTIONS		FOR BOMBAY CHAPEL.		Phillips, Mr 0 10 0	
FOR CHAPEL AT ROME.		C. F. 1 0 0			
LONDON.		Rickett, Mr W. R. 5 0 0			
Morley. Mr John 25 0 0					

ACKNOWLEDGEMENTS.

The thanks of the Committee are presented to the following friends :—

Monthly Tract Society, for a parcel of tracts for *Mr. Pegg, San Domingo.*

Friends at Clifton, for a box of Clothing for *Mr. J. E. Henderson.*

Missionary Working Society, Henchage-street Chapel, Birmingham, per Miss Rowe, Birmingham, for a box of Clothing for *Mrs. Saker, Africa.*

Mrs. Gurney, Wimbledon, for three vols. Gospels for the Blind, for use of *Mrs. Kerry's blind pupils.*

FOREIGN LETTERS RECEIVED.

AFRICA—

CAMEEROONS—

Finneck, F., Nov. 18.
Saker, A., Oct. 23, Nov. 6.
Thomson, Q. W., Nov. 11.

EGYPT—

SUEZ—

De St. Dalmas, H. E., Nov. 14.

AMERICA—

PHILADELPHIA—

Hanna, J., Dec. 3.

ASIA—

CEYLON—

Kandy, Carter, C., Oct. 18.

INDIA—

Agta, Gregson, J. G., Oct. 31.
Allahabad, Carr, R., Oct. 26.

BOMBAY—

Rouse, G. H., Nov. 9.
Sudoba Powar, Nov. 12.

CALCUTTA—

Lewis, C B., Oct. 23, 24, Nov. 1, 8, 15, 22.
Mcerut, Parsons, J., Oct. 29, 31.
Monghyr, Campagnac, J. A., Nov. 5.

EUROPE—

FRANCE—

Morlaix, Jenkins, A., Nov. 25.
Paris, Bouhon, V. E., Dec. 11.
St. Brieuc, Bouhon, V. E., Nov. 25.

ITALY—

ROME—

Van Meter, W. C., Dec. 7.
Wall, J., Nov. 9.

NORWAY—

Bergen, Hubert, Nov. 20.

WEST INDIES—

Bahamas, Inagua, Littlewood, W.,
Nov. 7.
Hayti, Jacmel, Hawkes, J., Nov. 6, 8.

JAMAICA—

Brown's Town, Clark, J., Nov. 7.
Clark's Town, O'Meally, P., Oct. 19.
Jericho, Clarke, J., Nov. 24.
Kingston, East, D. J., Nov. 8.

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by Joseph Tritton, Esq., Treasurer; by Edward Bean Underhill, LL.D., Secretary, at the Mission House, Castle Street, Holborn, LONDON. Contributions can also be paid in at Messrs. Barclay, Bevan, Tritton, Twells and Co.'s, 54, Lombard Street, to the account of the Treasurer.

THE MISSIONARY HERALD,

The Mission Conferences.

AMONG the arrangements adopted last year by the Committee for the future conduct of the Indian Mission, it was resolved to form the stations into two districts—one for Bengal, where the chief language spoken is Bengali, and one for the North-West Provinces, in which the principal tongue is Hindi. It devolved on these Conferences to carry into effect the practical measures then decided upon; to advise the Committee with regard to any matter of importance affecting the present stations, or the formation of new ones; and generally to watch over the interests of the Mission within their respective spheres. Two of these meetings have lately been held: one in Agra, for the North-West Provinces, on the 22nd of October; the other in Calcutta, for Bengal, on the 19th of November. The former occupied three days; the latter, five. The members of the Conferences consisted of all the Missionary brethren, and a few gentlemen connected with the churches, specially invited by the Committee. Both assemblies opened their proceedings by a special meeting for prayer. The meetings were marked by a fraternal spirit, and the presence of God was felt to be in their midst. The session of the Agra brethren was concluded by all uniting in the partaking of the Lord's Supper. "The outward unity," says the Rev. J. G. Gregson, "was only the expression of our hearts, in desiring more brotherly union with each other, and more living union with Jesus Christ our Lord. We all felt that it was the commencement of a new era in our Indian Mission. Such conferences cannot fail to give greater oneness of purpose and operation in the various fields of labour in connection with our Mission."

We shall not weary our readers with a detail of the various resolutions adopted by the Conferences. It will suffice to say that suitable

arrangements were adopted for the examination of the present staff of native agents; for the probation and settlement of new missionaries; and for the institution of classes for the training of native candidates for the ministry. It was resolved to increase the native Christian boys' class at Serampore College to fifty, and to locate the students in a large house, formerly occupied as a hotel, belonging to the college, under the general supervision of the Rev. J. Thomas.

With regard to the personal arrangements for the work at the various stations, it was resolved that the Rev. J. H. Anderson, now on his way to India, should proceed to Allahabad to occupy the place of the Rev. Thomas Evans, who will shortly return to this country on account of health. The Rev. J. Campagnac joins the Rev. J. Smith in Delhi; and the Rev. J. Parsons will occupy Muttra, or perhaps Jhansi in Bundelcund, should that important city be found to be a suitable place for a new missionary station. Mr. de St. Dalmas will be associated with the Rev. J. G. Gregson at Agra. No personal changes are made in Bengal; but the Committee are happy to approve of the engagement of the Rev. Taracharan Banerjea. This Bengali gentleman was originally a convert of the Free Church Mission, and has for several years been engaged in missionary work in Calcutta. A change of views led him about a year ago to seek baptism at the hands of Dr. Wenger, and to his separation from the society to which he belonged. He will now devote his time more especially to intercourse with his educated fellow-countrymen in Calcutta, and to the general diffusion of the Gospel among the people.

Most encouraging accounts were given by Mr. Skrefsrud of the rapid progress of the Gospel among the Sonthals, and the eagerness with which they listen to the preaching of the Word. The Bengal Conference urges the Committee to occupy the western part of Sonthalistan, hitherto unoccupied by any other society, and to supplement the labours of the Indian Home Mission in the eastern part of that district. This Conference also specially brings before the Committee the necessity of strenuous efforts being made for strengthening the missionary staff in Bengal. And, indeed, this question deserves, and must shortly receive, the very serious attention of the churches at home.

Among a few other subjects, the question of the character of the amusements suitable for the native Christian communities, occupied a most important place. No subject is more difficult of decision, or attended with greater anxiety. In a future number, we will give the rather lengthy resolution of the Conference, with the hope that some amongst us may be able to contribute to its solution.

Much time was given to the methods and increase of missionary itineracies. The Agra Conference expresses its views in the following language:—

“ In taking into our consideration the importance of adopting a more systematic method of itinerating, it is considered most desirable that the towns and villages in the district in which a missionary resides should have his first and chief care, to enable him to ensure the Gospel being preached throughout the entire district in which he resides, before entering upon another. Such journeys should commence not later than the first week in November, and be continued through the cold season, and, where circumstances permit, during the rains. It is suggested that our brethren should be supplied with the maps of their districts, to enable them to arrange with missionaries of other evangelical denominations, as to the portion of the district in which they may itinerate, thereby preventing two missionary societies occupying the same ground, and that our brethren be expected to furnish a report of their evangelistic labours at the Annual Conference.”

The Bengal Conference treats of the same subject somewhat more at large:—

“ The subject of Missionary Itinerary has been brought before the Conference in most interesting papers prepared by brethren Bion and Gogon Chunder Dutt ; and many other members have contributed valuable and encouraging facts relating to it. The Conference deeply feels the importance of Itinerary, and earnestly desires the continuance and increase of such labours. It rejoices in intimations that the duty and privilege of thus reaching the homes and the hearts of their countrymen appear to be impressing the minds of some native brethren, who, in simple, inexpensive methods, have of late engaged in quite spontaneous efforts of this nature. May such efforts be multiplied and be followed by the blessing of God ! The Conference thinks that the time has come when our better paid native helpers may be expected to itinerate without those extra allowances which in many places have been usual—the actual necessary expenses of locomotion being paid as heretofore. In the several districts of Bengal, different plans of itinerary are necessary, and general rules, applicable to the entire country, cannot be framed ; but it is to be regretted that, everywhere, this work can only be carried on efficiently by incurring considerable expense, the means of meeting which it is impossible to obtain in India. The Conference feels the great importance of thoroughness in this great work ;, and that the difficulty of reaching villages and towns aside from the lines of easy ordinary travel must be diligently and persistently combated. The brethren desire to send forth the knowledge of Divine truth as far as possible ; but they are yet more anxious to preach the truth thoroughly, and so that all within their own districts especially may hear it, and may so hear as to understand and be influenced by it. They further desire humbly to thank God that Missionaries of this Society have, to so large an extent, and with so many tokens of the Divine blessing, engaged in this Christ-like and most truly Missionary work.”

Several general questions as to the relation of native agency to the Society, were discussed with great interest. Just as at home there exists some diversity of sentiment on this subject, so among the missionaries various opinions are found. The state of the case cannot, perhaps, be better given than in the words of the Bengal Conference :—

“As of necessity, in matters of so much difficulty, much diversity of opinion regarding these questions exists amongst the members. Some regard the sustentation of native pastors and evangelists by European funds as inexpedient and unwise, if not essentially wrong in principle. All greatly desire the time when such foreign succours to native agency shall be no longer needed or sought for. For the present, none wish so to reconstruct our plans as suddenly to detach good and faithful men from the support of the Society. All earnestly desire that the native church in Bengal may manifest truer and stronger zeal for the glory of Christ, prompting its members to spontaneous unpaid effort for the extension of His Kingdom, and making it evident that, however maintained, our native brethren labour ‘as to the Lord and not unto men.’ Difficult of determination and of practical application as some of the questions raised in relation to these matters may be, and divergent as opinions upon them both here and at home may be, the brethren of this Conference all believe that progress is being made, both by themselves and their native helpers, towards a truer apprehension of duty, and that the issue of this will appear hereafter in practical measures of large benefit to the cause we all have at heart.”

On this subject, the Agra Conference simply expresses the opinion that, under the present circumstances, it is necessary to sustain a staff of native evangelists, and that their influence is not necessarily impaired by their dependence for support on the Society’s funds.

Our space will not allow us to give in fuller detail the business of these important assemblages of the missionary brethren. We trust that the Divine blessing will abundantly follow their deliberations, and that the issue may be a still wider promulgation of the Gospel, and a large increase of the Kingdom of God.

The Moulvie of Margaon.

BY THE REV. ISAAC ALLEN, M.A.

THE discussion, of which some account was given in our last issue, was continued the next day as follows :—

SECOND DAY.

“Next day, we were on hand in ample time, but the moulvie had to be sent for repeatedly. He was asleep, was unwell, &c., &c., but I would take no denial. ‘Take him my salaam, and say that he *must* come, even if he has to be carried; for if he can say nothing for Mahomet, I can say much for Christ.’ That brought him, followed by a crowd of his disciples (I suppose), with another moulvie to help him, who could talk Bengali

fluently, and a heap of big Arabic and Hindustani books; while the zemindar's large verandah and courtyard were soon crowded with 150 or 200 people. I led off by stating that Mussulmans, Jews, and Christians were called by them 'Kitabi lok' (the people of the book); that while all three parties united in receiving the Taurit (the books of Moses), two parties, Mussulmans and Christians, received the Injil, and only one, the Mussulmans, received the Koran. There was, therefore, ample evidence in favour of the two first; but as to the Koran, just as in a court of law, no matter could be substantiated by one witness when denied by two equally trustworthy, so the Koran, denied by two parties of 'the people of the book,' could not be accepted as equal to the other books which all three accepted.

"This statement of the case, appealing to their frequent experience of the courts, was very favourably received by all, though it told against them. Then came the restatement of yesterday's questions, and a renewal of the demand for a clear and succinct reply. Much consultation followed between the two moulvies, varied, from time to time by attempts to start fresh questions and issues with me, but such attempts were all firmly put aside, as irrelevant to the question at issue, which I again stated thus:—

THE QUESTION STATED.

"The question before us is a very important one; for on it your and my eternal happiness depends. The Injil offers a full and complete means of salvation from sin to all men through Christ the only Saviour of men. By it millions have been and are being saved from sin. But Mahomet, 1,200

years ago, arose, and charged the Christians with having falsified the Injil, and thus made the offer of salvation therein contained uncertain. If the charge be true, the Injil can no longer be depended on; if false, Mahomet is proved to be guilty of falsehood, a deceiver of himself, and others. I stand here to-day as the vakeel of the defendants, the millions of Christians whom Mahomet thus accuses. These two moulvies are Mahomet's vakeels; I deny the truth of the accusation made by Mahomet, and ask again, When, where, &c., the Injil was changed? To show you the force of my questions, I put a case before you—Suppose one of you went to the magistrate at Synthea, and stated that Soopro Meah here had been murdered. "When did it happen?" asks the Sahib. "I don't know." "Well, where was he murdered?" "That I can't tell." "Curious! Who killed him?" "That I don't know." "Why, that's a good one; you come here and say that Soopro Meah is murdered, but don't know where, when, or how it was done, or who did it! With what was he killed?" "I don't know; I only know that he was murdered." What do you think the magistrate, or anybody else, would say to that kind of a charge? Everybody smiled, and Soopro Meah himself cried out, 'The sahib would say, "Jao! (be off), and kick him out." 'Just so,' said I; 'and now our friends, the moulvies, must make good Mahomet's charge, or it will be just such an one as I have described.' And with that I sat down."

THE CONFLICT.

"Consultations, discussions, and angry murmurings soon broke out among them. 'Why does not the moul-

viereply?' 'He can't,' says one. 'He can,' says another, amid which we caught Soopro Meah's firm voice, 'Oh! let the sahib ask as many questions as he pleases, we are not going to leave the faith of our fathers.' Presently a conclusion was arrived at; for the Bengali moulvie sat up, and asked, 'Did we Christians obey the Taurit or not?' I insisted on a reply to my questions, ere any other subject was broached. No, they would not answer my questions; I must answer theirs. I appealed to them all, that this was contrary to the practice of all courts; that they must either reply to my questions, or admit that they were unanswerable. No, not they; things were bad enough as they stood, without avowing and acknowledging their defeat. So up started another with another question—'Was strong drink forbidden in the Injil?' Then, without waiting for the reply to that, another, 'Did Christ observe circumcision?' In vain I appealed to their sense of honour, their good breeding, their need of knowing the truth on this all-important subject. The only answer to my questions that I could get, was this, 'If five padri sahibs would come here and say that the Injil was unchanged, we would then give our answer to the proposed questions.' That I took as a Bengali way of saying, 'We cannot answer your questions'; and so I told them; and then went on to say, that if they could not answer *me*, how would they answer Him whose servant I was. They had left Him, the ever-living Saviour, and were looking to Mahomet, a dead man, as they all would soon be. But they had made up their minds not to hear; and, though I saw several looking anxious and disturbed at the failure of their moulvies, while not venturing to face

the tumult evidently raised to put down the truth, I felt that little more could be done there; and then, just as I was about to leave, I caught amid the hubbub, the moulvie's voice, asking what was the meaning of the Paraklete (Prakleet they called it). I replied, 'One called, "a helper," or "comforter," "the Spirit of God."' 'No,' said he, 'that is the name of Mahomet, as given in the Injil;' and he then gave John xiv. 16, quoted in their books as prophesying Mahomet's coming. I replied by reading the whole passage, showing that the Paraklete is a spirit, 'abides for ever,' 'is unseen by the world,' 'dwells in men.' It could not, therefore, mean Mahomet, for he was dead, was seen by the world, could not dwell in men. I then quoted other passages to show the spiritual nature of the Paraklete, and tried to read portions of Acts i. and ii., showing the fulfilment of the promise, but all in vain. They would not hear, and, seeing that, I obeyed the orders of our Lord, 'Give not that which is holy to the dogs,' &c.; firing as my parting shot, 'Neither is there salvation in any other; for there is none other name,' &c., &c.

"Again the time of evening prayer was announced; and the assembly broke up, some to go to the mosque, but most of them to stand about the streets, in increasing groups, discussing the result of the meeting, the general opinion being very hard on the moulvies as ignoramuses, and, as is often the case with minds compounded of conceit and ignorance, trying to do what the moulvies had failed to do. So the discussion was kept up at my room till ten or eleven at night. We had arranged to start back next morning, so, to deepen the impression made, we left a number of

Gospels with several of the respectable men, and distributed all the Mussulmani tracts we had with us."

THE HINDOOS.

"The next day we returned home, and thus ended our last Margaon visit. But you must not suppose that the Hindoos (which form the major portion of the inhabitants there), were neglected. We had two or three very interesting evenings with them; but, unfortunately, they were all mad for four or five days about the Rajpoojah—a relic of the ancient aboriginal worship, as far as I can see and learn. One night, however, we had a great tournament; and for two hours the people listened with great attention and interest, the discussion being carried on on their side with the greatest acuteness, and yet urbanity. The stars shone out above us, and still we sat and talked on, till my throat gave out altogether,

and I was obliged to propose leaving, when some of the Brahmins and my preachers got into a regular laughing squabble, the people as usual enjoying the fun. But, alas! you must not think from the breathless interest, 'eager questionings,' &c., &c., that these people were really awakened. I fear it was very much on a par with the effect of a good magic lantern exhibition on the minds of an average crowd of English schoolboys. Delighted to-night, they forget its details to-morrow, and forget it altogether before two months are passed.

"Still, I must say that I enjoy the exhibition as much as anyone, and would hardly change places with the Governor-general himself, for the time being; for it is a glorious work to give light to them that sit in darkness and the shadow of death, and to see and watch for the first faint rays of the Sun of Righteousness glimmering amid the darkness."

Our Churches and the Mission.

AS was intimated last month, we now conclude the brief notices of the meetings held last year throughout the country, with a view to give to our friends something like an idea of the spirit generally shown by the churches towards our great work:—

Bedfordshire has never yet been fairly worked; but of late, several pastors have endeavoured to stir up the churches, and not without some good results. At Luton, the meetings have been more than usually successful. Very good services also were held at Bunyan meeting, Bedford, when the claims of the Londona Missionary Society were advocated (as usual), with our own. It may be worth noticing that the public meeting at Bedford was rendered specially attractive, by the pains taken to make the *musical* part of the programme as good as possible: an example worthy of imitation, we think.

Not much is being done in *Buckinghamshire*, as a whole. A few churches, however, manifest no inconsiderable attachment to the cause, and we think their example is stimulating others. One or two of the smaller churches do well.

Bristol takes the lead among our provincial towns, for hearty and generous support of Missions. The meetings are always inspiring to the brethren who attend them as deputations. Few towns testify more clearly than Bristol does to the value of organization.

Hertfordshire.—Thanks to the help and influence of some of our ministerial brethren, this county is increasing its support to the Mission. Watford, St. Albans, Hemel Hempstead, Boxmoor and Hitchin, have always done well.

Hampshire is generally very well organised. The Association takes up the question of missions, and the Sunday Schools do well. They help to support Ram Canto, in India; Douro, in Africa, and one of Mr. Hübert's helpers in Norway. In the *Isle of Wight*, the Society is favoured with the presence and influence of the Rev. F. Trestrail, so long one of our most honoured secretaries. The meetings held there were well attended, and the deputation reports them as having been "in all respects satisfactory."

In *Nottinghamshire*, in many places, there is a pleasing revival of missionary interest. In Nottingham, the children's auxiliaries do well, and the Annual Juvenile services, are generally a success.

Northampton and district. Of this district Mr. Pestonji writes:—"A more enthusiastical one I have not known in England, nor one more blessed with a true missionary spirit. Meetings were thickly attended, and not without success. Kettering has been most exemplary this year, both in its *special* collections and *usual*, both of which amounted to upwards of £260. What happy associations of a truly missionary spirit are still cherished there!"

In *Suffolk* we need to do more. At Ipswich, the mission is well supported, and much enthusiasm characterised their last meetings. One of the deputation says: "The meetings were most encouraging."

Wiltshire is very fairly worked at the present time. The county is divided into several districts, and the pastors, in many cases, take missionary matters in their own hands. Several laymen also give efficient help. Taking the county through, the feeling is good, and cheeringly so.

In *Wales* there has been an unusual amount of missionary activity. We can hardly point out a single district in which there has not been some improvement. A striking feature of our operations there, is the very large proportion of money collected by the Sunday Schools, amounting, in the majority of cases, to nearly *fifty* per cent.

Scotland.—After many encouraging details of meetings, in a large number of places, one of the members of a deputation to the greater part of Scotland says: "But, in *every* way, the tour through Scotland has been a very gratifying one indeed, whether we look at the audiences, or the interest manifested."

We think the above facts are cheering. Last year it was happily shown that the contributions *from the churches* were in advance of previous years. We hope the same result will appear this year. Our churches do much; but on all hands it is admitted they might do more.

The Sanscrit Bible.

THE Committee of the Society have not allowed the completion of this important work, by their esteemed friend and coadjutor, the Rev. Dr. WENGER, to pass without notice. The Resolution below conveys, in some degree, the sense they entertain of the eminent services Dr. Wenger has rendered, and is an expression of the confidence, esteem, and affection with which they regard him. We need not hesitate to say that Dr. Wenger's own estimate of his labours on this great work is marked by his accustomed diffidence, and with a measure of self-depreciation which those who know him best will understand, but will be the last to accept. It is within our knowledge that he has received the highest encomiums on the work from two of the most learned Sanscrit scholars in this country; one of them specially requesting twelve copies to be sent him, that he may present a copy to some of the Universities on the Continent, where, he says, he is sure that the work will be hailed with joy. The Minute of the Committee is as follows:—

“Resolved—That this Committee receives, with gratitude and pleasure, the final volume of Dr. Wenger's translation of the Scriptures in the Sanscrit tongue, a work that has cost more than twenty years of labour, and is the result of eminent gifts devoted to the service of God. They rejoice that their highly esteemed friend, as a part of his many and exhausting labours in the same department of missionary work, has been permitted, by the providence of God, to live to complete this great task, and has furnished to the learned of the Hindu people the Word of God in a language they deem sacred, and pre-eminently the fittest vehicle for the conveyance of Divine truth.”

The Pundit of Bisarna.

OUR readers are already acquainted with the Pundit Hurree Ram, his persecutions, and his steadfast adherence to Christ. Recently his village has been visited by the Rev. J. G. Gregson, of Agra, and in the following paragraphs we have an interesting account of the visit. Mr. Gregson's letter is dated September 27th.

“Last Tuesday, I rode out to Bisarna about twelve miles from Agra; half of the journey was over rough ploughed fields, through plantations of sugar-cane, and fields of Indian corn—rather different travelling from the Underground Railway, with a railway ticket in your pocket! As soon as I got to the village, some wide-awake lads in a primitive state of nudity, ran off to the pundit's hut, to tell him that the Padre Sahib had come. After a very hearty welcome from our Christian brother, Hurree

Ram, I also received the salaams of several of the villagers, who came to see the Padre. The sight of a Sahib at Bisarna, is almost as great a wonder as the visit of a Hindoo to Portsmouth. Our good brother, who lives in this village, has suffered much for Christ, he apologized to me for the dirty state of his hut, as his wife and two boys left him when he became a Christian. A wife in a Hindoo home, is not quite so ornamental as an English wife in an English home. She cooks her husband's food, fetches him water from the well, sweeps up the house, and plasters the mud walls over with fresh mud to keep them clean and compact; no wonder that a Hindoo calls his wife his *house*, for without her the house is desolate and empty. In one corner of the yard I noticed a heap of ragged clothes, and asked Hurree Ram why he kept such old rags? 'Oh,' he said, 'They are the old clothes that my wife and children left, and I thought if *they came back again*, they should see that *I had not burnt them*; but now I must burn them, as my wife's father is going to keep her, and the children.' This is his one great trouble, as the villagers are reconciled to him; although at first, they threatened to turn him out of the village, and prevent him from drawing water from their well. He thinks of getting a divorce in the court to enable him to marry again. I have persuaded him, however, to wait a little longer, with the hope that his wife may return, and partly, because I don't quite like a man marrying again, when his former wife is still living."

INTEREST IN THE GOSPEL.

"The Lumberdar, that is, the head man of the village, and many others came to us in the village, when we were reading and explaining the Scrip-

tures; the Lumberdar, said, 'I believe on Jesus Christ, and pray to God every day, I never worship idols, and only trust, to Jesus Christ,' when I asked him to unite with Hurree Ram in serving God, he replied, 'I am quite willing to be baptized, but I cannot eat the Lord's Supper.' He had no objection to baptism, but he had to eat and drink with Christian men, as he would be put out of *caste* for eating with them. I hope some day he will love the Lord Jesus Christ more than caste, when it will be easier to suffer affliction with the people of God, than to enjoy the great distinction of Brahminical caste. Another man said, 'I'll become a Christian if you'll give me a salary, and make me a school-master or preacher.' I asked them if Hurree Ram had become a Christian for money. The head man of the village, said, 'No, he gets ten rupees a month from you, but when he was our village pundit, he got a great deal more.' 'He has suffered by becoming a Christian.' 'Well,' I replied, 'I can't be bribed to baptize you, if you sincerely believe to the saving of your soul, you must also believe that God, who has provided for your salvation, will also provide for your daily wants. He feeds the birds of the air, and the wild beasts of the jungle, and He will provide for you. I have neither money nor work to give you, my work is to deliver God's message.' We finished the day's work, by singing one or two Hindu hymns, and prayer."

NATIVE AGENCY.

"I felt very much gratified with my visit to our good brother Hurree Ram, whose Christian influence and character is gradually breaking down the opposition that he once encountered when he first professed

Christianity. Instead of turning him out of the village, the villagers meet at his hut, for the purpose of reading the Scriptures, singing Christian hymns, and listening to fervent prayers for their salvation. It fully establishes the importance of getting Christian men to live in their own villages, although it may be attended with a great deal of suffering and trial. Neither did I find that his influence was diminished, because he received ten rupees a month from the mission. Every man in the village knew the exact amount he received, and yet no one charged him with receiving a foreigner's pay to oppose the religion of his fathers, and I think I may fairly conclude that truly efficient men will always be respected, whether they are paid or unpaid. This man had been the village pundit, and was respected by all in the village as a learned

Brahmin, and now that he has given up caste, he is equally respected as a Christian man, who has suffered much for the cause of his Redeemer. Let us secure a thoroughly efficient staff of native evangelists, and I feel certain that the fact of their receiving mission pay, will never operate against their usefulness.

"It is where low caste, ignorant, and *inconsistent* men, go among the heathen, and give themselves *pompous* and *haughty* manners, that their fellow-countrymen turn round, and charge them with eating the sahib's salt, for the sake of the sahib's rupees. May God, in His infinite mercy, hear our constant prayer, that earnest, faithful, and holy men of God may be brought, from the darkness of heathenism, into the pure light of the everlasting Gospel!"

Hope in Death.

THE Rev. F. D. Waldoek, of Colombo, has furnished us with the following interesting account of the death of a convert, with whom much interesting intercourse had taken place, and who was about to make a profession of his faith in Christ. No doubt the removal of useful men has a somewhat discouraging effect, but we must rejoice that in such cases the great end of our labours is accomplished, and a soul is saved from eternal death. "Death is swallowed up of victory":—

"When I was writing some time ago, I mentioned that I had just heard that one of our friends from the Medampe district had been brought to Colombo ill, and that I trusted he would be spared, as he was our principal helper. This, however, was not to be. In a few days he was taken from us. Before this, another of our friends, one of those who were most anxious for our commencing the station, and a

candidate for baptism, died suddenly, and now, yet another has been removed, after an illness of not more than an hour's duration. As you imagine these have been very severe trials, and are deeply felt by our brother H. Perera. Only to-day I got a letter from him in which the following occurs:—'Although we grieve about Mr. Silva, when we remember the manner of his steadfast hope, when

death had come, joy springs up. When he was a little while conscious he was asking me to pray. When I ceased, he asked me again and again to pray. When I told him he would recover, and advised him not to be afraid, he said, "My soul is about to depart," and while he was saying, "Therefore, oh, pray!" and it appeared that I was not again praying, he himself prayed, and saying, "Oh, Lord! Oh, Lord! receive my soul!" Undisturbed about anything else, he rendered up his soul with joy and fell asleep. He, too, had applied for baptism. He ever showed the deepest interest in our work, and especially in the com-

pletion of the new chapel, and we shall miss him greatly. I can scarcely realise that when I go again he will not be there to greet me and show his kindly attentions, and chat on Bible questions, as he so often used to do. Of course these occurrences have retarded the completion of the chapel, but it is already covered in, and I hope to go next month to give some final instructions. One had hoped that our friends would have lived to work with us, but our confidence that they all profited by what has been done is cause for much thankfulness, and we must submit to the dispensation of the All-wise and All-loving."

Mission in San Domingo.

THE following appeal is being placed in the hands of many of our friends by the Rev. I. Pegg. We are happy to give it insertion here, and to recommend it to their kindly and liberal regard. Contributions will be duly acknowledged in our pages. Mr. Pegg will also be glad to receive work or materials for a bazaar which he intends to hold on his return to Puerto Plata:—

"An effort is now being made to realise sufficient funds with which to erect a place of worship, schoolroom, and mission house, in the town of Puerto Plata, Sto. Domingo; and, on behalf of this effort, we appeal most hopefully to your Christian sympathy and liberality, believing it, as we do, to rank among the most necessary undertakings for the social, intellectual, moral, and religious advancement of no inconsiderable number among those to whom the Gospel is calculated to convey its varied benefits and blessings.

"Independently of our own work, there are but three small Wesleyan communities, presided over by inefficient native teachers, among whom

Protestant principles are advocated, throughout the extensive Dominican Republic.

"Roman Catholicism, in its worst form, and represented by an immoral class of priests, and a dreadful species of heathenism called Obeah, have subjected the people to their influence. For want of better teaching, a very low state of moral degradation exists. Commercial honour and honesty are almost unknown; drunkenness and concubinage are generally prevalent; and robbery and murder not unfrequent.

"The Government is so conscious of the need for better influences being abroad that, by a resolution of the Senate, passed in St. Domingo city

on the 24th May last, it was resolved to offer the agent of the Baptist Missionary Society the privilege of importing duty-free into the Republic all materials which might be used in erecting the buildings named. And, notwithstanding a fire in the previous year had consumed the business part of the town, the inhabitants of Puerto Plata—mostly Roman Catholics—subscribed about £90 toward the undertaking.

“A building capable of seating sixty-five persons, purchased with a view to being used as a chapel, has been so thronged, Sunday after Sunday, with anxious audiences, that, usually, not one-sixth part of the seating accommodation wanted could be provided; and, oftentimes, the hearers would reluctantly disperse in a heavy tropical shower, or from sheer exhaustion after long standing. As a result of the services, twenty members of the Romish Church have, we trust, during three months, been converted to God, and, with a few others, are waiting to form the nucleus of a church.

The following brief note to Mr. Pegg from Robert Andrews, a native helper in the Mission, will, we are sure, afford gratification to our readers. It is dated October 24th, 1872:—

“In your absence from among us I thought the Church would decrease; but there is to the reverse a great alteration.

“It would do your heart good to see the gathering of the people at evening service—no room to put them indoors, and outdoors are crowded. Week-night services are well attended by strangers, but the morning service is not so well attended. I have been up to Cabaret on the 19th of Decembor. The people received me gladly, and I laboured among them a couple of days.

“For many years past, the Baptist Missionary Society has maintained agents in a group of islands ninety-six miles distant, comprehended under the general designation of the Turks and Caicos Islands Colony. There the work has been so successful that they can number, at present, 1,970 adherents. Not wishing to abandon so successful a field, and anxious always to extend the Gospel of Christ to new places, the Committee have resolved to remove the residence of their Missionary from Grand Cay to Sto. Domingo; but he will continue to superintend and occasionally visit the Turks Islands' Stations, and they have contributed £100 from the general funds of the Society towards the erection of the buildings required.

“About eight hundred pounds are required before this purpose can be carried out; and, until this be obtained, the work must be either stationary or retrogressive. The enterprise is one which appeals to Protestant Christians of all classes, and we therefore venture to ask their assistance.”

“Beloved pastor, I am striving to do all that I can. I give myself entirely to the work. I do nothing else but study. I pray to God for His Holy Spirit's teaching day and night. Oh! that I may seek Him more and more.

“The people at Puerto Plata are longing for your presence. I am longing to see you. I pray God day and night to speed your journey. The little Sabbath-school is increasing gradually. All the members join in love to you.

“I do love that sermon of Mr.

Spurgeon, in which he speaks so delightfully that Jesus must reign. I study his sermon from day to day. I occupied the pulpit of the Wesleyan Chapel on the 27th September, in the afternoon on the Lord's day; a goodly number were present. May the Lord

bless our field of labours, and may the day speedily dawn when the wilderness and the solitary place shall be glad, when the desert shall rejoice and blossom as the rose. May God bless your labours, and crown it with abundant success!"

The Mission in Norway.

WE are happy to receive from our friend Mr. Hubert, continued information of the progress of the work of God in his native land. As will be seen, the chapel and house at Bergen is going on towards completion, and the general aspect of the mission is such as to awaken thanksgivings to God. Mr. Hubert writes under date of September 11th, as follows:—

"I have hereby the pleasure to let you know that our house will be under roof in another three weeks' time from this, if the weather will permit (D.V.); but, as every thing is rising in price here also, I suppose it will probably cost a little more than the estimate, although we are doing it as plain as far as we can see it consistent for the good of the cause. Since I arrived at home again, the cause has gone on as usual, and five dear saints have been baptized, and two more at present are waiting. Mr. O. Larsson left Bergen when I arrived and went down to Stavanger, where he had crowded meetings every night for three weeks, and some souls were converted during those meetings; after that time he stayed a few days here with me, together with Brother Klargvist, the other two brethren were too far away, so that they could not, without great expense, have come. But I was very delighted by making the acquaintance with Brother Klargvist, and I have very high opinion of him. I verily believe of him that the Lord has given us in him, the right man in the right place, and it was a great benefit to both of us the few days we spent together.

"Our dear brother, Larsson, has left us altogether, and gone to Stockholm to study for a few years at the Baptist College there. I am very sorry, for he was an earnest and successful preacher, and much blessed of God in his labours; but he himself felt a great want of mental knowledge, as he hardly could write. I hope we may be able to get another one in his place. From Sundstedt I had a letter a few days ago, he has been a short trip to his home in Sweden, labouring on in his travels; he is at Levanger or Trondhjem at present, and hopes to establish a small church in each of these places. From O. Hansson I had also a letter, from Tromsøe, some days ago; the cause is progressing, eleven were baptized since last he wrote, but they have also been in necessity of excluding five; with their house they are nearly done now, but are wanting more help to be able to clear off their debt. We are very glad that we have been brought so far on our way, that we have, through the grace of God, and His help through dear friends in England, got our meeting-house in erection, but a good deal more will be wanting besides the little we ourselves are able to do to get it ready. May the Lord stir up some

unknown friend to our help! I suppose you, neither any of the friends in England, are aware of, that we have a great many people here that suffer of leprosy; we have three very large hospitals with nearly 1,000 lepers here in Bergen. In one of these the Lord has begun a work of grace—five of them are members of our church, and several more are waiting for admission. This is indeed the Lord's doing. The wickedness and ungodliness have been very great amongst these poor people, and we rejoice in seeing the grace of our Lord Jesus Christ manifested amongst and in some of them. The disease is

not contagious, but in some it is dreadful to behold. I have also the pleasure to inform you that I have been able, through the liberal aid of a few friends in England, to start a day-school, and have got a very dear, and, for that station, experienced, sister as teacher; the school numbers at present twelve children, but we hope it will increase, and are confident that it will prove a great blessing to many; and also that those, by whose liberality I was enabled to start it, will sustain me in keeping it up, as without this, it will almost be impossible, as the most of our people is very poor."

We shall be happy to receive further contributions for the erection of the meeting-houses in Bergen and Tromsøe.

Missionary Notes.

MESSINA.—The Rev. J. Lawrence, of Monghyr, writes that he hears the missionary work at Monghyr is proceeding favourably. His own health is much improved, and he expects to visit England early in the spring.

INTALLY.—The Rev. G. Kerry informs us that the little church at Bishtopore has chosen Nundo Lal as their pastor. He is also the schoolmaster. He was trained in Mr. Pearce's class. Since he has entered on his office of pastor, he has baptized seven persons. Mr. Kerry has himself baptized four of the pupils of the girls' school. There were five received by the church, but to their great sorrow one was seized by fever and died in the Lord with the desire of her heart for baptism unfulfilled.

TRINIDAD.—Since Mr. Wenman's departure for the United States, a native brother of the name of Williams, from the Fourth Company, has supplied the chapel at San Fernando, and the congregations have continued good. Mr. Gamble also states that he was expecting to baptize thirty persons at the Fifth Company, and six or eight at Port of Spain.

THE BAHAMAS.—During a brief visit to Nassau, Mr. Littlewood has been supplying Mr. Davey's pulpit there. He reports in his district seventy-seven baptisms during the year. The native pastors have been diligent, and have enjoyed much divine blessing in their work.

JAMAICA, SAVANNA-LA-MAR.—The Rev. C. E. Randall has received a very cordial invitation to the pastorate of the churches at Savanna-la-Mar and Sutcliffe Mount, which he has accepted. The welcome he received was such as to give him much encouragement. The repairs to the mission buildings are very heavy, and he will be happy to obtain contributions from our friends.

CHEFOO, CHINA.—Dr. Brown informs us that he has obtained a piece of ground, most suitable for a dispensary and for other missionary objects. He has now

three students engaged in the study of medicine under him, men of mature age, and others are desirous to join. He has commenced the practice of charging all patients a small sum for the medicine they receive. He mentions that four persons were about to be baptized, one of them being a student.

NORWAY.—Mr. Hubert reports the addition of several persons to the churches in Bergen and elsewhere. The attendance in the new house of prayer is good, which was opened for divine service on the 10th of November. Much money will yet be needed to complete the structure. He is anxious that two more brethren should be engaged for the work.

SONTHALISTAN.—The Rev. Thos. Evans writes: "that the good work among the Sonthals is still progressing; some 220 have been baptized this year, and seven villages have wholly or partly received the Gospel. The converts themselves are spreading forth the good work of their own free will and love. Not a convert is dependent on our funds, but all are self-supporting." Mr. Evans's return to this country will not take place till the close of the cold season.

ALLAHABAD.—The Rev. J. D. Bate reports that he had already been to two melas this cold season, in company with Mr. McCumby, and was about to join him in a long mission tour. The health of himself and family was good.

ST. BRIEUC, BRITANNY.—The Rev. V. Bouhon reports the baptism of a lady who has for some time past been under instruction. Other pleasing oases have also afforded him encouragement, though the individuals have not yet decided for Christ.

Home Proceedings.

At a recent meeting of the Committee, the services of the Rev. Alfred Jenkins were accepted for the Mission in Brittany. He acceptably filled his father's post during the long illness which preceded Mr. Jenkins's decease, and has continued to the present time to maintain the services in Morlaix. The Rev. C. Bailhache and Mr. Templeton, at the request of the Committee, have visited Brittany to make arrangements for the future conduct of the Mission.

FINANCES.

As the financial year closes March 31st, we shall be glad if our friends will remit, as early as possible, what they have in hand *this month*, and forward the particulars of contributions as soon as possible. Where moneys are given for special objects, it will be convenient to mention it at the time when the remittance is made.

NOMINATION OF COMMITTEE.

As our anniversaries are approaching, we beg to call particular attention to the nomination of gentlemen eligible to serve on the Committee. It is very important that no one should be nominated who is not *known* to be willing to serve, if elected. A member of the Society may nominate any number of gentlemen. The balloting list is made up of the names sent in, and they must be in the hands of the Secretary on or before the 31st of March. No name can be placed on the list after that day. It may be important to some of our friends to know that the Annual Services this year will be rather later than usual. The introductory prayer-meeting will be held on Thursday, the 24th April. The Mission Sunday comes on the 27th April, and the Public Meeting at Exeter Hall will take place on Thursday, the 1st May.

Cullampton, for W & O	0 5 0
Devonport, Hope Ch., for W & O	2 0 0
Dolton, for W & O	0 6 0
Kentishenre, for W & O	0 6 3
Plymouth, George-street and Mutley	32 0 0
Tavistock, for W & O	0 5 0
Tiverton, on account	17 10 0
Thorverton, for W & O	0 10 6
Torquay, for W & O	4 0 0
Do., for N P	8 2 6

DORSETSHIRE.

Lyme Regis, for W & O	0 8 0
Poole	4 2 0
Do., for W & O	1 13 2
Weymouth, for W & O	1 10 0

DURHAM.

Consett, for W & O	0 7 0
Monkwearmouth, Enon Chapel, for W & O	0 10 0
West Hartlepool, for W & O	0 14 3
Wolsingham, for W & O	0 10 0

ESSEX.

Ashdon, for W & O	1 6 6
Braintree	6 2 1
Harlow, for W & O	1 10 0
Loughton, for W & O	2 10 0
Thaxted	1 10 0
Waltham Abbey	1 17 0

GLoucestershire.

Gosington, for W & O	0 4 6
Do., for N P	1 2 8
Stroud, for Italian Miss.	2 0 0
Woodchester, for W & O	0 15 0
Wotton - under - Edge, for W & O	1 7 0

Hampshire.

Andover	8 18 8
Do., for W & O	0 11 8
Ashey	1 10 6
Barton Cliff, for N P	0 9 7
Beaulieu	4 4 1
Blackfield	1 3 8
Lymington	11 5 10
Portsea, Kent-street, for W & O	2 0 0
Southern Juvenile Association—	
For <i>Han Canto, Dacca</i>	4 10 0
For <i>Douro, under Mr. Sakar, Africa</i>	4 10 0
For <i>Mr. Hanssen, Norway</i>	5 0 0
Winchester, Silver-hill, for W & O	1 0 0

ISLE OF WIGHT.

Cowes	5 7 6
Wellow	1 12 10

HEARTFORDSHIRE.

Chipperfield	6 9 0
Do., for W & O	1 8 9
Do., for N P	0 9 0
Mill End, for W & O	0 3 0
St. Albans	30 12 6
Do., for W & O	5 8 3
Tring, Ebenezer Chapel, for W & O	0 8 2

HUNTINGDONSHIRE.

Bluntisham, for W & O	2 12 0
Huntingdonshire, on account, per Mr. Paine, Treasurer	100 0 0
Ramsey, Salem Chapel, for W & O	1 10 0
Do., Great Whyte, for W & O	1 0 0

KENT.

Ashford, Assembly Rooms, for N P	0 7 6
Bromley, for Mr. R. Smith's N P. Cameroons	5 0 0
Deal, for W & O	1 14 0
Foots Cray, for W & O	1 1 0
Lce, for W & O	7 15 9
Lewisham - road, for W & O	4 0 0
New Bexley, Trinity Chapel, for W & O	0 18 0
New Cross, Brockley-rd. Sunday-school	5 13 10
Ramsgate	1 1 0
Do., for W & O	1 1 0
Woolwich, Parson's-hill Sunday-school	2 8 0

LANCASHIRE.

Bacup, Irwell-terrace, for W & O	1 7 0
L.e., Doals, for W & O	0 10 0
Birkenhead, Grange-lane, for W & O	3 8 0
Blackburn, Montague-street, for W & O	1 0 0
Bootle	14 14 3
Do., for W & O	3 10 6
Do., for Africa	0 10 0
Do., for China	1 10 0
Do., for India	0 10 0
Do., for Mr. Thompson, Cameroons	10 0 0
Do., for Mr. Pegg, Turk's Islands	5 0 0

Bury, Knowsley-street, for W & O	3 4 3
Cloughfold, for W & O	2 1 0
Heywood, for W & O	0 5 0
Liverpool, Athol-street, for W & O	0 5 0
Do., Richmond Chapel l.e., for W & O	14 16 7

Oldham, Manchester-st., for W & O	1 2 9
Padiham, for W & O	1 0 0

Do., Morley-street, for W & O	0 5 0
Preston, Pole-street, for W & O	1 10 0
Do., Fishergate-street, for W & O	5 0 0

Rochdale, West-street, for W & O	8 0 0
Do., Drake-street, for W & O	0 12 0

Southport, for W & O	5 0 0
Ulverston, for W & O	0 16 0
Waterfoot, Bethel, for W & O	0 15 9

LEICESTERSHIRE.

Foxton, for W & O	0 10 0
Pailton, for W & O	0 10 0
Syston, for W & O	0 10 0

LINCOLNSHIRE.

Grantham	0 10 0
Do., for W & O	1 9 6
Gt. Grimsby	25 17 0
Do., for W & O	1 0 0
Horncastle	15 15 0

NORFOLK.

Downham, for W & O	1 10 0
Foulsham, for W & O	0 5 0
Norwich, St. Clements, for W & O	5 5 0
Do., Surrey-road, for W & O	4 0 0
Shelfanger	1 5 0
Do., for W & O	0 9 6
Swaftnam, for W & O	4 0 5
Do., Castle Acre, for W & O	0 15 0
Do., Necton, for W & O	0 10 0
Tittleshall, for W & O	0 5 0
Worstead, for W & O	1 15 6
Do., for Italy	0 5 0
Do., for W. J. Worstead, Cameroons	1 11 1
Yarmouth Tabernacle, for W & O	1 0 0
Do., St. George's-park, for W & O	2 15 1

NORTHAMPTONSHIRE.

Blisworth, for W & O	1 7 1
Bythorn, for W & O	0 8 0
Cilpstone, for W & O	1 10 0
Culworth, for W & O	0 7 0
Earl's Barton, for W & O	0 8 6
Hackleton, for W & O	2 0 0
King's Sutton, for W & O	0 7 10
Northampton, College-street, for W & O	9 6 0
Do., Grafton-street, for W & O	0 15 0
Pattishall, for W & O	0 15 0
Spratton, for W & O	0 9 0
West Haddon, for N P	0 10 0
Wollaston, for W & O	1 0 0

NORTHUMBERLAND.

Ford Forge	2 12 6
Newcastle, Bewick-street, for W & O	8 0 0
Do., Marlborough-crescent, for W & O	1 0 0

NOTTINGHAMSHIRE.

Nottingham, Derby-road, for W & O	6 6 1
Nottinghamshire Auxiliary, on account, per Mr. W. Vickers, Treasurer	45 0 0

OXFORDSHIRE.

Banbury, for W & O	2 0 0
Chipping Norton, for W & O	3 13 6
Thame	2 0 0
Woodstock, for W & O	1 0 0
Do. for N P	0 17 8

RUTLANDSHIRE.

Oakham, for W & O	1 5 0
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SHROPSHIRE.	
Dawley.....	4 7 10
Do. for <i>W & O</i>	1 1 7
SOMERSETSHIRE.	
Bath, Hay-hill	2 8 0
Bristol, Tyndall Chapel, for <i>W & O</i>	7 5 8
Burnham, for <i>N P</i>	1 4 0
Cheddar, on account ...	16 0 0
Hatch Beauchamp	3 5 0
Do. for <i>W & O</i>	0 10 3
Highbridge, for <i>W & O</i> ..	0 7 0
Yeovil, for <i>W & O</i>	2 10 0

STAFFORDSHIRE.	
Hanley, for <i>W & O</i>	0 13 0
Prince's End, for <i>W & O</i> ..	1 0 0
West Bromwich.....	19 5 7

SUFFOLK.	
Bradfield, St. George, for <i>W & O</i>	0 6 3
Eye, for <i>W & O</i>	1 0 6
Rattlesden, for <i>W & O</i> ...	1 0 0

SURREY.	
Penge, for <i>W & O</i>	3 3 0
Upper Norwood.....	10 6 0
Do., for <i>W & O</i>	11 16 4

SUSSEX.	
Brighton, Bond-street ...	16 17 8
Do., for <i>W & O</i>	1 0 0
Forest-row, for <i>W & O</i> ...	0 10 0
Lewes	1 1 0
Newhaven, for <i>W & O</i> ...	0 15 6

WARWICKSHIRE.	
Coventry, Cow-lane, for <i>W & O</i>	5 0 0
Studley, for <i>W & O</i>	0 7 6
Wolston, for <i>W & O</i>	0 10 0

WILTSHIRE.	
Deveses, for <i>W & O</i>	5 0 0
Salisbury.....	71 8 8
Do., for <i>W & O</i>	6 5 8
Trowbridge, Back-street, for <i>W & O</i>	5 0 0

WORCESTERSHIRE.	
Kidderminster, for <i>W & O</i> ..	2 5 0
Pershore	5 0 0
Upton-on-Severn	1 0 0

YORKSHIRE.	
Bradford, Zion Chapel, for <i>W & O</i>	10 2 8
Bramley	11 10 0
Brearley, Luddenden Foot, for <i>W & O</i>	1 0 0
Farsley, for <i>W & O</i>	3 0 0
Halifax, Pellon-lane and Trinity-road United Communion Service, for <i>W & O</i>	5 5 0

Haworth, West-lane.....	28 5 10
Do, Hawksbridge.....	1 13 0
Horsforth, for <i>W & O</i>	1 0 0
Leeds, Blenheim Chapel	10 1 0
Do., for <i>W & O</i>	3 12 2
Masham, for <i>W & O</i>	0 19 6
Meltham, for <i>W & O</i>	1 3 0
Middlesboro', Park-st.	10 12 6
Salterforth, for <i>W & O</i> ...	1 0 0
Slack-lane	21 3 8
Sedburgh, Vale of Lune Chapel, for <i>India</i>	7 10 0
York, for <i>W & O</i>	1 0 0

NORTH WALES.

ANGLESEA.	
Holyhead, New Park- street, for <i>W & O</i>	0 11 7

DENDIGHSHIRE.	
Wrexham, Chester- street, for <i>W & O</i>	1 0 0

MONTGOMERYSHIRE.	
Newtown.....	1 0 0

SOUTH WALES.

BRECKNOCKSHIRE.	
Beaufort, for <i>N P</i>	0 16 7
Brynmawr, Calvary, for <i>W & O</i>	0 6 0
Llangunnaroch Salem...	0 12 0
Llanwttyd Sion	0 12 0

CAERMARTHENSHIRE.	
Cardmarthen, Priory- street	20 8 4

GLAMORGANSHIRE.	
Merthyr Tydvil, High- street	7 12 4
Mumbles, Norton Chapel	5 0 0
Swansea, Mount Pleasant, for <i>W & O</i> ..	5 0 0

MONMOUTHSHIRE.	
Abergavenny, Lion- street, for <i>W & O</i>	0 13 6
Blaenavon, Horeb Sun- day School	5 11 3
Clydach, Nazareth, for <i>N P</i>	0 4 7
Newport, Commercial- street	26 2 1
Pontypool, for Chapel at <i>Mandeville, Jamaica</i>	11 2 0

PEMBROKESHIRE.	
Fynnyn	10 10 0
Pembroke	11 10 0

SCOTLAND.

Brandenburgh, for <i>N P</i> ..	1 5 8
Galashiels, Sunday School	1 16 0
Glasgow, Blackfriars- street, for <i>W & O</i>	1 8 3
Millport, for <i>N P</i>	0 13 0
St. Andrew's, for <i>W & O</i> ..	1 1 0

IRELAND.

Cairndaisy, for <i>N P</i>	1 4 0
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FOREIGN.

AMERICA.

New York—	
Wild, Mr Jos., per Mr Chadwick, Monkwell- street, London, for <i>M</i> <i>Wall's N P, Rome</i>	15 0 0

JAMAICA SPECIAL FUND.

Alexander, Mr. G. W....	32 10 0
Abbey-road Chapel	9 7 10

WORSTEADE.

Payne, Rev. W. H.	0 10 0
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SPECIAL CONTRIBUTIONS FOR CHAPEL AT ROME.

DAWLEY—	
Per Rev. W. Wootton ...	0 10 0
TROWBRIDGE—	
Barnes, Rev. W.	1 1 0

SPECIAL CONTRIBUTIONS FOR CHAPEL IN SAN DOMINGO.

A few Friends at Port- land House, St. John's- wood.....		0 9 6
Per Mr Pegg.		
Peto, Sir S. M., Bart. ...	3 3 0	

GRIMSBY—	
Smith, Mr W.	1 1 0
HORNCASTLE	0 7 6

LONDON—	
Benham, Mr James	2 0 0
Benham, Mr John.....	2 0 0
Harvey, Mr James	21 0 0
Olney, Mr T. H.....	5 0 0
Olney, Mr H. P.	2 0 0
Rev C. H. Spurgeon also kindly promises.....	20 0 0

SPECIAL CONTRIBUTIONS FOR BOMBAY CHAPEL.

ABERDEEN—	
George-street, per Mrs Anderson.....	1 7 0

LONDON—	
Parry, Mr and Mrs J. C. ..	2 0 0

The Rev. E. EDWARDS requests us to insert the following list of Contributions to Bombay Chapel:—

Bourton-on-the-Wold, W. K., W. N., and R. B., and E. T., £1 each; Guiting, R. P., £1; Naunton, R. C., and F., 30s.; Stow-on-the-Wold, J. W. C., and P., 12s.; Milton, J. F. M., £1; Fairford, T. P., and H. F., 15s.; Maisey Hampton, K. and M., 30s.; Cirencester, J. L., F. L., and G. L., 25s.; Blockley, R. B. F., C. E. S., and R. R., 15s.; Watford, J. C., £1; Glasbury, J. J., £1; Glasgow, Two Friends, £5 10s.; P. R. S., J. A., E. S., J. P., T. J., £1 each; A. M. W., J. W., 21s. each; J. W. C. and Co., J. A. C., £2 each; A. and Co., £2 2s.; J. A. (Battlefield), £3; T. W., £3 3s.; W. J., P. B., W. L., and S. J. W., and Co., A. F., 10s. 6d. each; M. and K., H. D., T. D., J. O., P. K., A. F., J. J., 10s. each; J. J., F. S., B. D., F. B., G. M., G. T. K., R. C., 5s. each; G. S. and S., £5; Two smaller sums, 4s.; Edinburgh, H. R., £5; J. J., £2; A few Friends, Dublin-street Chapel, £1 6s. 5d.; B. M., J. M., £1 1s. each; H. R., H. D. D. F., W., M., W. M., C. A., A. C., E. C. and Friends, J. H. U., D. T. U., £1 each; R. W., A. P., W. M., W. G., J. T., J. M., J. G., T. H., 10s. each; J. W., D. M., T. H., A., R. C., C. A., W. W., T. L., H. W. H., G. S., 5s. each; Friends, £3 3s.; One saved by grace, J. A., and M. L., 7s.; Perth, J. P., £3; A. P., J. F. P., P. C., W. G., £2 each; L. P. A. C., Misses S., Miss M., £1 each; A. G. and Friends, 9s. 4d.; Dundee, Baptist Church, Meadow-side, £7 7s.; A. G., J. W. G., A. and G., W. C., Mrs. R., £1 each; Mrs. G., J. R., A. O., W. M., G. C., P. A., 10s. each; Friends, £3; Montrose, R. B., O. H. M., and P. M., £2 6s.; Aberdeen, Mrs. M. and Family, £2; Baptist Church, Crown-terrace, £1 10s.; A. A., A. M., J. and A. G., £1 each; J. M., J. B. M., A. B., H. C. B., Mrs. J., 5s. each; D. M., 15s.; Dunfermline, W. and J. M., £2 12s.; Greenock, J. M., £1; J. N., 10s.; W. M., A. P., 5s. each; Paisley, T. C., £25; P. C., £10 10s.; Baptist Church, Storie-street, £16 8s. 3d.; Galashiels, R. S., J. C., Mrs. B., £1 each; J. C., and R. Y., 15s.; Berwick-on-Tweed, G. B., £2; R. D., £1; Makerstoun, Miss M. G. S. M., £50; North Shields, a few friends, £1; Darlington, P. W. G., J. W., J. W., J. F., J. B. P., £2 each.

CORRECTION.—The acknowledgment of Contributions in January HERALD from Jamaica for *Mr. Thomson's School, Africa*, should read "for *Mr J. J. Fuller's School*."

FOREIGN LETTERS RECEIVED.

AFRICA—

CAMEROONS—

Saker, A., Nov. 18, 30.
Smith, R., Oct. 31, Nov. 6.
Thomson, Q. W., Nov. 20.

AMERICA—

VIRGINIA—

Richmond—Billing, C. C., Dec. 17.
Wenman, J., Dec. 6.

ASIA—

Ceylon—

Kandy, Carter, C., Dec. 10.

CHINA—

Chefoo, Brown, W., Dec. 1, 4.

INDIA—

Agra, Gregson, J. G., Dec. 13.
Allahabad—Evans, T., Dec. 14.
Watts, J. D., Dec. 7.
Benares, Heinig, H., Dec. 20.

CALCUTTA—

Lewis, C. B., Nov. 29, Dec. 6, 13.
Rouse, G. H., Nov. 27.
Goolzar Shah, Dec. 12.
Intally, Kerry, G., Nov. 27.
Patna, Broadway, D. P., Dec., 2.
Scwry, Hobbs, W. A., Nov. 18.

EUROPE—

FRANCE—

Morlaix, Jenkins, A., Dec. 18, 28.
St. Brieuc, Bouhon, V. E., Jan. 6.

ITALY—

ROME—

Wall, J., Dec. 8.

NORWAY—

Bergon, Hubert G., Dec. 18.

SICILY—

Messina, Lawrence, J., Dec. 19.

WEST INDIES—

BAHAMAS—

Nassau, Littlewood, W., D 7.

HAYTI—

Jacmel, Hawkes, J., Dec. 9.

JAMAICA—

Kingston—East, D. J., Dec. 9.
Oughton, T. Dec. 10.
Roberts, J. S., Dec. 23.
Montego Bay, Hewett, E., Dec. 23.
Savanna-la-Mar, Randall, E. C., Dec. 4.
Spanish Town, Phillippo, J. N. Dec. 21.

TRINIDAD—

Gamble, W. H., Dec. 10.

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by Joseph Tritton, Esq., Treasurer; by Edward Bean Underhill, LL.D., Secretary, at the Mission House, Castle Street, Holborn, LONDON. Contributions can also be paid in at Messrs. Barelav, Bevan, Tritton, Twells and Co.'s, 54, Lombard Street, to the account of the Treasurer.

THE MISSIONARY HERALD.

Amusements for Native Christians.

FEW social questions have proved so difficult of solution as the amusements it may be permitted to Christian converts to enjoy. This is especially the case where, as in India, many of the enjoyments of the people are associated with idolatrous objects. The Hindus are very fond of exhibitions of tumblers, jugglers and snake-charmers. The spectacle of dancing-women, whose movements and songs are often immodest, is a favourite amusement, especially among the rich. Dramatic representations attract great numbers, and the recital of the wonderful deeds of the gods and heroes, as contained in the great poems of the Ramayun and the Mahabharat, will create almost uncontrollable excitement. For this enjoyment, it is said, the auditors will abstain from sleep and food, and continue motionless for hours; nothing can draw them from the spot, unless, perhaps, the still stronger passion for gaming, which is rife among all classes of the population. The numerous festivals of the gods, and the processions which take place at various periods of the year, attract multitudes, the festival of the Holee in particular being a time of unrestrained revelry. Quails and other small birds, besides cocks, are trained to fight, and the spectacle is highly relished. The fighting of rams is a treat for all the villages in the neighbourhood, while the rajahs occasionally delight in witnessing the battles of tigers and elephants. Chess, draughts, and cards, are among the more quiet amusements.

It has often been a subject of discussion among missionaries how to treat the desire of persons, more or less closely connected with the Christian community, for some species of recreation alike adapted to their circumstances and to the profession of the Gospel. The question was raised at the Caloutta Conference by the Rev. J. Sale, under whose care the large Christian community of Backergunge is placed. Connected with the churches, now embracing about 900 members, there is a population

of three or four thousand persons of all ages, for whom it seems necessary to provide some innocent form of recreation. The question arose upon the fact, stated by Mr. Sale, that some of them had been eager to take part in the boat-races connected with the Durga Pujah. He referred to the natural love of the Bengalis for musical entertainments, and theatrical representations of the doings of their gods. Could athletic sports and musical entertainments of a harmless character be sanctioned? Mr. Sale mentioned the deep emotion excited by the singing, at a public gathering, of a metrical version of the life of Joseph. Could such recitations become an innocent substitute for similar meetings in honour of idols? Would it encourage a taste that might lead the people to attend idolatrous gatherings for its gratification?

The subject called forth prolonged discussion, and, in the result, the following resolution, drawn up by Dr. Wenger, was unanimously adopted. It is, we think, marked by wisdom, and is probably the best conclusion to which the conference could come.

“With regard to the subject of boat races, musical performances, and other amusements, which was brought to the notice of the conference by Mr. Sale, we feel bound to adhere to certain general principles. We have no authority to legislate for people who, from various motives or causes—in very many instances legitimate and praiseworthy—have joined the Christian community, but who have not yet been baptized or received into the churches. Neither are we authorized to lay down any specific rules for the exercise of church-discipline, in addition to those which are contained in the New Testament. We would therefore recommend that questions on subjects of practical importance, not expressly decided in the word of God, should be settled by our Missionary brethren on the spot, in accordance with their best judgment, and, whenever practicable, with the concurrent judgment of the local pastors and other upright and thoughtful members of the churches.

“It is our conviction that it was the intention of our Saviour to establish a religion different from gloomy monkishness on the one hand, and from so-called muscular Christianity on the other; a religion which should make men first of all holy, but also happy and cheerful.” The joy of the Lord is our strength;” among other reasons for this, that it recommends the gospel to those who are without, and who thereby may be attracted to come within its circle. When that principle was first expressed, it was immediately applied as sanctioning and encouraging innocent festivity, thereby showing that the joy of the Lord may find appropriate expression in outward social cheerfulness.

“In amusements of the kind referred to, there are two dangers which should be most carefully avoided: that of becoming conformed to the world, and that of becoming implicated in the encouragement of idolatry or licentiousness, or both, these two being very commonly combined in this country.

“It is possible that if the boat races referred to were held at another time than the heathen festival season at which they now take place, and if they

were accompanied by the singing of innocent pieces of poetry, instead of the heathen and probably impure songs now in use, they might become unobjectionable, and perhaps even useful.

“With regard to musical performances, those commonly called *játrás*, which may be described as Hindu miracle plays, and which have a very powerful influence upon the common people in familiarizing them with their mythological legends and with the licentiousness of their favourite deities, do not admit of being christianized and sanctified. Our minds revolt at the very idea of any one acting, for instance, the part of our blessed Saviour, or even of holy angels.

“But there are popular musical performances of a different description which might be Christianised with beneficial effect, and utilised as a very effective instrumentality for diffusing among the Hindu and Mohammedan population a knowledge of Scripture history and Scripture truth; provided due care be taken that the strange power which music appears to exercise upon the nervous system of the people of this country, be not productive of the lamentable effects which often arise from it when it is associated with a false religion.

“We are of opinion that great strictness or severity in the prohibition of instrumental music must defeat its own end, and that in all probability it is better not to denounce such music as necessarily injurious in its tendency, nor to attempt to regulate it in connection with the exercise of church discipline, as long as the words sung are not tainted with idolatry or impurity.”

The Conference at Allahabad.

BY THE REV. GEORGE KERRY.

IN the month of December was held a Conference of all denominations of missionaries at Allahabad. Numerous questions affecting the progress of the Gospel in India were freely discussed. Mr. Kerry has furnished us with the following gratifying account of the proceedings:—

“I have just returned from Allahabad, where has been held a general conference of missionaries from all parts of India. About 120 were present. The sittings commenced on the 26th of December, and ended on the 1st of January. A great variety of questions was discussed in a full and frank manner. Notwithstanding differences of opinion and judgment on various matters of secondary importance, there was apparent a wonderful unanimity on all vital questions; the discussions brought to light and developed agreement on many points

on which I had expected to find considerable divergence of belief. The spirit of love and union which prevailed was exceedingly refreshing. Much time was spent in prayer, and on the Sabbath-day a united Communion Service was held of a remarkable kind in the American Presbyterian Church. The Lord's Supper was administered by two missionaries of the Church Missionary Society, the form of the Church of England being used, but it being understood that kneeling at the time of taking the bread and wine should not be re-

quired, those who preferred kneeling might kneel, whilst others might sit. The service was introduced by devotional exercises by Dr. Mather of the London Missionary Society, followed by an address lasting twenty minutes, which I was asked to give. Two meetings for prayer were held during the day, and in the evening a sermon was preached by Dr. Wilson, of Bombay, the distinguished missionary of the Free Church of Scotland.

“The effect of the meetings on my mind, and I believe on the minds of all, has been to produce great hopefulness and joy at the prospect of the steady and sure progress of the work of the Lord in India. Certain and real progress has been made, and every circumstance leads to the conviction that further progress will be secured.

“The important question of the independence and self-government of

the Churches was very largely entered into and fully discussed, and I was glad to find that the missionaries were agreed on the necessity of setting the Churches free to work out their own destiny, under the teaching of the Word of God and of the Holy Spirit. There were present many native ministers of the Church Mission, of the Church of Scotland, and of the London Mission; our brother Goolzar Shah was also present during three days. These brethren contributed largely to the interest and to the profitableness of the conference; they were mostly men of earnest piety, great culture, and good sound sense. They furnished reason for the belief that God has in the Indian Churches men fitted to carry on His work in this land. It is for the missionaries and societies to give every facility for such men working freely according to the grace which God may give them.”

A Preaching Tour.

BY THE REV. G. H. ROUSE, M.A., LL.B.

OUR readers will peruse with great interest the following account of a tour, undertaken by Mr. Rouse, with the Rev. G. Kerry, to the district lying south of Calcutta. He says :—

“We left Calcutta on Tuesday, December 10, passed Káli Ghát, and several other Gháts where men and women were bathing, and in many cases worshipping Mother Ganges. We passed many boats with garlands on their prows, as a sign of dedication to some false deity, and longed for the time when ‘Holiness to the Lord’ shall be written on all the possessions of Bengalis and of all the people of the earth. In an hour

or two the tide turned, and we had to stop for six hours. We were near a village, and, when the heat of the sun was nearly past, we went ashore. At the first house we came to we found four men sitting down. We talked with them and asked where they came from, what their business was, and so forth. The natives of India seem to be rather pleased than otherwise at such questions; instead of thinking them rude, they regard them

as marks of friendly interest. A blind man is sitting with them. We express pity, and say, 'Brother, if you reach heaven you will not be blind any longer. Believe in Jesus Christ, who is revealed in the Injil (Gospel), and you will reach heaven.' I then said, 'Listen to something from the Injil' (the men were Mohammedans), and I read the parable of the Prodigal Son, and spoke of God's love to us, as a father loves his children. By this time a goodly number had collected, and Mr. Kerry took up the word: 'We are all sinners, we have all done wrong, God is angry at sin;' whereupon one of the crowd said, 'What is sin?' 'Stop, brother, let me finish;' then Mr. Kerry led his hearers on from sin to the great atonement for sin. After speaking a few minutes he turned to the questioner, 'What is your question, brother?' 'What is sin?' 'Sin is the transgressions of God's Law.' 'Good,' 'very good;' from several of the hearers. 'Listen, there are two kinds of people—those who only care for this world, and those who care for the world to come. Those who care for the world to come are wise, whether they be Hindoos, Mohammedans, or Christians; those who care only for this world, whether they be Hindoos, Mohammedans, or Christians, are fools.' 'Yes,' 'true,' 'very good,' from the hearers. 'But there is only one way of rightly caring for the world to come, and that is through faith in Jesus Christ.' So Mr. Kerry went on—then I joined in: 'Listen. There is only one sun, and one moon, and one God—so there is only one Saviour, Jesus Christ, God's dear Son, who died for us, and rose again, and now lives in heaven to save us to the uttermost. We shall not all meet on earth again, but we shall all meet before God's throne. If we all believe in Christ we

shall all be happy in heaven for ever. Remember what we have said. We are now going. Salaam.' And so we took our leave, and returned to our boat, and started on our journey. In an hour or two we had to stop again, as the tide was once more against us.

THE OLD, OLD STORY.

The whole delta of the Ganges is so interlaced with streams in all directions, that the course of the tide seems most capricious. In the very same channel the tide at one end may be running in one direction, and at the other end in another direction. However, at midnight we were off again, and at sunrise were again brought to a stop by the change of tide. We were near a village—so we took our morning cup of tea and then went ashore. Several people were standing on the bank. We went to them; I read a few verses from the 'Holy Book,' and told the old, old story, that God loves us, and has sent His Son to die for us, and to destroy all the works of Satan in us. Then Mr. Kerry began: 'We are all sinful, God has given us His commands, and we have broken them. He has said "Do not steal, do not commit adultery, tell no lies."' 'If we do not tell lies we cannot get on in the world,' replied one of the hearers. I could not help thinking that tricks in business are defended on similar grounds in other than heathen lands. Mr. Kerry went on: 'Oh, brother, that is a very wrong saying. God has said, "Tell no lies," and you say, "If we do not tell lies we cannot carry on our worldly business."' Therein we show our wickedness. If we serve God, He will take care of us and provide for us. Listen. If I were to come here and cut down your crops, and take them in my boat, and say, "If we do not do so we cannot pursue our journey, for there

is no rice in the Sunderbunds," what would you do? You would go to the magistrate, and he would send for me, and ask me why I had acted so wrongly; and what would it avail me to say I could not otherwise pursue my journey? He would say, "You have broken the law, and you must be punished." So God has given us a law, and we must keep it, or He will punish us.' Then he went on to speak of the great atonement for sin. The people then said, 'Give us a book.' We said, 'Books are not given away now—people are so desirous to get them that we charge a pice for a book—a mere nominal price, but just to show that there is really a desire to read them.' 'What is in them?' 'Very sweet words—listen to them;' and we read the Beatitudes. We presently sold three Gospels and one tract. The desire of the people to obtain religious books is one of the most pleasing signs of the spread of the Gospel. 'In a recent three weeks' tour, two missionaries sold 1,400 Gospels and as many tracts; and the Calcutta Tract Society last year sold 60,000 of their small pice books, and this year 50,000 were sold by the end of July. No doubt much of this seed falls on barren ground, but we cannot but hope that in many cases great fruit will result from the sowing of the Divine seed.

GOD'S GREAT LOVE.

"People at this time are busy at their rice harvest; our hearers therefore soon left us, and we separated, Mr. Kerry and myself, to seek others to preach to. About a mile inland I found some labourers stacking straw. I went to them and asked them who gave them the straw. I said, 'God gives us everything—sun, rain, rice, body, mind.' They all agreed to this.

It is pleasing to speak to people who, whatever their faults, are not infidel—they will all acknowledge that all things come from God, and that there is but one God. The various deities they say are but manifestations of the one God. I then went on: 'God has shown His love to us also in the gift of His Son, and if we believe in Him, we shall be delivered from all evil.' 'Why do we suffer trouble, then?' says one of the men. 'Listen, brother. When a child is naughty, the father whips him, that he may make him good; and we are God's naughty children; that is why God gives us pain—in order to do us good, and make us holy.' The heat of the sun now warned me to return to the boat; I therefore once more exhorted them to remember what I had said about the Saviour, and returned. A fresh breeze had sprung up, and we could go against the tide. We went on board, commended ourselves and our work to God, and asked for a blessing on what we had done, and then went on our way.

TRAVELLING.

"It was difficult to believe that it was December, as we sped along on what seemed like a beautiful summer's day—though the sun in the middle of December was rather too hot even for a grilling! August! day in England. But the air was very pleasant. I spend my time either in reading, preparing brief notes for an edition of the Acts of the Apostles which is being brought out for distribution, or, in the expressive Indian phrase, 'eating the air.' Our immediate destination was a village on the Tambulda river, called Bagmari, where a few Christians reside, specially two brothers, farmers, who embraced the Gospel ten years ago. We reach the village just before sunset.

THE GREETING.

"On entering it, a man comes forward and salaams, and says he is a Christian; we greet him in the Lord's name. Presently, another and another comes forward in the same way. Mr. Kerry asks who they are, as he did not see them when he was here before. 'We come from the Southern villages.' 'I do not remember you.' 'We used to belong to the sprinkled people, but since we have been here we have joined the dipped people.' So we found they had belonged to the Propagation Society's people, but on coming to Bagmari had joined the two brethren in Christian fellowship. A little further on we come to the homestead of the latter. Ten years ago they became Christians, and 'received the Word with joy of the Holy Ghost.' Their joy in Christ seems as great now as ever; and though, like the rest of us, not without failings, we believe they are true disciples of the Lord. They built a chapel at their own expense, on their own ground, and seem to count it their delight to sing hymns of praise to the Saviour, and to testify of Him to their fellow-countrymen. We have to combat one manifestation of their joy, for they almost worship us as members of the body which brought the Gospel to them. When I was in India before, one of them came to my house, and literally fell prostrate at my feet, and I had great difficulty in inducing him to rise. I was very pleased to see them again.

THE FAMILY.

They received us very warmly, brought us into the court-yard, and talked with us. Of course it was more pleasant sitting there in the open air than in the house. The women were

busy preparing for us wheaten cakes, called chupatties, and an omelet. We talked with the brothers, their aged mother, their children, and saw one of their grandchildren. The old mother was evidently a simple-hearted, earnest believer. She was quite bent with old age. She took our hands in hers, and talked to us, and spoke of her hope in God; the manifestations of her child-like faith, and heart-felt love were very touching. There were the two brothers, one with a perfectly white beard, the other a younger man; both evidently full of joy at having found the pearl of great price. There were two or three of their children, one a little girl about four years of age, called Doyamoy, *i.e.*, merciful. The eldest child, a daughter, was married, and she had her little child, a year or two old, called David, riding in Indian fashion on her hip. Mr. Kerry asked her how she was, and it was very pleasing to note the simple, unaffected way, and lively tone in which she said, 'Don't you recognise me?' She forgot that seven years had made a considerable change in her since she was a girl of fourteen or thereabouts. I have been much struck with the contrast between the shyness of Hindoo women, in the presence of Englishmen, and the openness of manner, I may say the *English* frankness, which so often characterises the Christian women. We presently adjourned to the chapel, and conducted service there; notice being given to the village by the sounding of the gong. The brothers gave out the hymns, which they sung to their own Bengali tunes, with their beloved repetitions, and seemed as if their hearts would hardly allow them to stop. Afterwards they accompanied us to the boat."

Notes of a Visit to the Islands of an Inland Sea.

BY THE REV. H. R. PIGOTT OF COLOMBO.

THE calamity which has spread desolation over so many parts of Europe has also befallen portions of the Island of Ceylon. Fearful floods have created great destruction. Mr. Pigott has furnished us with the following account of his visit to some of the jungle churches. At Hanwelle the school-house and chapel with two other houses were the only buildings that were above the reach of the water. In one place he counted 180 houses utterly destroyed. At Weilgama, the chapel was the temporary abode of some Christian families whose dwellings had been washed away. The school-houses at Saidawatte and Ambetelle have been much damaged; some of them must be rebuilt. Of course this sad event has much interfered with the work of the stations. It is thirty-five years, in Mr. Daniell's time, since a similar calamity has befallen the island.

“Our inland sea is not to be found in some far distant land; nor are the isles which stud it, inhabited by men of an unknown race. We speak of a region close at hand; a portion of this inland sea actually lies within the limits of Colombo, and the inhabitants of these isles are Singhalese men, women, and children, who have been obliged to fly for their lives, from their homes and villages, which now lie submerged in those waters which have converted their places of refuge into temporary islands. Few, not having witnessed the scene for themselves, can have any conception of the magnitude of the wide-spread nature of the calamity which has befallen the inhabitants of that portion of the Western Province, lying within reach of the waters which have overflowed the banks of the Kalany river.

THE VOYAGE.

“On the morning of Monday the

16th instant, accompanied by two others, I set out on a voyage of discovery, to ascertain, if possible, the actual state of certain friends whom, from the locality of their places of abode, we had reason to believe had been driven therefrom by the flood. In pressing out from land, at a point some quarter of a mile from the Lunatic Asylum at Borella, our boat actually passed over the tops of the cinnamon bushes of that portion of the Cinnamon Gardens. We soon found ourselves on an expanse of water of about four miles long by from half to one mile broad, and of an average depth of about twelve feet. The scenery here was magnificent; in the distance were numerous islands, which looked like heaps of foliage piled upon a sea of glass; nearer at hand were clumps of the feather-like bamboo and groves of the stately cocconut palm, relieved at intervals by tropical foliage of almost every tint. Here, a house stand-

ing, its bright red tiles visible through the trees, speaks of safety and comfort in the midst of danger and misery; there, a heap of ruins tells its own sad tale; while close by, a native appears, mournfully contemplating a heap of unthreshed paddy, a mere handful, rescued at the last moment, from the fields which now form a portion of the bed of our miniature sea; he informed us that the harvest was ready for the sickle and that the Government rents had actually been sold and the tax paid. Within an hour and a quarter we reached Kudabutgama, the termination of our first stage. We at once proceeded to inspect the house of a Singhalese friend who accompanied us from Colombo; as we approached, owing to the erection of some temporary huts near the spot, the whole place appeared to be in ruins and we were very much struck with the coolness with which he viewed the supposed loss of property worth some three or four hundred pounds. On getting nearer we suddenly discovered that, with the exception of the back verandah of an out-building, the whole place was perfectly safe; now the effect of the reaction on the mind of the owner was great and striking; he devoutly thanked God and seemed to be almost overcome by the greatness of his joy.

“Near at hand we saw the Ratnapoora coach, which had got ‘jammed’ at its first stage some days ago. Refugees from the adjacent low-lying villages had established themselves here, some living in their bullock bandies, some in temporary cadjan huts, and others in the houses of friends and relatives. While sympathising deeply with those who had suffered, we were glad to learn that out of twenty Christian families in this village, only one had lost their house.

EFFECTS OF THE FLOODS.

“We next proceeded to a place called Kotig-ah-awatte Islet, where, in a good house, situated on the top of a knoll some 30 or 40 feet above the level of the water, we found twenty-five people congregated; they seemed to be happy and satisfied with their state of isolation—they had food and raiment, and were content. We then turned our canoe towards Saidawatte, which village, from the fact of its lying rather low and being on the margin of the Kalany river, has suffered severely. We rowed across the road at Wellampittia, and were glad to observe that the fine bridge here had escaped damage. As we went along we touched at the various places of refuge, and found that rice, from Government I suppose, had been distributed to the people. At last we reached an island of refuge called ‘Paneagodalla’; here we found most of our friends from the adjoining village of Saidawatte; they informed us that 230 of their neighbours had taken refuge with them on the island. When first the water commenced to rise, they repaired to the various houses situated in the higher portions of their own village; but as these (sufficient on ordinary occasions) were successively submerged, ‘Excelsior!’ (of course in the vernacular) became the general cry. We were informed that almost every house in Saidawatte had gone down; only the stronger and better built ones of the richer inhabitants having escaped. The poor sufferers are fortunate in having a man like Mr. Gregory at the helm of affairs at this crisis; and they fully appreciate his activity and anxiety on their behalf. Thirty-five years ago (the time of the last great flood) the people were in danger of dying from starvation, and they say no one seemed to

care for them then but 'Mr. Daniel,' who brought them rice, &c., in a boat. Now the rulers care for the people, and manifest an earnest anxiety for their safety and welfare.

"In addition to the actual ruin and distress, there is the danger of sickness

to be guarded against if possible; fever especially, from wet and exposure, as well as from the noxious vapours from decayed vegetation, soon to be exposed to the influence of a tropical sun, is all but certain to prevail."

Notes of a Visit to New Calabar.

BY THE REV. ROBERT SMITH.

THIS district of Western Africa lies on a branch of the Bonny River, considerably to the westward of the Cameroons River. Hitherto no missionary has settled among its inhabitants; but the descriptions given will enable our readers in some measure to appreciate the difficulties of mission-work in Africa, and the character of the people who occupy the country.

"While staying with H. B. M.'s consul in the renowned Bonny River, we expressed a desire to visit the New Calabar River and people, some fifteen miles or more away. Captain Hopkins and his agent were most kind in placing a hut and men at our service. We left the hulk in Bonny soon after breakfast, and arrived at the shipping, or hulks, in New Calabar before sun-down. As we proceeded up the river, we were grieved to notice the flatness of the whole country; for two days we visited about, but nowhere could we find a piece of land suitable to build a house upon. The cask-houses have to be built on made land, parts of the surrounding swamps that are filled up with mud and sand. In finding no suitable land for a mission, we were much disappointed, as the field is very promising for mission-work, the people being most solicitous for Missionaries to settle amongst them. Some of the cask-houses belonging to the European traders were in a sinking state, and the mangrove swamps on

every hand, made me think the Cameroons most pleasantly situated and comparatively healthy. It was quite new to us to see the Kroomen removing the palm oil from the casks with spades; the oil being very thick in that part of the country.

"Both Europeans and natives, experience much inconvenience during the dry season, from the want of fresh water; there being no brooks or springs, they have to catch the rain-water, and store it away in large stone bottles and casks. What a stream of life the beautiful mountain torrent at Victoria would be to them!

A VISIT TO THE TOWN.

"Early on the morning after our arrival, we left the shipping for the town, some eight miles distant; there was scarcely anything to relieve the eye from the monotony of the mangrove swamps. Near the town were a large number of war and trading canoes—some of the latter will carry thirty puncheons of palm oil. But to see canoes with strong houses built on them, and

armed with good cannon and Armstrong guns, was something quite new. We were told, that before a man can attain to the title of a 'gentleman,' he must be able to purchase and fully equip with men and arms a good war canoe. Not long before our visit there had been an engagement between the war canoes of the Bonny tribe, and that of Old Calabar. For the first time in our life, we saw a barricaded town. It being mostly surrounded by water, the people had fixed long mangrove posts, which well defended the town; the few entrance ways were very narrow, and well defended with large cannon, which were kept in excellent condition and ready for use. Some of the streets were so narrow, that there was only just room for two persons to pass each other. Many of the houses were covered with English zinc plates, and presented quite a comfortable appearance within, with their English furniture. But the people suffer much inconvenience for the want of solid ground to build upon; being made land of mud and sand, every few years they are obliged to rebuild their dwelling-houses.

HABITS OF THE PEOPLE.

"The people themselves have many redeeming qualities. Many of the men wear a long shirt-dress, which is sewn by the females, but many of the children of both sexes are entirely destitute of clothing. They are very polite to Europeans and exceedingly hospitable. Each gentleman that we visited wished to provide food for us, but we had promised the first we had called upon, that we would take breakfast with him. On our return from the town we found a white cloth on the table, with plate, knives and plated forks, and salt-cellar. Presently a

dish of fine fish and yams was brought in by a number of boys; it was noticeable to see that the plates were clean on *both* sides; very frequently the African will wash the inside, but leave the underneath part, that is not so readily seen. The palm-oil soup was served up in cups and saucers, with good spoons; also various drinkables. We did ample justice to the good man's kind hospitality. The man's eldest son wished to return with me to the Cameroons. I told him I should be most happy to take several and educate them. The father promised to consider about it, but I think he was a little fearful of his son being so far away; he said if we could come there and open a school they would be only too glad to send all their children, for they were very anxious that they should learn 'white man's fashion.' One very remarkable thing about this people is that they have a Sabbath-day; I questioned much on this subject, they said they had not learnt it from the white men, and that their old fathers had done it long since, many of them kept away from trade and work on that day, and visited their friends; that it was every eighth day, and whenever that came, a flag was hoisted on a long pole, that all might know it. What a standing reproof to many Europeans on this coast, who seldom or never 'remember the Sabbath-day to keep it holy,' nor even a day of rest!

THEIR CUSTOMS.

"In the centre of the town, we found a rude market-place—an excellent institution among uncivilised Africans—here, every morning, those who had goats, fish, yams, cassada, pepper, and other little commodities, brought them and spread them out, and those who needed them came and

made their purchases, paying for them in other goods and small English ware; near to the market was an immense pool of water, which had been made by the slaves; this was kept filled during the rains, and was a blessing to all during the dry season. Nearby, was the residence of the king, which was a substantial African house, the largest in the place; we visited the master and found him, so far as we could judge, a decent and intelligent man; he wore a flowing robe made from Manchester cloth, two large ivory bracelets, and was very busy with his 'chum-stick,' cleaning his beautifully white teeth. He shook hands most heartily, and had meats provided, and then a rough table placed before us with palm-wine. Before drinking himself (they never think of giving a visitor anything without first taking some themselves. I suppose it is to

show that it is free from poison), he went through a little ceremony: bowed a little on the ground, and then held it above his head, while he said something in his native language. The whole of his front door was covered with native jujus, or charms. I spoke to him about these and his room of idols that was open to our view. He replied they were his medicines, and kept him from harm and witchcraft; this gave me an opportunity of speaking to him of the one living and true God; His care over us, and love for us; and how we loved and trusted Him. He said both himself and people would know and understand those things by-and-bye that they very much wanted missionaries to live amongst them, to teach them, and he believed that they would soon come and stop with them. May God hasten the time!

The Growth of Literature in Bengal.

IN nothing, perhaps, is the advance of Bengal more conspicuous than the growth of its native literature. Thus we learn from the *Friend of India* that, during the three months, July, August, and September, a hundred Bengali books were registered at the Government office. This activity is not confined to Bengali works alone; for there have been lately published various books in Sanscrit, Uriya, and Urdu. Among them a primer in the Lepcha language, by our missionary, the Rev. Jno. Page. The great increase in the publications of the Calcutta School Book Society, with which is united the Vernacular Literature Society, further exhibits the rapid growth going on. The Society's issues, in eleven languages, spoken in Bengal, amounted, in 1858, to 100,204 copies; in 1871, to 258,980. Of the latter, 107,253 books were in English, and 121,648 in Bengali; as against 38,398 and 51,672 respectively in 1858. "Robinson Crusoe," in Bengali, is a favourite book among the people.

Missionary Notes.

CALCUTTA.—As the health of Mrs. Lewis continues to produce great anxiety, and Mr. Lewis himself is far from well, the Committee hope to see these dear friends shortly in England. They were expecting to sail from Calcutta some time in February, and will come *viâ* Suez Canal.

CALCUTTA.—Since his arrival in Calcutta, the Rev. G. H. Rouse has been busily occupied in assisting Dr. Wenger in the various editions of the Bengali Scriptures going through the press. He has suffered somewhat from headache, but otherwise is very well. Mr. Rouse was also present at the Conference in Allahabad. The health of Dr. Wenger has been improved by a brief visit to Bombay, Poonah, and Madras. He urges the Committee speedily to reoccupy the station at Poonah.

BISHTOPORE.—The native preacher Nundo Lal has been ordained pastor of the Church here. Mr. Kerry, Mr. Hobbs, and Mr. Rouse taking the service. From thence Mr. Kerry and Mr. Rouse proceeded on a missionary tour through the district.

SERAMPORE.—The very severe illness of Mrs. Campagnac has constrained a painful operation, which has been performed in Calcutta. Mr. Campagnac is likely to supply for a time some assistance to the College, in consequence of Mr. Rouse having to take Mr. Lewis's work at the press during his absence in England.

INTALLY.—The Rev. G. Kerry continues to send very encouraging accounts of the progress of the mission in the villages to the south of Calcutta. At Lakhyantipore an entire Hindu family has joined the Christian community. He also mentions, with gratification, the spontaneous itineracy of three native brethren from Calcutta to preach the Gospel, as one of the hopeful signs of activity among the native Churches.

BACKERGUNGE.—The Rev. J. Sale reports that, notwithstanding many trials, the additions to the Churches last year exceeded one hundred persons. The pukka chapel at Ashkor is also nearly finished.

COLOMBO, CEYLON.—We are happy to announce the safe arrival of the Rev. J. H. Anderson and family at this port, on the 5th ult. After leaving Plymouth the weather was stormy, till they reached the blue waters of the Mediterranean, when it was beautiful. With other passengers they were able to observe the week of prayer, and Mr. Anderson has taken his full share of the religious services on board.

AGRA.—We are happy to announce the arrival at this station of Mr. H. de St. Dalmas. With Mrs. Hobbs he landed in Calcutta on the 15th December, calling on the way, on the missionaries and friends in Colombo. After a brief stay in Calcutta, Mr. de St. Dalmas went to Allahabad and attended the meetings of the Conference. At Agra the week of prayer was being observed, both by the native Christians and Europeans. He speaks of the weather as delightful.

COLOMBO, CEYLON.—A very gratifying visit has been paid by the Governor of Ceylon to the day-schools in connection with the station of Kottigahawatte.

The children in attendance numbered 373. He remarked that he was bound to say, "that, as far as he could judge, the progress which education had already made in Ceylon, was to be attributed far more to missionary efforts than to the operation of Government schools. To the energy and activity of missionary efforts were due, not only the prevalence of education, but the desire which existed amongst the people for instruction." The Rev. F. D. Waldock and family were expecting to sail in the *Vibilia* on the 23rd January, for this country.

SPANISH TOWN, JAMAICA.—The Rev. J. M. Phillippo informs us that he has been much engaged in visiting the people about Old Harbour and Sligoville, where the congregations are increasing. He has four schools in successful operation, three of them in new and dark localities. The congregation under the care of the Rev. Thos. Lea is going on well. Lately an Association has been formed for Home Missions on the south side of the island.

CAMEROONS, WEST AFRICA.—We are informed by the Rev. A. Saker, that a most lamentable state of war exists among the people residing in the towns on the river. It appears to have been begun by King Bell; and puts a stop to missionary services beyond the stations. The converts at King A'kwas' Town and at Mortonville, are, however, able to meet for worship in peace. Mr. Saker's health is far from good.

VICTORIA, AMBOISES BAY.—The Rev. Q. W. Thomson reports that he is very unwell, and is obliged to rest from all exertion. The new station at Bonjonga is gradually proceeding, and the Rev. R. Smith is watching the completion of the Mission House. Mr. Smith has made various excursions in the neighbourhood looking for a site for another station.

KYNASTON, VICTORIA.—Our late esteemed missionary, the Rev. John Gregson, is settled at the above place in Australia. He mentions that at the Association meetings, recently held, the reports from the churches indicated little or no progress. Indeed, great religious apathy seems to characterise the whole colony. The climate he finds very variable; but the health of himself and his family is good.

Home Proceedings.

We give below the list of meetings and services for January and February, down to the 18th of the latter month, and we propose in future to append our notes of these meetings, month by month, without waiting till the end of the year to summarise them—

PLACE.	DEPUTATION.
Bourton	Rev. Professor Hormazdji Pestonji.
Brixton Hill	Rev. Clement Bailhache.
Camberwell	Rev. Angus McKenna.
Cheam	Rev. Isaac Pegg.
Chipperfield	Rev. Clement Bailhache.
Cottage Green	Rev. J. E. Henderson.

Edenbridge	Rev. Clement Bailhache.
Hemel Hempstead and Boxmoor ..	Rev. John Davey.
Herefordshire	Rev. Isaac Stubbins.
Leighton Buzzard	Rev. Angus McKenna.
Lockwood District	Dr. Underhill.
Metropolitan Tabernacle	Rev. Isaac Pegg.
Penge	Dr. Underhill.
Poole	Rev. Clement Bailhache.
Princes Risborough District ..	Rev. Thomas Martin.
Reading District	Rev. John Davey.
Rickmansworth	Rev. Isaac Pegg.
Stow-on-the-Wold District	Rev. Professor Hormazdji Pestonji.
Willenhall	Rev. Isaac Pegg.
Wolverhampton and Stafford ..	Rev. J. E. Henderson.

At Brixton Hill, the service was for juveniles. At Cheam and Chipperfield, the services and meetings were the first held for many years. In the Lockwood district, Dr. Underhill attended a series of Conferences on Missions. At Stow-on-the-Wold and neighbourhood, Professor Hormazdji Pestonji, delivered a series of lectures, mostly well attended. Several of Mr. Pegg's engagements were in connection with his efforts to obtain money for his new chapel, in which efforts, we are happy to say, he meets with fair success. Altogether, the work has been encouraging.

As the arrangements for the annual services are nearly complete, it may be convenient and interesting to our friends to be informed of them. They will commence with the usual introductory prayer-meeting in the Mission House on Thursday, the 24th April. The Rev. Dr. Brock has kindly consented to preside. The quarterly meeting of the Committee will take place on the following day, and in the evening of the same day the public meeting for our Welsh friends in London. The annual members' meeting on Tuesday, the 29th, will have for its Chairman, Mr. Wm. Stead, of Southport. The Revs. C. Vince, of Birmingham, and C. H. Spurgeon, of London, have cordially acceded to the invitation of the Committee to preach the Annual Sermons. The chair at Exeter Hall, on the evening of the 1st May, will be filled by Hugh M. Matheson, Esq., Convener of the English Presbyterian Mission, and the speakers engaged are the Rev. C. Williams, of Accrington; the Rev. T. H. Handford, of Bloomsbury Chapel, London; the Rev. Thos. Evans, of Allahabad, and the Rev. James Henderson, of Jamaica.

A missionary breakfast will be held on the morning of Wednesday, the 30th April, for the benefit of the Ladies' Association for Zenana work in India. Sir Morton Peto, Bart., has kindly promised to preside, and several missionaries will address the meeting.

NOMINATION OF COMMITTEE.

We beg to call particular attention to the nomination of gentlemen eligible to serve on the Committee. It is very important that no one should be nominated who is not known to be willing to serve, if elected. A member of the Society may nominate any number of gentlemen. The balloting list is made up of the names sent in, and they must be in the hands of the Secretary

Northall, for <i>W & O</i>	0 8 0
Do., for <i>NP</i>	0 8 0
Wendover	0 10 0
Wraysbury, for <i>NP</i>	0 18 3

CAMBRIDGESHIRE.

Cambridge	50 0 0
Histon, for <i>W & O</i>	0 16 6

NORTH EAST CAMBRIDGESHIRE.

Burwell	7 0 4
Do., for <i>W & O</i>	0 18 0
Do., for <i>NP</i>	0 18 2
Mildenhall, for <i>NP</i>	1 1 0

CHEESHIRE.

Birkenhead, Welsh Ch., for <i>NP</i>	4 5 9
Macclesfield	0 10 6
Ouston, for <i>W & O</i>	1 0 0
Warford and Bramhall, for <i>W & O</i>	0 8 6

CORNWALL.

Calstock and Metherell, for <i>W & O</i>	0 8 6
Do., for <i>NP</i>	1 19 6

DERBYSHIRE.

Clay Cross, for <i>W & O</i>	0 5 0
New Whittington, for <i>NP</i>	0 13 0
Riddings	0 8 8
Do., for <i>W & O</i>	1 1 0
Do., for <i>NP</i>	0 12 10

DEVONSHIRE.

Ashwater, for <i>W & O</i>	0 17 0
Barnstaple, Boutport-street, for <i>W & O</i>	2 0 0
Kingskerswell, for <i>W & O</i>	0 4 0
Do., for <i>NP</i>	2 6 1
Plymouth, George-street and Mutley, for <i>African Orphans</i>	4 2 4
South Molton, for <i>W & O</i>	0 6 7
Do., for <i>NP</i>	0 9 11
Stonehouse	1 4 6

DORSETSHIRE.

Bourton	2 3 10
Do., for <i>W & O</i>	0 10 0
Do., for <i>NP</i>	1 17 9
Dorchester	4 9 0
Do., for <i>W & O</i>	1 0 0
Do., for <i>NP</i>	2 14 6
Iwerne Minster, for <i>NP</i>	0 16 0
Poole	5 18 2

DURHAM.

Jarrow	1 7 0
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ESSEX.

Burnham, for <i>W & O</i>	0 16 0
Do., for <i>NP</i>	1 0 6
East Mersea, for <i>NP</i>	1 5 0
Plaistow, Union Ch., for <i>W & O</i>	0 15 0
Romford, Salem Ch., for <i>W & O</i>	1 1 0

GLOUCESTERSHIRE.

Arlington, for <i>NP</i>	0 12 0
Bourton-on-the-Water, for <i>NP</i>	1 13 0
Cheltenham, Cambray Ch., for <i>NP</i>	1 5 6

Chipping Sodbury	3 15 6
Do., for <i>W & O</i>	0 10 0
Do., for <i>NP</i>	2 2 9
Cutsdaon, for <i>W & O</i>	0 5 0
Eastington, Nupend Ch. Sunday-school, for <i>NP</i>	1 18 4
Kingstanley, for <i>W & O</i>	1 10 0
Stroud, for <i>Italy</i>	5 0 0
Tetbury	0 17 10
Do., for <i>W & O</i>	0 3 0
Do., for <i>NP</i>	0 15 4
Wickwar, for <i>W & O</i>	0 7 6

HAMPSHIRE.

Barton Cliff, for <i>NP</i>	0 4 6
Blackfield Common, for <i>NP</i>	0 18 10
Brockenhurst, for <i>W & O</i>	0 8 0
Broughton	7 9 0
Do., for <i>W & O</i>	3 0 4
Lockerly and Mottisfont	3 1 4
Do., for <i>W & O</i>	0 13 8
Southampton, Carlton Ch., for <i>W & O</i>	1 0 0
Do., East-street	2 0 0

ISLE OF WIGHT.

Freshwater, for <i>NP</i>	0 16 6
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HERTFORDSHIRE.

Lays-hill, for <i>NP</i>	1 3 1
Ledbury	0 18 8
Do., for <i>W & O</i>	0 7 6
Markyate-st., for <i>W & O</i>	1 1 0
Do., for <i>NP</i>	1 18 5

HUNTINGDONSHIRE.

Godmanchester, for <i>NP</i>	0 8 10
Offord, for <i>NP</i>	0 11 0

KENT.

Crayford, for <i>W & O</i>	1 10 0
Dartford, for <i>W & O</i>	2 8 6
Eynsford, for <i>W & O</i>	0 10 0
Folkestone	0 7 5
Do., for <i>W & O</i>	4 10 2
Forest-hill, for <i>NP</i> , per Y.M.M.A.	2 10 0
Kingsdown	3 1 1
Lewisham - road, for <i>W & O</i> , (additional)	1 0 0
Maidstone, Bethel Sunday-school	1 11 2
Meopham	10 0 0
Do., for <i>W & O</i>	0 16 6
Do., for <i>NP</i>	1 7 2
New Cross, Brockley-road, for <i>W & O</i>	5 0 0
Ramsgate, Ellington Chapel, for <i>Orphan Girls</i> in Mrs Kerry's School	4 0 0
Sandhurst	14 12 10
Do., for <i>W & O</i>	2 17 6
Sheerness, for <i>W & O</i>	0 6 0
Do., for <i>NP</i>	0 16 10
Smarden, for <i>W & O</i>	1 1 4
Do., for <i>NP</i>	1 4 6
Shooter's-hill	3 11 7
Do., for <i>W & O</i>	1 1 0
Sutton-at-Hone	1 0 10
Do., for <i>NP</i>	1 7 8

Woolwich, Queen-street, for <i>NP</i> , per Y.M.M.A.	1 0 7
Do., for <i>Mr Teall</i> , Jamaica, per do.	3 2 0
Do. Enon Ch. Sunday-school	1 10 0

LANCASHIRE.

Birkenhead, Grange-lane	26 1 2
Croughfold, for <i>NP</i>	5 16 6
Hebden - bridge, for <i>W & O</i>	1 10 0
Liverpool, Myrtle-street, for <i>W & O</i>	70 0 0
Do., Pembroke Ch., for <i>W & O</i>	15 10 0
Do., New Ferry, for <i>NP</i>	1 18 3
Manchester, on acct., by Mr W. Bickham, Treasurer	100 0 0
Salford, St. George-st., for <i>W & O</i>	2 0 0
St. Helen's, for <i>NP</i>	1 0 0
Tottlebank	1 0 0
Do., for <i>NP</i>	0 9 9
Do., for <i>T</i>	0 13 9
Ulverstone	2 4 1
Do., for <i>NP</i>	0 16 3

LEICESTERSHIRE.

Blaby, for <i>W & O</i>	1 19 0
Countesthorpe, for <i>W & O</i>	1 0 0
Melton Mowbray, for <i>W & O</i>	1 0 0
Oadby	1 9 0
Do., for <i>W & O</i>	0 10 0
Do., for <i>NP</i>	0 12 4

NORFOLK.

Buxton, for <i>NP</i>	1 4 4
Diss	9 0 9
Do., for <i>NP</i>	0 13 6
Ingham and Stalham, for <i>W & O</i>	1 0 0
Do., for <i>Girl</i> under Mr J. J. Fuller, Africa	7 0 0

NORTHAMPTONSHIRE.

Bugbrook, for <i>W & O</i>	0 9 11
Bythorne, for <i>NP</i>	1 8 4
Culworth, for <i>NP</i>	0 6 6
Earl's Barton, for <i>NP</i>	0 15 6
Ecton, for <i>NP</i>	0 13 7
Harpole, for <i>W & O</i>	0 13 3
Kingsthorpe, for <i>W & O</i>	0 10 0
Northampton, Grafton-street Sunday-school, for <i>NP</i>	0 14 0
Ravensthorpe, for <i>W & O</i>	0 5 6
Do., for <i>NP</i>	0 5 6
Towcester, for <i>W & O</i>	0 10 0
Woodford, for <i>NP</i>	0 19 2

NORTHUMBERLAND.

Broomley, for <i>NP</i>	1 8 8
Newcastle, Bewick-st., for <i>NP</i>	18 0 6
Do., Rye-hill, for <i>W & O</i>	2 11 6

NOTTINGHAMSHIRE.

Carlton - le - Moorland, for <i>W & O</i>	0 4 0
Collingham, for <i>W & O</i>	1 0 0
Nottinghamshire, on acct., by Mr W. Viccars, Treasurer	70 0 0

OXFORDSHIRE.

Coate, for <i>NP</i>	0 8 3
Oxford, New-road	8 2 8
Do., for <i>W & O</i>	1 15 9
Do., Littlemore	1 2 0
Do., Headington	0 13 5
Do. Commercial-road United Service Coll.	6 0 10

RUTLANDSHIRE.	
Langham, for <i>N P</i>	0 16 6
Oakham, for <i>N P</i>	2 14 10
SHERPESHIRE.	
Shrewsbury, Claremont-street, for <i>W & O</i>	2 0 0
SOMERSETSHIRE.	
Beckington, for <i>N P</i> ...	1 10 0
Bristol Auxiliary, on acct., per Mr G. H. Leonard, Treasurer	20 0 0
Do., for <i>W & O</i> Fund—	
Buckingham Chapel	5 6 9
Broadmead Chapel	3 10 0
City-road Chapel ..	5 5 0
King-street Chapel	2 0 0
Philip-street Chapel	1 0 0
West-street Chapel	1 1 0
Keynsham Chapel...	1 0 0
Fronce, Sheppard's Barton, for <i>N P</i>	2 7 0
Do., do., Juv. Assoc., for <i>N P</i>	1 2 7
Do., Lock's-lane, for <i>W & O</i>	0 8 0
Do., for <i>N P</i>	0 12 0
Laverton	0 7 10
Minchhead	8 13 4
Road	0 2 5
Do., for <i>N P</i>	1 0 2
Shpton Mallet, for <i>N P</i> Watchet and Williton, for <i>W & O</i>	0 15 0
Do., for <i>N P</i>	2 13 6
Wellington, for <i>W & O</i>	2 10 0
STAFFORDSHIRE.	
Hanley, Welsh Ch.	1 8 3
S. Staffordshire, on acct. per Rev W. Green ...	20 0 0
SUFFOLK.	
Ipswich, Stoke-green, for <i>W & O</i>	2 0 0
Do., Burlington-road, for <i>N P</i>	1 9 8
Sudbury	4 12 8
Wiston	1 0 0
Do., for <i>N P</i>	0 10 8
SURREY.	
Addlestone, for <i>W & O</i>	1 3 4
Streatham, for <i>W & O</i> ..	1 0 0
Do., for <i>N P</i>	0 9 8
Uppor Norwood, for <i>N P</i>	1 17 6
SUSSEX.	
Battle for <i>N P</i>	1 2 2
Chichester	1 0 0
Do., for <i>N P</i>	0 7 0
Forest Row, for <i>N P</i> ...	1 8 0
WARWICKSHIRE.	
Birmingham, per Mr. T. Adams, Treasurer	144 0 9
Do., for <i>Italy</i>	1 10 0
Do., Y. M. M. A., per Mr Wright, for <i>Serampore</i>	124 10 0
Do. Lodge-road, for <i>N P</i>	0 13 0
Coventry, St. Michael's	24 7 6
Do., for <i>W & O</i>	3 2 6
Lunchurch, for <i>W & O</i>	0 11 3
Do., for <i>N P</i>	1 0 2

Stratford-on-Avon, Payton-street, for <i>W & O</i>	1 18 10
WILTSHIRE.	
Calne, for <i>W & O</i>	1 10 0
Chippenham, for <i>N P</i> ..	3 5 6
Corsham, for <i>W & O</i>	0 5 0
Devizes, for <i>N P</i>	4 18 1
Netheravon, Rusball, &c.	5 10 5
Porton, for <i>N P</i>	0 5 8
Ridge Chilmark, for <i>W & O</i>	0 6 0
Ruidge	0 7 6
Swindon, for <i>W & O</i>	1 6 8
Do., for <i>N P</i>	2 12 1
WORCESTERSHIRE.	
Catshill, for <i>N P</i>	0 9 2
Redditch, for <i>W & O</i> ...	0 15 0
Do., for <i>N P</i>	0 13 10
Shipston-on-Stour	3 11 0
Do., for <i>W & O</i>	1 0 0
Do., for <i>N P</i>	1 12 6
Stourbridge, Hanbury-hill, for <i>W & O</i>	2 0 0
Upton-on-Severn	1 1 0
YORKSHIRE.	
Armley, for <i>W & O</i>	0 10 0
Bingley, for <i>N P</i>	0 16 3
Do., for <i>W & O</i>	1 0 0
Cowling-hill, for <i>W & O</i>	0 12 5
Do., for <i>N P</i>	1 3 4
Hebden - bridge, for <i>W & O</i>	1 10 0
Horkinstone, for <i>W & O</i>	0 5 0
Huddersfield, Bath-buildings	12 3 2
Do., for <i>W & O</i>	2 4 6
Lindley, for <i>W & O</i>	0 13 6
Long Preston, for <i>W & O</i>	1 1 0
Malton, for <i>W & O</i>	0 17 2
Masham, for <i>W & O</i> , (additional)	0 1 0
Mirfield	1 15 0
Rawdon, for <i>W & O</i> ...	1 19 11
Rishworth	1 0 6
Do., for <i>W & O</i>	0 5 2
Salentine Nook, for <i>W & O</i>	1 0 0
Scarborough, for <i>N P</i> ...	3 8 0
Sutton-in-Craven, for <i>W & O</i>	0 15 0
Wakefield, for <i>W & O</i> ...	0 15 0
NORTH WALES.	
ANGLESEA.	
Pensarn, Carmel	1 10 4
CARMARTHONSHIRE.	
Bangor, for <i>N P</i>	0 15 10
Conway, for <i>N P</i>	0 14 10
Llandudno, for <i>N P</i>	0 12 6
Tyddynsion, for <i>N P</i> ...	0 3 0
DENBIGHSHIRE.	
Cefn Mawr, Tabernacl, for <i>N P</i>	0 10 2
Colwyn	3 7 4
Llanrhaidr	1 1 0
Wrexham, Chester-street	4 10 0
FLINTSHIRE.	
Flint, for <i>N P</i>	0 10 0
Halkin, for <i>N P</i>	0 2 6
MONTGOMERYSHIRE.	
Newtown, for <i>W & O</i> ...	1 10 2

SOUTH WALES.	
BRECKNOCKSHIRE.	
Brecon, Watergate, for <i>N P</i>	1 17 1
CARDIGANSHIRE.	
Pentrhyncoch, for <i>N P</i> ...	0 8 8
CARMARTHENSHIRE.	
Bwlchnewydd, for <i>N P</i>	3 13 0
Bethel Plashet, for <i>N P</i>	3 0 0
Carmarthen, Tabernacl	29 14 4
Carmel, Golden-grove, for <i>N P</i>	0 11 6
Cwmsarnddu	2 19 0
GLAMORGANSHIRE.	
Bridgend	1 3 8
Canton, Llandaff-road...	0 6 8
Do., for <i>N P</i>	0 9 7
Canton, Hope Ch.	2 11 3
Do., for <i>W & O</i>	5 3 0
Do., for <i>N P</i>	5 11 0
Cardiff, Bethany	5 14 11
Do., Tabernacl	31 19 0
Llantrissant, for <i>N P</i> ...	0 12 8
Maesteg, Tabernacl ...	1 1 0
Penarth	1 17 1
Spotland, Salem	7 7 9
Twynrodyd	1 9 0
Swansea, Mount Zion...	3 9 6
MONMOUTHSHIRE.	
Llanfaches, Bethany, for <i>W & O</i>	0 7 0
Nash, for <i>W & O</i>	0 12 0
Pontypool, Trosnant ...	1 16 9
Redwick, for <i>N P</i>	1 12 7
Rhymney, Beulah English Ch.	1 14 4
Do., for <i>N P</i>	0 5 8
Risca, English Ch.	2 6 0
St. Bride's, for <i>W & O</i>	1 0 0
Tredegar, English Ch. ...	6 3 4
Whitebrook, for <i>N P</i> ...	0 15 0
PEMBROKESHIRE.	
Haverfordwest, Bethesda	61 9
Do., Bethlehem and Salem	7 0 1
Milford Haven, for <i>N P</i>	2 1 9
RADNORSHIRE.	
Presteign, for <i>W & O</i> ...	1 0 0
SCOTLAND.	
Aberdeen, 208, George-street	12 0 0
Do., for <i>N P</i>	4 13 8
Do., Silver-street, for <i>N P</i>	1 0 0
Airdrie, for <i>N P</i>	1 12 9
Dalketh, for <i>N P</i>	2 18 4
Fortrose, for <i>N P</i>	2 4 0
Halwick, for <i>N P</i>	0 15 5
Do., for <i>China</i>	1 9 7
Kirkcaldy, Whyte's-causeway	3 0 4
school, for <i>N P</i>	3 0 4
Lochee, Sunday-school box	1 4 6
Do., for <i>N P</i>	2 9 8
Do., for <i>W & O</i>	0 12 0

Lochgilphend.....	1	7	9
Do., for <i>N P</i>	1	9	7
Paisley, Victoria-place, for <i>N P</i>	2	12	9

ORKNEY ISLES.

Burray, for <i>W & O</i>	0	12	10
Do., for <i>N P</i>	1	16	2
Eday, for <i>N P</i>	2	1	0

IRELAND.

Carrickfergus, for <i>W & O</i>	1	0	0
Do., for <i>N P</i>	4	12	0
Dunfanaghy, for <i>N P</i> ...	0	15	0

FOREIGN.

EUROPE.

Switzerland. — Bernc, from M. B. de Watten- ville, for <i>Mr Ven- ger's N P, Kader Buksh</i>	15	15	7
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WEST INDIES.

Trinidad, per Messrs. J. Wilson & Sons	40	0	0
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JAMAICA SPECIAL FUND.
CAMBRIDGE.
Nutter, Mr James 2 2 0

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A. B.	5	0	0
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Benham, Mr John	2	0	0
Bligh, Mr J. T.	1	0	0
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Olney, Mr T. H.	2	0	0
Olney, Mr H. T.	2	0	0
Rawlings, Mr E.	5	0	0
Sands, Mr John	10	10	0
Sands, Mr John	10	0	0
Tritton, Mr Jos.	10	0	0
Woolley, Mr T. B.	0	10	0

Brixton-hill	2	0	0
Chalk-farm Juv. Soc. ...	1	8	11
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BEDFORDSHIRE.

Luton	0	5	0
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Kingham, Mr	0	10	0

MONMOUTHSHIRE.

Newport— Taylor, Mr D.	0	10	6
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SPECIAL CONTRIBUTION
FOR BOMBAY CHAPEL.

Rawlings, Mr E.	5	0	0
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FOREIGN LETTERS RECEIVED.

AFRICA—

CAMEROONS—

Fuller, J. J., Nov. 18, 20, Jan. 4.
Saker, A., Dec. 19.
Smith, R., Dec. 10, 11, 31.
Thomson, Q. W., Dec. 25.

FERNANDO Po—

Thomson, Q. W., Jan. 8.

AUSTRALIA—

Kyneton, Gregson, J., Dec. 31.

ASIA—

CEYLON—

Colombo, Pigott, H. R., Dec. 23, Jan. 15, 22.
Waldock, F. D., Jan. 8.
Kandy, Carter, C., Dec. 19, Jan. 9.

CHINA—

Chefoo, Brown, W., Nov. 26.
Richard, T., Nov. 29.

INDIA—

Agra, De St. Dalmas, H. G., Jan. 9.
Gregson, J. G., Dec. 25.
Allahabad, Bate, J. D., Jan. 11.
Barisal, Sule, J., Jan. 14.
Benares, Etherington, W., Jan. 11.
Calcutta— Campagnac, J. A., Jan. 3.
Hallam, E. C. B., Jan. 14.
Jordan, C., Jan. 16.
Lewis, O. B., Jan. 2.
Rouse, G. H., Jan. 15, 17, 24.
Wenger, J., Jan. 24.
Delhi, Smith, J., Jan. 10.
Howrah, Mogan, T., Dec. 23.
Intally, Kerry, G., Jan. 7.

Jessore, Ellis, R. J., Jan. 16.
Khoolneah, Dutt Gozon, C., Jan. 7.
Mutra, Williams, J., Jan. 11.
Patna, Broadway, D. P., Jan. 22.
Pizali River, Rouse, G. H., Dec. 18.
Scrapmore, Thomas, J. W., Jan. 9.
Trafford, J., Jan. 15.
Sowry, Hobbs, W. A., Dec. 26.
Off Aden, Wallock, F. D., Feb. 1.

EUROPE—

FRANCE—

Angers, Martin, A., Feb. 14.
Moriaix, Jenkins, A., Jan. 13, 30, Feb. 10.
Tremel, Le Coat, G., Feb. 17.

NORWAY—

Bergen, Hubert G., Jan. 20.

SICILY—

Messina, Lawrence, J., Feb. 16.

AT SEA—

Mediterranean, Anderson, J. H., Jan. 15.
--

SWEDEN—

Stockholm, Wiberg, A., Feb. 12.

WEST INDIES—

HAWTI—

Jaemel, Hawkes, J., Jan. 10, 24.

JAMAICA—

Brown's Town, Clark, J., Dec. 23, Jan. 10.
Gurney's Mount, Randall, C. E., Jan. 6.
Kingston, East, D. J., Jan. 3.
Lucea, Burke, W., Jan. 7.
Mandeville, Williams, P., Jan. 6.
Montego Bay Denby, W., Jan. 20.
Morant Bay Teall, W., Jan. 6.
Wallingford, Rees, T. L., Dec 8

ACKNOWLEDGMENTS.

The thanks of the Committee are presented to the following friends:—

Mr. J. B. Haddon, Lubenham-lodge, Market Harborough, for eleven years' "Baptist Magazines."
Mrs. Barrett, Blackfriars-road, for a parcel of unbound "Baptist Magazines," and "Baptist Messengers."

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by Joseph Tritton, Esq., Treasurer; by Edward Bean Underhill, LL.D., Secretary, at the Mission House, Castle Street, Holborn, LONDON. Contributions can also be paid in at Messrs. Barclay, Bevan, Tritton, Twells and Co.'s, 54, Lombard Street, to the account of the Treasurer.

BIBLE TRANSLATION SOCIETY.

We are requested to insert the following list of Contributions to the Bible Translation Society.

From November 1st, 1872, to January 31st, 1873.

LONDON.		Kingsbridge	1 5 0	WILTSHIRE.	
Allen, Mr. J.....	0 5 0	Newton	0 17 6	Bratton	4 15 0
Beneftink, Mrs.....	0 10 6	Plymouth	23 16 6	Westbury, Preece, Miss.....	0 5 0
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Leach, Rev. E.....	0 5 0	HANTS.		Dolan	1 7 2
Martin, Mr. Marcus	1 1 0	Lymington.....	0 13 0	Dyllifan	0 3 1
Pattison, Mr. S. R. F.G.S.....	1 1 0	HEREFORDSHIRE.		Gaerwen	0 5 6
Parry, Mr. and Mrs. J. C.....	1 0 0	Eardisland.....	1 1 0	Garn Dolben.....	1 8 10
Rabbeth, Mr. G.....	0 5 0	HERTS.		Gravel.....	0 10 0
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BEDFORDSHIRE.		Tring	9 17 6	Llanaelhaiarn	0 5 10
Bedford	3 4 9	Watford	4 2 0	Llandensant	0 5 9
Dunstable	0 2 6	KENT.		Llanellian	0 4 0
Leighton Buzzard	0 15 0	Ramsgate	1 1 0	Llanllyfni	0 15 0
BERKSHIRE.		LANCASHIRE.		Llanwrtyd, Zion.....	0 19 0
Ashampstead	0 10 0	Bootie, Miss Denton.....	0 10 0	Maersyberlian	1 2 0
Newbury	2 18 10	Liverpool, Miss Lang.....	0 10 0	Moria, near Nefyn.....	0 7 9
Reading	1 5 4	LINCOLNSHIRE.		Nefyn	0 9 10
Windsor	1 3 0	Maltby.....	2 8 9	Pantllyfni	0 6 2
Wokingham	3 10 6	Barton-on-Humber, Miss Tyson	0 4 0	Pwllheli	2 18 9
BRICKS.		Sutterton, Mr. Bott.....	1 0 0	Salem	1 0 10
Fenny Stratford.....	0 8 6	MIDDLESEX.		Swansea, Bethesda.....	3 19 6
Great Missenden.....	1 12 0	Twickenham.....	0 2 6	Staylittle	0 13 6
High Wycombe.....	2 2 0	NORFOLK.		Tyddyshon	0 9 2
Princes Risborough.....	1 0 0	Thetford.....	0 5	Talsarn	0 15 1
Wendover.....	0 18 0	NORTHAMPTONSHIRE.		Velindre	0 13 6
DEBBYSHIRE.		Peterborough.....	2 6 0	SCOTLAND.	
Wirksworth	2 0 0	OXON.		Aberchirder, Alexander Mr. J., jun.....	1 1 0
DEVONSHIRE.		Banbury.....	2 11 0	Alford, Walker Mr.....	1 0 0
Appledore, Daracott, Mr. J.....	2 0 0	Little Tew.....	0 17 6	Berwick-on-Tweed.....	3 8 0
Ashwater	0 15 0	Oxford.....	2 6 0	Dunessan, M ^{rs} Quarrie.....	
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Chudleigh	4 14 0	Burrowbridge, Baker Rev. T.....	0 10 0	Galashiels, Baptist Church.....	0 0 11
Compton	2 0 0	Taunton.....	3 10 0	Ditto, Pinkington, Mr.....	0 4 0
Devonport	0 12 6	Wellington.....	4 0 0	Glasgow, additional.....	3 17 0
Exeter	8 12 6	Weston, Blair, Mrs.....	5 0 0	Greenock, Muir, Mr. R.....	0 10 0
Hatherleigh	0 3 6	Yeovil	2 11 0	Glenlyon, Baptist Church.....	0 7 6
Highampton	2 0 0	SURREY.		Leith, Pirie, Mrs. D.....	0 10 0
Inwardleigh, Sparks, Mr. W.....	0 5 0	Penge	1 0 0	New Millas, Howat, Mr.....	0 5 0
		WARWICKSHIRE.		Paisley, Tennant, Mr.....	0 5 0
		Acocks Green.....	0 10 0	Rothsay	1 7 0

APRIL, 1873.

THE MISSIONARY HERALD.

Annual Services

OF THE

BAPTIST MISSIONARY SOCIETY.

TUESDAY EVENING, APRIL 15TH.

YOUNG MEN'S MISSIONARY ASSOCIATION.

The Annual Members' Meeting will be held in the Library of the Mission House, Castle Street, Holborn. Dr. UNDERHILL will preside and deliver an address. The Chair to be taken at seven o'clock.

Tea will be provided at six o'clock.

THURSDAY MORNING, APRIL 24TH.

INTRODUCTORY PRAYER MEETING.

A Meeting for Special Prayer on behalf of the Missions of the Society, will be held in the Library at the Mission House, Castle Street, Holborn, in the morning, at eleven o'clock. The Rev. W. BROCK, D.D., will preside.

FRIDAY EVENING, APRIL 25TH.

WELSH ANNUAL MEETING.

A Public Meeting will be held on behalf of the Society, in the Library of the Mission House. The Committee have the pleasure to announce that J. H. PULSTONE, Esq., will take the Chair. Speakers—The Revds. Dr. THOMAS, of Pontypool; B. MILLARD, of Jamaica; O. DAVIS, of Llangollen; and C. GRIFFITHS, of Morthyr Tydvil. Chair to be taken at seven o'clock.

Lord's Day, April 27th.

ANNUAL SERMONS.

The usual Annual Sermons in the chapels of the metropolis will be preached as follows:—

PLACES.	MORNING.	EVENING.
Abbey Road, St. John's Wood, Acton	Rev. W. R. Skerry . Rev. W. H. McMechan	Rev. W. Stott. Rev. W. H. McMechan
Alfred Place, Old Kent Road		
Arthur Street, Camberwell Gate	Rev. B. Millard . . .	Rev. J. Thew.
" King's Cross	Rev. H. E. Stone . . .	Rev. H. E. Stone.
Addlestone	Rev. E. Leach	Rev. J. Stuart.
Barking	Collections later this	year.
Battersea, York Road	Rev. S. G. Green, DD.	Rev. J. H. Cooke.
Battersea Park	Collections later this	year.
Belvedere	Rev. R. K. Brewer Ph.D.	Rev. R. K. Brewer, Ph.D.
Berkley Road, Chalk Farm	Rev. G. Williams	Rev. C. Chambers.
Bexley Heath	Rev. W. Frith	Rev. W. Frith.
Bloomsbury	Rev. W. Brock, D.D.	Rev. T. W. Handford.
Bow	Collections in November	
Brentford, Park Chapel	Rev. D. Jones, B.A.	Rev. A. McKenna.
Brixton Hill	Rev. J. W. Lance	Rev. R. Glover.
Bromley	Rev. A. Tessier	Rev. A. Tessier.
Brompton, Onslow Chapel	Rev. J. Dunkley	Rev. R. Evans.
Camberwell, Denmark Place	Rev. R. Glover	Rev. F. D. Waldoock.
" Cottage Green	Rev. C. Stovel	Rev. C. Bailhache.
" Mansion House	Rev. W. K. Rowe	Rev. W. K. Rowe.
" Charles Street	Rev. J. A. Griffin	Rev. L. B. Brown, B.A.
Camden Road	Rev. F. Tucker, B.A.	Rev. W. Arthur.
Castle Street (Welsh)	Rev. O. Davies	Rev. C. Griffiths.
Chelsea	Rev. T. C. Page	Rev. T. C. Page.
Clapham Common	Rev. T. Pottenger	Rev. T. Pottenger.
Clapton Downs Chapel	Rev. F. D. Waldoock	Rev. F. Tucker, B.A.
Commercial Street	Rev. T. V. Tymms	Rev. C. Stovel.
Crayford	Rev. T. H. Holyoak	Rev. T. H. Holyoak.
Croydon	Rev. J. A. Spurgeon	Rev. J. A. Spurgeon.
Dalston Junction	Rev. R. Lewis	E. B. Underhill, LL.D.
Dartford	Rev. A. Sturge	Rev. W. Goodman, B.A.
Drummond Road, Bermondsey	Rev. E. Spurrier	Rev. B. Millard.
Dulwich, Lordship Lane	Rev. Fred. Trestrail, F.R.G.S.	Rev. J. Dunkley.
Eldon Street (Welsh)	Rev. C. Griffiths	Rev. O. Davies.
Esher	Rev. T. M. Morris	Rev. T. M. Morris.
East London Tabernacle	Collections May 11th.	
Finchley	Rev. J. Chadwick	
Forest Hill	Rev. C. Williams	Rev. T. Thomas, D.D.
Gravesend, Windmill Street	London Mission this	year.
Greenwich, Lewisham Road	Rev. J. Cox	Rev. J. Cox.
" South Street	Rev. W. L. Giles	Rev. J. W. Lance.
" Grove Road, Victoria Park	Rev. D. E. Evans	Rev. J. Mursell.
Hackney, Mare Street	Rev. W. Rosevear	Rev. G. Short, B.A.
" Grove Street		Rev. D. E. Evans.
Hackney Road, Providence Ch.	Rev. J. Harvey	Rev. J. Harvey.
Hammersmith, West End	Rev. G. Short, B.A.	Rev. S. G. Green, D.D.
" Avenue Road	Rev. H. H. Bourn	Rev. C. Graham.
Hampstead, Heath Street	Rev. W. Sampson	Rev. J. P. Chowa.

PLACES.	MORNING.	EVENING.
Hanwell	London Mission this	year.
Harlington	Rev. B. Dickins.	Rev. B. Dickins.
Harrow-on-the-Hill	Rev. J. Hiron	Rev. J. Hiron. April 20
Hatcham Chapel, New Cross	Rev. T. J. Cole	Rev. F. Trestrail.
Hawley Road		
Henrietta Street	Rev. R. Evans	Rev. G. Williams
Highbury Hill	Rev. P. G. Scorey	Rev. J. Culross, D.D.
Highbury	Rev. W. D. Elliston	Rev. W. D. Elliston.
Islington, Cross Street	Rev. A. Tilly	Rev. J. W. Butcher.
„ Salters' Hall Chapel	Rev. T. Price, Ph. D.	Rev. H. Pestonji, M.A.
James Street, Old Street	Rev. W. H. Payne	Rev. S. Pearce.
John Street, Bedford Row	Rev. R. P. Macmaster	Rev. P. G. Scorey.
„ Edgware Road	Collection April 20th	
Kilburn	Rev. H. Hardin	
Kingsgate Street	Rev. C. Chambers	Rev. J. F. Smythe.
King Street, Long Acre	Rev. S. Pearce	Rev. H. Hardin.
Kingston-on-Thames	Collections 9th March	
Lee	Rev. C. Bailhache	Rev. J. Drew.
Lower Edmonton	Rev. R. Bayly	Rev. R. Bayly.
Maze Pond	Rev. J. Thew	Rev. W. R. Skerry.
Metropolitan Tabernacle	Rev. C. H. Spurgeon	Rev. C. H. Spurgeon.
Moor Street, Bloomsbury	Rev. G. W. McCree	Rev. H. H. Bourn.
New Cross, Brockley Road		
North Bow, Park Road	Rev. R. R. Finch	Rev. R. R. Finch.
Notting Hill, Cornwall Road	Rev. J. Owen	Rev. E. H. Roberts, B.A.
Peckham, Park Road	Rev. J. Stuart.	Rev. E. Spurrier.
Penge	Collections in February	
Plumstead, Conduit Road		
Poplar, Cotton Street	Rev. J. Drew	Rev. J. Aldis, jun.
Potter Street, Harlow	Rev. J. F. Houstonn	Rev. J. F. Houstonn.
Putney	Rev. J. Penny	Rev. J. Penny.
Regent's Park	Rev. W. Landels, D.D.	Rev. W. Landels, D.D.
Richmond, Park Street	Rev. J. H. Millard, B.A.	Rev. J. H. Millard, B.A.
Romford, Salem Chapel	Rev. W. S. Davis	Rev. W. S. Davis.
Romney Street	Rev. J. S. Morris	Rev. J. S. Morris.
Rotherhithe, Midway Place	Rev. J. W. Munns	Rev. W. H. Payne.
Shacklewell	Rev. W. P. Balfern	Rev. W. P. Balfern.
Shooter's Hill Road	Rev. E. Edwards	Rev. C. Williams
Spencer Place	Rev. J. H. Cooke	Rev. A. Tilly.
Stockwell	Rev. J. Mursell	Rev. J. Owen.
Stoke Newington, Devonshire Square Chapel	Rev. J. H. Hinton, A.M.	Rev. T. Wilkinson.
Stoke Newington, Bouveris Road	Collections later in the	year.
Stratford Grove	Rev. G. W. Fishbourne	Rev. G. W. Fishbourne.
Streatham	Rev. W. Coombes	Rev. W. Coombes.
Sutton	Rev. J. Davey	Rev. J. Davey.
Tottenham	Rev. J. W. Butcher	Rev. W. T. Rosevear.
„ West Green		
Upper Holloway	Rev. J. Culross, D.D.	Rev. R. Lewis.
Upper Norwood	Rev. W. Tulloch	Rev. W. Tulloch.
Upton Chapel	Rev. T. Thomas, DD.	Rev. T. Price, Ph.D.
Vernon Chapel	Sermons 23rd March	
Victoria Docks	Rev. R. D. Owen	Rev. R. D. Owen.
Waltham Abbey	Rev. R. Williamson	Rev. R. Williamson.

PLACES.	MORNING.	EVENING.
Walthamstow, Wood Street . . .	Collections 18th May . . .	
Walworth Road	Rev. J. P. Chown . . .	Rev. R. P. MacMaster.
Wandsworth, East Hill	Rev. J. Aldis, jun. . . .	Rev. W. Sampson.
Westbourne Grove	Rev. W. G. Lewis	Rev. W. G. Lewis.
Wood Green	Rev. W. Green	Rev. W. Green.
Woolwich, Queen Street	Rev. T. Wilkinson	Rev. E. Edwards.
„ Parson's Hill	Rev. J. Green	Rev. J. Green.

JUVENILE MISSIONARY SERVICES.

THE following services for the young will be held in connection with the Missionary Anniversary on the afternoon of Lord's Day, 27th April, 1873. The Services, as a rule, commence at three o'clock, and terminate at a *quarter past four*. The Hymns, and the tunes with one exception, are printed in the *Juvenile Missionary Herald*, and it will add much to the interest of the meetings if the tunes are well practised beforehand.

NAME OF CHAPEL.	SPEAKER.
Abbey Road, St. John's Wood	Mr. F. E. Tucker.
Acton	Mr. W. J. Hurry.
Battersea, York Road	Rev. I. M. Soule—Rev. Dr. Green.
Berkley Road, Chalk Farm	Mr. H. Patton.
Bermondsey, Drummond Road	Mr. W. H. Millar.
Bloomsbury	Rev. C. Bailhache.
Bow	
Brentford, Park Chapel	Mr. T. J. Comber.
Brixton Hill, New Park Road	
Bromley	Rev. A. Tessier.
Brompton, Onslow	
Calthorpe Terrace	
Camberwell, Charles Street	Mr. H. H. Birt.
Camberwell, Cottage Green	Mr. W. J. Scott.
Camberwell, Denmark Place	Rev. T. Martin.
Camberwell Gate, Arthur Street	Rev. B. Millard.
Camden Road	
Clayton, Downs Chapel	Mr. J. Milton Smith.
Crayford	Rev. E. T. Gibson.
Croydon, West	Mr. S. D. Rickards.
Dulwich	Rev. F. Trestrail.
Ealing	Mr. H. Gilmore.
Esher	Mr. H. Capern.
Finchley	Rev. J. Chadwick.
Forest Hill	Messrs. Emmerson and Elliott.
Goswell Road, Charles Street	
Hackney, Grove Street	Mr. J. E. Roberts.
Hackney, Mare Street	Mr. Alfred Henry Baynes.
Hackney, Providence	Rev. J. Harvey.
Hammersmith, West End	
Hampstead, Heath Street	Rev. W. Sampson.
Harlington	Mr. J. F. Makepeace.
Harrow	Rev. J. Hiron.
Hatcham, Lausanne Road	Rev. T. J. Cole.
Hawley Road	
Highbury Hill	Mr. J. Benson.
Highgate	Mr. C. Barnard.

NAME OF CHAPEL.	SPEAKER.
Holborn, Kingsgate Street	Mr. J. J. Hayman.
Islington, Cross Street	Rev. Prof. Pestonji.
Islington, Salters' Hall	Rev. T. Price, Ph.D.
James Street, St. Luke's	Mr. R. Jeffrey.
Kennington, North Street... ..	
Lambeth, Regent Street	Mr. E. G. Sones.
Lambeth, Upton Chapel	Rev. A. McKenna.
Lee, High Road	
Lewisham Road	Mr. W. J. Benham, B.A.
Lower Edmonton	Mr. W. G. Smith.
Maze Pond	
Metropolitan Tabernacle	Mr. W. Appleton.
Peckham, Rye Lane	Mr. G. T. Congreve.
Poplar, Cotton Street	Mr. C. Dear.
Regent's Park	
Rotherhithe, Midway Place	Mr. J. Banfield.
Stratford Grove	Mr. J. J. Dafforne.
Stoke Newington, Devonshire Square	Mr. T. Pavitt.
Tottenham, High Road	Mr. W. Keen.
Tottenham, West Green	Mr. A. P. Fayers.
Upper Holloway	Mr. E. Hodder.
Vernon Square	Mr. T. B. Robson.
Victoria Park, Grove Road	
Walworth, East Street	Mr. H. G. Gilbert.
Walworth Road	
Wandsworth, East Hill	
Westbourne Grove	Rev. W. G. Lewis.
Westminster, Romney Street	Mr. W. E. Beal.
Woolwich, Queen Street	Mr. W. Tresidder.

MONDAY EVENING, APRIL 28TH.

BIBLE TRANSLATION SOCIETY.

The Annual Meeting of this Society will be held in the evening in Kingsgate Street Chapel, Holborn. Chairman:—G. T. KEMP, Esq., of Rochdale. Speakers—The Revds. W. R. STEVENSON, M.A., of Nottingham; THOS. MARTIN, of Serampore; JAS. CULROSS, D.D., of London; and F. D. WALDOCK, of Ceylon. Chair to be taken at half-past six o'clock.

TUESDAY MORNING, APRIL 29TH.

ANNUAL MEMBERS' MEETING.

The Annual General Meeting of the Members of the Society will be held in the Library of the Mission House, Castle Street, Holborn. Chair to be taken at half-past ten o'clock, by W. STEAD, Esq., of Southport.

This meeting is for members only. All subscribers of 10s. 6d. or upwards, donors of £10 and upwards, pastors of churches which make an annual contribution, or ministers who collect annually for the Society, are entitled to attend.

WEDNESDAY MORNING, APRIL 30TH.

A MISSIONARY BREAKFAST

Will be held in the Library of the Mission House, Castle Street, Holborn, on behalf of the Zenana Mission in India. Chairman—Sir SAMUEL MORTON PETO, Bart. Speakers—The Revds. GEO. PEARCE, A. MCKENNA, THOS. EVANS, and J. MARTIN, Missionaries from India.

Breakfast at nine o'clock. Admission only by ticket, half-a-crown each, to be had at the Mission House, of the Hon. Secretaries, Mrs. ANGUS and Mrs. FRANK SMITH, and of members of the Committee. Early application for tickets is requested.

ANNUAL MORNING SERMON.

The Committee announce, with much pleasure, that the Rev. CHARLES VINCE, of Birmingham, will preach the Annual Morning Sermon on behalf of the Society, at Bloomsbury Chapel. Service to commence at TWELVE o'clock. And that the

ANNUAL EVENING SERMON

Will be preached by the Rev. CHARLES H. SPURGEON, of the Metropolitan Tabernacle, at Westbourne Grove Chapel. Service to commence at SEVEN o'clock. Hymns for these services may be had on application.

THURSDAY EVENING, MAY 1ST. .

PUBLIC MEETING AT EXETER HALL.

The Annual Meeting will be held at Exeter Hall, on the evening of May-day, at which HUGH M. MATHESON, Esq., of London, has kindly consented to preside. The Revds. CHARLES WILLIAMS, of Acerrington; THOMAS EVANS, of Allahabad; J. E. HENDERSON, of Jamaica; and THOMAS H. HANDFORD, of Bloomsbury Chapel, London, have consented to speak. The Chair will be taken at SIX o'clock.

Tickets for the Meeting may be obtained at the Mission House, or at the Vestries of the Chapels of the Metropolis.

FRIDAY EVENING, MAY 2ND.

YOUNG MEN'S ASSOCIATION IN AID OF THE BAPTIST MISSIONARY SOCIETY.

The Annual Public Meeting will be held at Bloomsbury Chapel. The Chair will be taken at SEVEN o'clock, by JAMES HARVEY, Esq., of London. Speakers—Revds. Dr. McAUSLANE, of London, and B. MILLARD, of Jamaica; H. M. BOMPAS, Esq., of the Inner Temple, Barrister-at-Law, and S. D. WADDY, Esq., of the Inner Temple, Barrister-at-Law.

A Preaching Tour.

BY THE REV. G. H. ROUSE, M.A., LL.B.

IN our last number we left Mr. Rouse and his companions on the way to their boat to prosecute the object of their journey.

On our way we passed the police-officer of the district, who had come to the village to settle some dispute. We invited him to visit us in the boat and have a cup of tea. He consented, and showed no reluctance to drink tea, and eat biscuits and bread and marmalade with us, all the rules of caste notwith-

standing. It is astonishing how caste is losing its power on the hearts of the educated. They adhere to its rules, in a general way, because they are not willing to lose caste; but it is no longer a matter of conscience with them, and they have no scruple in breaking its rules, if they know that

no harm will come from their doing so. We talked on various subjects with him; but when we touched on the subject of religion we evidently met with no response. However, he was very friendly, and the next morning when we met him he said he was coming to our morning service in the chapel, which he accordingly did. After the service we went to have a look at the village Pátshálá, or school. A number of boys were sitting down on mats on the ground, enjoying the morning sun; they were diligently writing the Bengali alphabet with ink on palm-leaves, over and over again, and repeating it as they went on, Kan, Khan, Gan, Ghan, Oo-ong; Chan, Chhan, Jan, Jhan, Ee-ong; and so forth. Some of them were advanced enough to read, and we questioned them, and talked to them, and to the people there. We then returned to the house of the brothers, where we found refreshment again provided for us. A favourable breeze had sprung up, so we prepared to depart; but it was not so easy to leave.

INCIDENTS.

An emaciated old man came, who had a large gathering, the size of an orange, in the bend of the arm; he asked if we could do anything for him. We said we could do nothing, and bid him look to God, the Friend of the sick and helpless. We left the house of the brothers, but were then invited to step into a house and talk with one of the residents of the place. We spoke of Christ to him and his household, and another man who came there, and answered questions put to us. Mr. Kerry is much struck with the contrast between the friendliness of the people now, and their shyness when he was there seven years ago. It seems that the life and teaching of

the brothers and of their Christian household is beginning to tell. I urged the listeners in the house to read the Gospels, and we had the pleasure of selling two to them. We left this house, and went towards the boat. Another interruption—this is a Christian's house, they would like us to step in. So we step into the court-yard, and sit down in Indian fashion, crossed-legged on the mat on the ground, and take a few whiffs from the "pipe of peace," which is handed round. Then into another Christian's house, and then into another; in each case sitting down and saying a few words. Once more we start for the boat, and we find that all the Christians and one or two other residents accompany us.

SALAAMS.

Once more we take leave. The old grandmother presses our hands, and says to me, as she hears I have lately seen Mr. Pearce, "Give my salaam to Mr. Pearce, and to your wife, and to everybody." I said, 'You send your salaam to all Christians on the face of the earth.' 'Yes,' she says. At length our boat pushes off—the brothers give us a final grasp of the hand—and, as we slowly move from the shore, we see them all standing there, the old lady, the two brothers, their children, little Doy-amoy and David—all standing in their oriental garb on the bank of the river and looking a loving farewell; our minds are carried back eighteen centuries, as we irresistibly think of the words, 'And they accompanied us to the ship.' We wish we could have photographed the scene. We were both exceedingly pleased with our visit to Bagmari, and the brothers Modun and Jogodishwar. There seems a real Christian life there; and we pray that the light

which has been kindled there may spread till all the darkness of the village is dissipated; and that God's grace may keep and bless the Christian brethren there.

THE SUNDERBUNDS.

"We left Bagmari on Thursday morning, passed down the Mutlah river, and soon left the inhabited country behind us. We anchored at sundown in the heart of the Sunderbunds, the next day were still passing through them, and on Saturday, at noon, we arrived at Khari, which is one of the most southerly villages, just on the borders of the jungle. There was something very impressive in the perfect stillness and solitude of the Sunderbunds, as we were anchored in the quiet of the evening—a stillness broken only by the chirping of the grasshoppers, or the howling of the jackals, or, occasionally it may be the roaring of the tiger. The sunsets were very beautiful, and I wished I had the power to depict on canvas the brilliant tints of the sky, reflected in the motionless water, with the dark background of the jungly banks. It was pleasing in our journey now and then to meet a fisherman's or woodcutter's boat, to remind us that there were other human beings in existence beside ourselves. We were very much pleased with the uniform good temper, and obliging disposition of our boatmen; and we found that two London Society missionaries had recently made in this very boat the tour in which they had sold so many Gospels and tracts. They had given the boatmen the Gospels and Psalms in Mussulman-Bengali, and had also taught them some Christian hymns; and we have often heard them singing these hymns as they were rowing, or when resting in the evening.

THE CHURCH AT KHARI.

On arriving at Khari, we walked over to the chapel and talked with Jacob Mondol, the pastor, and others of his people. While there, we saw the process of threshing the rice, and blowing away the chaff with the hand-fan, and we thought of the words—'Whose fan is in his hand.' The next morning we went over to the service. We were conveyed part of the way in a saltee, a long narrow canoe, made out of the trunk of a tree,—a man standing in it, and propelling it with a long pole, which he pushed against the bottom of the river. It was a beautiful morning, a real *Sun-day*, as we passed along over the water, partly covered with the sacred lotus and other beautiful flowers; all nature seemed to praise God; but as we passed the natives cutting their rice, we were sadly reminded that we are in a land where there is no Sabbath, and no hope of the eternal rest above. Mr. Kerry and myself conducted the Bengali morning and afternoon services at the chapel in Welsh fashion, each one preaching at each service. The chapel was well-filled—chiefly men in the morning, but many women and children in the afternoon. They all sat, in native fashion, on mats on the floor. The Roman Catholics have been trying to lead away the people at Khari, but without success. We talked with the people about the errors of the Catholics. The priest evidently had received as good as he gave when he attempted to reason with our brethren, who plied him with the Word of God, and took their stand alone on it. Mr. Evans, of Allahabad, told me that a native carpenter had said, 'The Christians have idols as well as we, for I was myself employed to mend one of them in the church (*i.e.*, the Catholic

church.)' So that a heathen carpenter was called in to repair an image in a so-called Christian place of worship! On Monday we again went over to the chapel, and had a meeting to try to settle a dispute which had arisen between the church and one of the Christian families, and Mr. Kerry succeeded in effecting a reconciliation which we hope will be permanent. In the afternoon we walked over to a market, about two miles off, to preach. We met with a very attentive congregation, to whom we spoke of the only Saviour from sin. We took occasion of its being the season of rice-harvest to speak of the great harvest of the end of the world; we spoke of men's sin and its remedy; and we told them how men in vain made pilgrimages to Juggernaut in the hope of 'seeing God,' for only the 'pure in heart' can see Him—to wash the outside of a bottle can never make the inside clean. The people listened very attentively, and we sold some gospels and tracts—more than we expected, as the people had for so many years been accustomed to have their books given to them.

KALA CHAND'S CONVERSION.

On my way home, I asked Kala Chand, one of our preachers, how he had become a Christian. He said, 'Many years ago I went on pilgrimage to Gunga Sagor, at the mouth of the Ganges, and there I saw a missionary giving away books. I took one, read it, received instructions from Mr. W. H. Pearce, and eventually became a Christian.' 'What was the name of the missionary?' 'I do not know.' So it is; one sows and another reaps. We never know one-tenth of the results of our preaching and distribution of religious books. Thou-

sands have been led to Christ, and yet it is very seldom that any one can say, 'Such and such an address of mine led to the conversion of such and such a man.' I pray that our feeble efforts on this tour may prove not to be altogether in vain. I was pleased with what I saw at Khari—no doubt there are imperfections there, as among all of us, but there seemed to me to be real life there; and Mr. Kerry thinks there is decidedly more of it manifested since the maintenance of the ordinances of religion has been largely thrown upon themselves. We took our leave of the brethren, and at midnight left Khari.

PREACHING EVERYWHERE.

Twenty-four hours' journey through the Sunderbunds, where we saw several crocodiles swimming about, or asleep on the muddy banks of the river, brought us to Nishantolla Hat, on the Piyali river. On Wednesday morning and evening we went out and talked about the Saviour to the people we met. All listened attentively, and we sold several Gospels and tracts. Our experience in the evening will be an index of the readiness of the people to purchase our books. We walked out to a small village, and about a dozen men collected together, chiefly Mohammedans, apparently agriculturists just from the rice-fields. We spoke of Christ, and they listened with great attention, and seemed specially affected when they heard how our Lord was put to death. They saw our books, and asked what they were about; and when they heard these books were the Ingil (Gospel), these dozen men purchased six copies—all that we had with us. There is a small school held just where our boat was anchored, and the children bought several Tract

Society books, and the master two or three Gospels, which he said he would have the boys read in the school.

CONVERSATION WITH THE PEOPLE.

The next day, Thursday, a weekly market was to be held close to where we were anchored. We went there in the afternoon, when the people began to assemble, and endeavoured to speak to them 'all the words of this life.' After we had spoken some little time, we asked them if they had any questions to ask, if there was anything they did not understand. There was no response for a minute, and then one of our hearers said, 'Sahib, I do not understand anything whatever about it.' This was not encouraging; but remembering my limited knowledge of Bengali, and the people's utter ignorance of the simplest verities of our faith, I did not wonder at the remark. I then tried to be as simple as possible. 'We are sinners; do you understand that?' 'Yes.' 'God is angry at sin.' 'Yes.' 'If there is sin there must be punishment.' "Yes." 'God's own Son bore the punishment in our stead;' and we went on as simply as possible telling of Christ. Then we said, 'Now do you understand?' The man said 'Yes;' but how far he really did understand it I do not know. Although the place is not more than about twenty miles from Calcutta, we were, I believe, the first preachers who had ever gone there, as not many years ago it was jungle, though now well populated.

THE EXPERIENCE OF THE WORK.

Hence it is extremely difficult, in a mere passing address, to convey even the most rudimentary knowledge of the Gospel to men whose religious thoughts from childhood have been

exclusively in the direction of heathenism or Mohammedanism. But I hope we shall follow up this visit and endeavour to preach the Word more fully. We went on preaching and talking about Christ as far as strength of voice allowed, and we sold several tracts and Gospels; we could have sold many more of the latter, but unfortunately we had but a small stock with us, which was soon exhausted. We sold also one New Testament. Our experience on this tour is far from extensive; but as far as it goes it confirms the opinion that the Mohammedans of the lower orders are becoming more ready to receive and even purchase Gospels, and that there is not among them that personal hostility to the English which is supposed to exist. The recent census of Bengal shows that the population is much larger than it was supposed to be, and that the number of Mohammedans, as compared with Hindoos, has been much under-estimated. In view of these facts, it is very important that some missionary should be sent out, who will specially seek the spread of the Gospel among the Mohammedans.

PRESERVATION OF LIFE.

"We left Nishantolla Hat, on Thursday evening. We hesitated whether to stop on the way and take the train, or to go direct in the boat to Calcutta. We chose the latter course, and little thought that the lives of three persons probably depended on our choice. In this way; we were awake at night by a noise, and, going on deck, we found a number of natives there. They had been in a boat on their way to Jessore; they went down with the tide, and when it began to flow they fastened the boat to a bamboo pole, which they 'stuck in the mud, and went to sleep.

Presently the tide began to rise, and, the boat being securely fastened, the water flowed over it, and it sank, and the people awoke to find themselves struggling for life in the water. Some managed to get to the shore, the others floated up the stream, supported either by clinging to a tin box, or by the mats on which they were lying, which, for a time, almost served as boats to them. They cried out for help, but, though there were several boats there, the boatmen, either because they were asleep, or, as likely as not, from sheer indifference, did nothing to help them. Our boatman, hearing their cries, went to them, rescued them, and took on board their friends from the shore. When we saw them they were shivering from the cold and damp, and we brought them down into the cabin and talked to them. There

were five men, three women, and a cat. The old woman and the cat were asleep together on a sort of thick coverlet, and this supported them in the water. We asked the people who they were, and where they were going, and then talked to them of the goodness of God in preserving them, and of the yet greater rescue from sin and hell; that we are, as it were, asleep in our sins, in the boat of this world, and the tide of God's wrath is slowly rising to overwhelm us, and will surely overwhelm us unless we take refuge with Jesus Christ. We met with but little response; one of the men, a Brahmin and a priest, maintained that by the worship of Kali we obtain deliverance from sin, and when he left he refused even to accept the tract which we offered him. In the evening we reached Calcutta."

Notes of a Visit to New Calabar.

BY THE REV. ROBERT SMITH.

(See p. 50 HERALD for March.)

MR. SMITH continues as follows the striking account of his trip to this portion of the coast of Western Africa:—

THEIR IDOLS.

"I asked the king to allow me to look at his idol-room, which he immediately granted; and, oh! what a strange scene it was. In the middle and on either side were small figures, resembling Egyptian mummies; these were decorated, and held various things in their hands. In the corner were a number of boxes; these contained 'sacred' things,—old and dirty pieces of sticks, and other things, that looked fit only for the dust-cart; a short distance from these were a number of skulls of various animals, and, I think, only one human skull. Before the idols or figures were three small pyramids of earth, with holes in

the top, either for water or fire, or for the offering of incense or sacrifice. The whole place and rubbish were held sacred. Oh, that soon both the king and his people may learn to know and love that Saviour, who alone can save both body and soul! From the king we next visited the great juju building, or house of worship. What a strange scene it was! How can it be described to be understood by dear friends in Christian England? Only those who see it for themselves can fully understand its strangeness. It is a large building of posts and mats, I think the largest in the town, and the most conspicuous. We had first

to get permission from the juju king or priest; this was given readily, but in a very gruff manner. The mau lives close by the building. On first entering the building, we were reminded of some old stores, where miscellaneous goods are collected, and exposed for sale. There were heaps of basins and plates—(everything of a certain pattern or mark is called juju, and is immediately sacrificed and devoted to juju)—quantities of Manchester cotton goods; nearly an hundred undressed *dolls*, arranged in rows; large ship-bells; a number of earth figures, like we saw in the king's house; animal skulls, fixed in rows; earth hills; behind a screen, which we did not see, were, we believe, horrible things kept; there was a representation of an altar or place of sacrifice, above it were figures looking down, before it some beautifully-carved elephants' tusks, a human skull, and in the centre was a large stone basin, over which human victims have been sacrificed, and into which the blood flowed! It was a sickly scene, and one which proved our deepest feeling of horror, as we thought of the terrible scenes that had been, and might yet be, enacted there. For only a few years since, sixteen poor creatures were taken prisoners-of-war, and after being cruelly put to death—the very boys witnessing and assisting in the torture—they were devoured. I asked if the people were cannibals? They assured me they were not; that it was only some of their slaves who eat people thus; and I believed them.

THE SLAVES.

"The slaves, or servants, are brought down from various parts of the interior, and are most dreadfully degraded. Many bear a most brutal and savage appearance in their coun-

tenances. These men have often to suffer much, and are very cruelly treated in some parts, but not always. Some rise to a position superior to their masters. The slaves, or household servants of Cameroons, have an enviable position to many others. The tender mercies of an African master are often very cruel towards his slaves—his own countrymen; I should think far worse than when he falls into the hands of an European slave-master. We are rejoiced to know there are many exceptions, especially where European influence is brought to bear upon the people generally.

THE FEMALE POPULATION

"We were pleased to find that they held very sensible views respecting their females, far above the Dualla people; they do not buy and sell their families, nor do they compel a wife—(they do not understand the sweet and binding relationship as we do)—to live with her husband if they can't agree; but should the woman be in fault when her case is tried by the family, they allow the husband or father to chastise her with a flogging. The females here (New Calabar) are not 'fattened up' like Christmas cattle in England, as they are in Old Calabar, where a 'lady,' who is so stout that she can scarcely walk, is thought to be the handsomest creature going.

RETURN.

"On my return to Bonny River, I visited the Rev. Mr. Smart, a native minister from Sierra Leone, and asked him if he knew whether Bishop Crowther was likely to take up New Calabar, and place a missionary there, as they were so near, and had mission-stations on either side of it, their other mission-stations being in the Brass River; he said, 'Yes, the

Bishop had been speaking about it, and thought he would do so during the coming year; but he would speak to the Bishop on his return.' I purpose writing to him on the subject. May both that and other destitute places be speedily enlightened with the Light of Life!"

The Population of India.

IN January, 1872, the Government of India ascertained, by the census then carried out, that the population under the Queen's paramount authority very considerably exceeds all the estimates which had been formed of it. The *Friend of India* thus gives the results:—

India paying revenue to the Supreme Government	186,500,000
Mysore and Berar, under English administration	6,500,000
The 153 Feudatory States paying tribute to Native Princes	48,000,000
	<u>241,000,000</u>

The population under the direct control of the Crown numbers 186½ millions, or 22 millions more than was ever believed by the most well-informed statisticians and others.

The provinces in which our own missionaries labour are the North-West and Bengal. These contain:—

North-West Provinces	31,500,000
Bengal	66,750,000
	<u>98,250,000</u>

Let our readers estimate the arduousness of the task to communicate to this mass of human beings the simplest elements of the Gospel of Christ, one-half of whom, the women, have hitherto been practically inaccessible. What are the three or four hundred missionaries employed among so many? Truly the harvest is great, but the labourers are few.

The Gospel in Brittany.

THE town of St. Briec is of some importance in the department of the Côtes du Nord, in Brittany, of which it is the capital. It lies on the main line of railway to Cherbourg. The influence of the Romish priesthood is very great, and the churches are filled with numerous illustrations of the superstitious usages by which the people are led astray. The missionary, the Rev. V. Bouhon, has found some difficulty in securing a suitable place for worship, and is the only Protestant minister for many

miles around. In the present circumstances of France, every movement to increase the amount of Scriptural instruction deserves encouragement, and our readers will be pleased to see that Mr. Bouhon is not without some tokens of the Divine blessing on his labours.

“During the months of August and September, our place of worship, which, as you know, is only a room over stables, has been found out by a certain number of strangers. Travelling through Brittany they have encouraged the missionary, some by a kind word of inquiry, and others by contributions towards current expenses. The moral effect on ordinary attendants also is good and keeps up their interest.

“An interesting feature in the work has been the regular coming to our worship (since August) of a lady formerly a boarder in one of the town convents, and already mentioned in my letters. So that she should not continue to affect the other inmates, the lady superior requested her not to visit there any more; but an elderly boarder, eighty-four years of age, has kept up her former acquaintance with Mdlle. J., even calling on her at her lodgings rather than be thus deprived of her friend and of her Scripture readings. It seems also that a Dominican monk, preaching in the convent chapel, has spoken strongly of the importance of Scripture study exclusive of other religious books. But when it was found out that his exhortation was seriously attended to he was sent elsewhere, and the readers of the Bible were told to desist lest they should err in their interpretations.

“For some time Mdlle. J. was in great mental agitation, but she gradually came to feel she did no harm in disobeying the confessor in this matter, and soon she desired to be received into our church. She now comes every Wednesday for instruction, in view of being baptized.

INCIDENTS.

“Our Sunday-school has lost one of its pupils by removal; this was a Breton girl, very attentive, and who loved our hymns. As a souvenir of her stay among us she took away a pocket New Testament.

“A commercial traveller, whom I knew some years ago in a Paris Sunday-school, passed lately through this town. He desired to have a choice of tracts and a few New Testaments for distribution in Brittany; I was happy to supply him with some, and felt sure that he would do good with them.

“Towards the better working of Sunday-schools, and for the benefit of teachers, I have already sent to several a French tract, printed on letter paper; a parcel of these was given me by a New York friend of the cause, and a Breton translation will soon be ready for those who cannot so easily read French.

“Plérin, on the other side of the port, is the place from which comes one of our Sunday hearers; this is a woman whose attentions to the cholera sufferers in 1867 were rewarded publicly—a bronze medal being sent to her by the Minister of Public Works.

“At Plouaret and Lannion I have been encouraged. In the first place an innkeeper bought the Scriptures, and in the other an aged man, somewhat of a poet, willingly lets me argue with him, and reads Christian books and hymns.

THE PROGRESS OF THE MISSION IN PARIS.

“On the 19th of August I went to attend the laying of the first stone of the

Paris Baptist Chapel. Since meeting the brethren of the American Mission some years back, and in view of forming a Baptist Union, no gathering had taken place. It was recognised that the churches were yet too weak, but at the same time it was felt desirable to meet, if special opportunities presented themselves.

"Pastors Lepoids and Dez welcomed me, and I took part in the interesting performance by offering prayer after M. Lepoids had addressed the people. About fifty friends had assembled, and the working men employed were most attentive. From the windows of surrounding houses you could see people listening earnestly. What a contrast with the scenes of fire and bloodshed under the Commune! Where the chapel is being erected formerly stood a fine house which the Communeux entirely destroyed with petroleum! I was happy to meet there Mr. James Benham, and the Rev. S. H. Booth, of

London. Before leaving Paris, Pastor Dez requested me to stay and address their new congregation, near the Invalides. Although the evening was very wet some 30 working men and women assembled. After the address I gave them some details on Hayti and Brittany missions as having also suffered like themselves from war.

"The railway from St. Brieuc to Pontivy having lately been opened, I went again in that direction and distributed tracts and Gospels as I found opportunity; but I was astonished to find the Breton-speaking people generally preferring a French to a Breton tract. This is evidently the effect of public schools in which the old Breton is discarded altogether.

"Our lending library has again done good service in town, and I have been able to sell one Bible, three New Testaments, and two ditto with the Psalms."

Missionary Notes.

SERAMPORE.—The Rev. J. Thomas informs us that he expected to remove to the house in which for the future the class of Christian boys in the college will live, about the 15th January. The boys were to remove from the Bungalow on the 1st February, and will be increased to fifty in number as suitable lads present themselves. For several months past, they have met for a Scripture lesson every Sunday in Mr. Thomas's house. The prophecies respecting the Messiah, and the first half of the Epistle to the Hebrews, have been the subjects of instruction.

ALLAHABAD.—The Rev. T. Evans writes that he expected to leave Bombay on the 17th March, in the steamer *Peshawur*, and may arrive in London about the 14th April, in time to take part in the Annual Meetings.

FERNANDO PO.—We are very sorry to report that the health of the Rev. Q. W. Thomson may oblige him to return shortly to England. He was anticipating with great joy the work at his new station. He mentions the illness of his child as very serious, and that Mrs. Thomson is very far from well. He had come to Fernando Po with the hope of seeing a doctor, and had been able to consult one on board a steamer on its way south.

LUCEA, JAMAICA.—Our native brother, the Rev. W. Burke, has accepted the pastorate of this church, vacant by Mr. Lea's removal to Spanish Town. He speaks of the repairs of the chapel as very heavy, and requests English friends to furnish him with a box of useful articles for sale to meet the cost. We shall be happy to give the particulars of his station to any working party, and will forward the box to him when ready.

AFRICA.—We are happy to learn that Mr. Thomson's visit to the River Bonny, to consult a physician, has resulted in a very considerable improvement in his health. Mrs. Thomson and their child, however, continue very unwell, and a change to England is necessary.

VICTORIA, AMBOISES BAY.—The Rev. R. Smith describes the people in the vicinity of the new station at Bonjongo as being in the lowest condition of savage life. At Victoria, a most interesting series of services was held on New Year's Day, when eight persons were baptized by Mr. Pinnock. Mr. Smith complains that the climate is having a very unfavourable effect on his health.

CALCUTTA.—By telegram we learn the safe arrival in Calcutta, on the 22nd February, of the ship *Othello*, in which our esteemed friends, the Rev. W. H. and Mrs. Anderson, sailed.

Home Proceedings.

We may mention, for the information of our readers, the publication of a little work entitled: "Christian Missions in the East and West; in connection with the Baptist Missionary Society." It contains a sketch of the history of the Society during the eighty years of its existence, from 1792 to 1872. The volume is handsomely printed, and is illustrated by two maps, showing the Missions of the Society and the religions of the various parts of the world. The proceeds of the sale will go to the funds of the Society. The price of the volume is *three shillings*, and may be had of Messrs. Yates and Alexander, the publishers.

As the Rev. Isaac Pegg has ceased to be a Missionary of the Society, it is necessary that all contributions for the San Domingo Mission and Chapel should be sent direct to the Secretary at the Mission House.

TO TREASURERS OF AUXILIARIES.

It is particularly requested that, in forwarding their remittances, our friends should specially mention what sums are to be devoted to special purposes. Much inconvenience and inaccuracy are occasioned by the neglect of this rule.

REMITTANCES.

We again caution our friends against sending their collections, &c., in postage stamps. It is not safe to do so. We have found that several remittances made this year in stamps have not reached the Mission House. Post-office orders should be made payable to the Secretary at the General Post Office, St. Martin's-le-Grand.

Contributions

From 19th February, 1873, to 18th March, 1873.

W. & O. denotes that the contribution is for Widows and Orphans; N. P. for Notice Preachers;

T. for Translations; S. for Schools.

ANNUAL SUBSCRIPTIONS.

Beeby, Mrs.	2	2	0
Boyes, Misses	0	15	8
Butterworth, Mr. W. A.	2	0	0
Do. for China	1	0	0
Do. for W & O	0	10	0
Champion, Miss	1	1	0
Colman, Rev. R.	1	0	0
Evans, Rev. W. W.	0	10	0
Fisher, Mrs., Bridgnorth	0	10	0
Francis, Mr. J.	1	1	0
Goodall, Mr. A. B.	1	1	0
Gurney, Mr. Joseph	5	5	0
Lewis, Mr. H., Merthyr	1	0	0
Pearless, Mr. W., East			
Grinstead	1	0	0
Pottenger, Rev. T.	1	1	0
Stubbins, Rev. J.	1	1	0
Welch, Mrs. M. Kemp.	2	10	0
Whitchurch, Miss.	2	10	0

DONATIONS.

Bevan, Mr. R. C. L.	200	0	0
Bible Translation Society			
for T.	600	0	0
Essex, J. & C.	2	0	0
Gotto, Miss Emily, for			
Mrs. Bate, Allahabad	5	0	0
Gough, Mrs. T. T. (box)	0	12	0
Hocome, Miss, Potter's			
Bar	1	11	3
Matches, Captain	1	0	0
Powell, Mr. J. Benson,			
for Italy	1	1	0
Tritton, Mr. Joseph	50	0	0
Tutton, Mr. M., Swansea	5	0	0
For Rev. J. G. Gregson's Chapel			
at Agra.			
Per Rev. W. A. Blake—			
Blake, Rev. W. A.	0	10	0
Havelock, Sir Henry, Brit.	5	0	0
Lawrence, General Sir			
A., K.C.B.	5	0	0
Sandwith, Colonel	0	10	0
Under 10s.	0	6	0

LEGACIES.

Riley, the late Miss, of			
Erwood Hall, by Mr.			
D. J. Crossley	500	0	0
Smith, the late Mr.			
Thomas, of Ireby,			
Winchcombe, by Mr.			
J. Townshend	900	0	0
Ward, the late Mrs.			
Maria, of Kibworth			
Harcourt, Leicester-			
shire, one sixth share			
of residue, by Mr.			
Edmund Hipwood	18	12	6

LONDON AND MIDDLESEX.

Camberwell, Charles-st.,			
for N.P. per Y.M.M.A.	1	5	0
Camberwell, Cottage-			
green, for Two N.Ps.			
under Mr. Wenger,			
Calcutta	12	10	0
Do. Mansion House, for			
W. & O.	1	1	0
Ebenezer Sunday-school.			
per Y. M. M. A.	1	1	0
Hackney, Mare-street,			
for W. & O.	4	15	8
Hammersmith, West			
End Ch.	10	0	0
Do., for W. & O.	5	0	0
Hammersmith, Spring			
Vale, Sunday-school.	1	1	5
Hampstead, Heath-st.,			
for W. & O.	12	12	0
Harrow-on-the-Hill	12	3	5
Harlington	3	8	10
Hawley-road	41	16	10
Islington, Cross-street,			
Juv. Ass. for N.P.,			
per Y. M. M. A.	1	14	10
Islington, Salter's Hall			
Chapel, for W. & O.	8	8	0
Kingsgate-st, Chapel	0	10	0
Do. S. Sch. for Mr.			
Smith, Cameroons	7	0	0
Do., for Mr. Kerry's			
School, Calcutta.	5	0	0
Regent's Park Sun.-sch.,			
per Y. M. M. A.	31	17	8
Romney-street	4	1	4
Vernon Chapel, for W. &			
O.	3	1	6
Do., per Y. M. M. A.	3	13	6
Walthamstow, Wood-st.,			
for N.P. per Y.M.M.A.	1	9	6
Wandsworth, East Hill	0	10	6
Do. for W. & O.	2	3	0
Do. for N.P.	1	15	4

BEDFORDSHIRE.

Biggleswade, for W. & O.	1	0	0
Blunham	0	17	0
Do. for W. & O.	0	3	6
Do. for N.P.	0	2	6
Dunstable	20	9	3
Do. for W. & O.	0	15	6
Houghton Regis	1	1	0
Keysoe, for N.P.	0	17	8
Loughton Buzzard, Lake-			
street	26	5	0

BREKSHIRE.

Blackwater	19	0	0
Bourton	21	18	5
Do., for W. & O.	2	0	0
Do., for N.P.	3	0	0

Fifield	2	0	0
Headley	1	0	0
Reading, King's-road	26	3	0
Do., for W. & O.	3	0	0
Wokingham	35	9	11
Do., for Mr. Sale's boat	5	16	0

BUCKINGHAMSHIRE.

Aylesbury	1	1	0
Do., for N.P.	0	19	0
Little Kingshill	8	17	2
Olney	14	18	10
Do., for W. & O.	3	0	0
Do., for N.P.	2	15	8
Weston Turville	6	0	3
Do., for W. & O.	0	14	9

CAMBRIDGE.

Cottenham, Old Meeting,			
for N.P.	0	13	6
Histon, for N.P.	1	0	0
Isleham, for N.P.	0	9	6

CHEESHIRE.

Chester	2	0	0
Do., for N.P.	5	10	0

CUMBERLAND.

Maryport	5	14	0
Whitehaven	1	0	0

DEVONSHIRE.

Devonport, Morrice-sq.,			
for W. & O.	2	5	0
Modbury and Ringmore	5	3	3
Do., for N.P.	0	9	7

DURHAM.

Hamsterley, for N.P.	0	13	10
Hartlepool	2	11	8
Sunderland, Saus-street	15	0	0
West Hartlepool, Tower-			
street, for N.P.	1	0	7

ESSEX.

Halstead, Providence Ch.			
Sun.-sch., for N.P.	0	7	8

GLOUCESTERSHIRE.

Cheltenham	3	10	0
Coleford, for W. & O.	1	1	0
Minchinhampton	2	14	9
Do., for W. & O.	1	0	0
Nailsworth, Tabernacle,			
for N.P.	0	18	8
Do. for Italy	0	16	2

HANTS.		KENT.		SOMERSETSHIRE.	
Beaulieu, for W. & O.	1 0 0	Asbford	5 1 7	Frome, Badcox-lane, for W. & O.	2 5 0
Fleet	1 5 6	Dover	7 10 6	Hatch Beauchamp, for N.P.	1 6 0
Do., for W. & O.	0 13 0	Do., for N.P.	0 18 2	Stogumber	0 16 11
Havant, for W. & O.	0 7 6	Forst Hill	33 17 0	Do., for N.P.	0 15 5
Romsey	5 2 7	Margate, for W. & O.	4 0 0	Watchet	1 10 0
Do., for W. & O.	1 0 0	Ramsgate, Ellington Ch.	4 19 6	Wincanton, for W. & O.	0 12 0
Do., for N.P.	2 18 5				
Whitchurch	7 5 8				
HEREFORDSHIRE.		LANCASHIRE.		STAFFORDSHIRE.	
Crownhill	1 0 0	Blackpool, Union Ch.	8 6 3	Brettell-lane	7 17 0
Fownhope	7 16 3	Do., for W. & O.	0 18 8	Do., for W. & O.	1 0 0
Do., for W. & O.	0 8 0	Do., for N.P.	2 16 8	Wednesbury, for W. & O.	0 5 0
Do., for N.P.	8 2 9	Bolton, Claremont Ch., for W. & O.	2 14 0	Wolverhampton	12 5 2
Gorsley	5 4 0	Bootle, for N.P.	3 16 3	Do., for W. & O.	3 13 10
Hereford	36 4 0	Colne, for W. & O.	2 0 0		
Do., for W. & O.	1 11 8	Coniston, for N.P.	1 11 6	SUFFOLK.	
Do., for N.P.	6 2 5	Darwen, for W. & O.	1 10 0	Bramfield	0 19 0
Lodbury	1 8 7	Do., for N.P.	2 11 6	Hadleigh, for W. & O.	0 10 0
		Liverpool, Pembroke Ch.	51 6 10	Somerleyton	11 2 4
		Do., Fabius Chapel	8 0 5	Do., for W. & O.	1 0 0
		Do., Toxteth Tabernacle	2 3 2	Do., for Mrs. Kerry's Sch.	2 2 0
		Tottlebank, for W. & O.	0 12 8	Wattisham, for W. & O.	1 5 0
		Waterbarn, for W. & O.	1 10 0		
		Do., for N.P.	1 5 3		
HERTS.		LEICESTERSHIRE.		SURREY.	
Breachwood-green, for W. & O.	6 11 3	Leicester, Harvey-lane, for W. & O.	1 6 1	Cheam	0 8 0
Rickmansworth	11 5 10	Lutterworth, for N.P.	0 6 0	Do., for W. & O.	0 11 0
Do., for W. & O.	1 1 0			Esher	11 11 1
Do., for N.P.	0 18 8	LINCOLNSHIRE.		Do., for W. & O.	0 10 0
"Fanny," under Mr. Smith, Cameroons ..	1 10 0	Billingborough, for W. & O.	0 5 6	Do., for N.P., per Y. M. M. A.	2 8 8
Tring, New Mill	7 0 9			Outwood	0 10 0
Do., for W. & O.	1 17 4	NORFOLK.		Do., for W. & O.	0 17 6
		Lynn, Stepney Ch., for W. & O.	2 0 0	Do., for N.P.	1 2 6
		Do., for N.P.	4 11 6	Penge	15 4 6
				Do., for N.P.	2 5 1
HUNTINGDONSHIRE.		NORTHAMPTONSHIRE.		SUSSEX.	
Bluntisham	12 17 9	Broughton, for N.P.	0 17 0	Brighton, Bond-street, for W. & O.	1 0 0
Do., for W. & O., moiety ..	1 6 0	Guiltsborough, for W. & O.	0 10 0	for W. & O.	14 10 8
Dean	3 5 0	Milton	1 3 5	Lewes	1 14 9
Do., for W. & O., moiety ..	0 10 0	Moulton	1 0 0		
Fenstanton	6 0 6	Northampton, Princes-street, for W. & O.	0 12 0		
Godmanchester	1 6 3	Ringstead, for W. & O.	0 18 6		
Do., for W. & O., moiety ..	0 6 6	Stanwick, for N.P.	1 1 6		
Hail Weston	1 2 5	Weston-by-Weedon, for W. & O.	1 0 0		
Houghton	4 12 10				
Huntingdon	31 7 9	NORTHUMBERLAND.			
Do., for W. & O., moiety ..	2 8 4	North Shields, Howard-st. Sunday-school.	1 1 4		
Do., Brampton	0 8 1				
Do., Great Staughton ..	1 10 9	NOTTINGHAMSHIRE.			
Do., Hartford	0 7 9	Nottingham, George-st., for W. & O.	2 2 0		
Do., Perry	0 4 10				
Do., Strikeley	1 13 5	OXFORDSHIRE.			
Kimbolton	3 10 3	Banbury	1 8 3		
Offord	1 14 0	Do., for N.P.	1 14 8		
Ramsay	14 10 5	Blaxham, for N.P.	0 15 6		
Do., Great Whyte, for W. & O., moiety ..	0 10 0	Caversham	15 6 6		
Do., Salem Church, for W. & O., moiety ..	0 15 0	Do., for W. & O.	5 5 0		
St. Ives	32 13 3	Chadlington	0 5 0		
Do., for W. & O., moiety ..	1 16 10	Little Tew, for W. & O.	0 10 0		
St. Neots	14 15 2	Thame	3 18 3		
Do., Old Meeting, for W. & O., moiety ..	1 3 9				
Do., CornHall, for W. & O.	0 6 7	RUTLANDSHIRE.			
Spaldwick	5 8 7	Belton	1 0 0		
Woodhurst	3 5 6	Do., for W. & O.	1 10 0		
Do., for W. & O., moiety ..	0 5 11				
Yelling	1 0 0				
Do., for W. & O., moiety ..	0 6 0				
	151 9 5				
Less expenses, and amount remitted before	108 7 5				
	43 2 0				

WORCESTERSHIRE.

Atch Lench	9 4
Do., Dunnington	8 17 8
Do., Pitchill	0 8 6
Do., Sheriff's Lench	0 17 0

YORKSHIRE.		
Bradford, Hallfield	5	0 0
Bramley	6	17 8
Do., for <i>W</i> & <i>O</i>	0	10 0
Do., for <i>N P</i>	0	11 5
Hull	30	17 9
Keighley, for <i>W</i> & <i>O</i>	0	14 0
Leeds District, on acct.	60	0 0
Do., Blenheim Ch.	14	19 8
Rawdon	14	4 4
Rotherham	0	4 10
Do., for <i>N P</i>	1	3 4
Skipton	9	16 0
Do., for <i>W</i> & <i>O</i>	0	13 0
Do., for <i>N P</i>	1	14 0

NORTH WALES.		
CARNARVONSHIRE.		
Bethesda Tabernacle ..	6	4 6
Gilfach	1	10 0

FLINTSHIRE.		
Milwr	0	10 5

MONTGOMERYSHIRE.		
Welshpool, for <i>N P</i>	1	15 2

SOUTH WALES.		
BRECKNOCKSHIRE.		
Brecon, Kensington Ch.	3	10 7
Brynmaur, Calvary	0	10 0
Do., for <i>N P</i>	1	15 8
Builth	0	10 0
Maesyberlan	1	12 8
Do., for <i>N P</i>	2	4 0
Penyrheol	1	1 6

CARMARTHENSHIRE.		
Drefach	1	3 0
Llanely, Bethel	10	11 4
Logyn	10	6 9
Pembrey, Bethlehem, Pool, for <i>N P</i>	1	5 10
Whitland, Nazareth	3	0 1

GLAMORGANSHIRE.		
Cardiff, Bethany	63	4 6
Do., Tredegarville	26	18 1
Do., for <i>W</i> & <i>O</i>	2	2 0
Do., Salem Ch.	2	5 9
Cwmaman, Zion	1	1 6

MONMOUTHSHIRE.		
Abergavenny, Frogmore-street, for <i>W</i> & <i>O</i>	2	0 0
Llantarnan, Two Locks Ebenezer Ch.	1	5 0
Nash, for <i>N P</i>	0	9 0
Newport, Charles-street	5	1 3
Pontheer, Zion	13	0 0
Do., for <i>W</i> & <i>O</i>	4	7 2
Do., for <i>N P</i>	4	0 0
Pontrilas, for <i>N P</i>	0	10 0

PEMBROKESHIRE.		
Fishguard, for <i>N P</i>	1	0 6
Pembroke Dock, Bush-street	14	9 2
Do., Bethany	14	3 5
23	12 7	
Less Expensos.....	1	17 0
26	15 7	

SCOTLAND.		
Elgin, for <i>N P</i>	0	17 6
Eyemouth, for <i>N P</i>	2	3 0
Irving	3	3 6
Do., for <i>N P</i>	0	16 6
St. Andrews, for <i>N P</i> ..	0	19 6
Tullymet, for <i>N P</i>	7	1 2
Wick, for <i>N P</i>	1	14 10

CHANNEL ISLANDS.		
Jersey, St. Helen's, Grove-street Sunday-school, for <i>N P</i>	0	7 10

AMERICA.		
Canada, Wolfville, Rev. Dr. Cramp	5	0 0

EUROPE.		
France, Angers, Rev. A. Martin's Children's box	0	4 6

JAMAICA SPECIAL FUND.		
HASTINGS.		
Champion, Miss	0	10 6
SUBBITON.		
Butterworth, Mr. W. A.	0	10 0

JAMAICA EDUCATION FUND.		
Trustees of "Taylor's Fund, per Mr. H. C. Duncan, Liverpool ...200	0	0 0

SPECIAL CONTRIBUTIONS FOR CHAPELS AT ROME.		
Benson near Wallingford.		
Powell, Mr. John	1	1 0

LEDBURY.		
Barber, Mr. V.	0	10 0
Bowkett, Mr. E. W.	1	0 0
Hopkins, Mr. J.	0	10 0
Powell, Mr. J.	1	0 0
Treherne, Mr. J. D.	1	0 0
Proceeds of Children's Meeting	0	12 0
Under 10s.	0	15 0

SPECIAL CONTRIBUTIONS FOR BOMBAY CHAPEL.		
Bridgwater.		
Sully, Mr. J. W.	1	0 0

IRVINE.		
A Friend	1	0 0
TORQUAY.		
Edmonstone, Mr. Geo.	10	0 0

SPECIAL CONTRIBUTIONS FOR CHAPEL AT SAN DOMINGO.		
LONDON.		
Goode, Mr. C. H.	2	0 0
Metropolitan Tabernacle Collection	13	4 9
A Friend	0	10 0
Ditto	0	15 6

A Working Man, Deptford	1	0 0
A Friend, per do.	1	0 0
Bentlack, Mr.	0	19 0
Campbell, Mr. J.	1	0 0
Carr, Mr.	0	19 0
Cockerell, Mr.	2	0 0
Davis, Mr. C.	1	0 0
Dougharty, Mr.	0	10 6
Dowsett, Mr.	1	0 0
Dransfield, Misses.	5	5 0
Edgley, Mr. E.	1	1 0
Fisher, Mr.	5	0 0
Friends, per Mrs. Woolfred	0	7 9
Green, Mr.	2	0 0
Greenwood, Mr.	3	0 0
Gregor, Mr. T.	1	0 0
Gunnell, Mr.	1	0 0
Hill, Mr.	0	10 0
Jenkins, Mr. J.	2	0 0
Kinnear, Mr.	1	10 0
Langford, Mr. W.	1	0 0
Lewis, Mrs.	0	10 0
May, Mr. R.	10	0 0
Marsh, Mr.	2	0 0
Mills, Mr.	2	0 0
Olney, Mr. H.	0	10 0
Passmore, Mr.	2	0 0
Pothier, Mr.	2	0 0
Rose, Mr.	1	1 0
S. F.	10	0 0
Stiff, Mr. J.	1	0 0
Tubby, Mr.	2	3 6
Under 10s.		

\$1	19 0
Less Expenses	0 17 10
\$1	1 2

CAMBRIDGE.		
Lilley, Mr. W. Eaden ...	5	0 0
Benson, near Wallingford.		
Powell, Mr. John	1	1 0

CHEAM.		
Mr. W. Sullivan	1	7 7

HULL.		
Baker, Mr. B.	1	0 0
Beaumont, Mr. E.	0	10 0
Carill, Mr. J. G.	5	0 0
Franklin, Mr. Jas. D.	1	0 0
Hill, Mr. J. H.	1	0 0
Hill, Miss M. A., Cottingham	2	0 0
Jenkins, Mr. Robt.	0	10 0
Stuart, Mr. Jas.	0	10 0
Tall, Mr. Hy.	0	10 0
Under 10s.	1	16 0

ST. ALBAN'S.		
Fisk, Mr.	0	10 0
Fisk, Mr. Jas.	1	0 0
Parsons, Mrs.	1	0 0
Watts, Rev. T.	1	0 0
Wills, Mr. E.	1	0 0
Under 10s.	0	15 0

SUBBITON.		
Butterworth, Mr. W. A.	0	10 0
WATFORD.		
Collection	10	12 0

WILLENHALL.		
A Friend	5	0 0
A Friend	0	10 0
Banks, Mr. Jouah.	5	0 0
Lloyd, Alex. & Sons.	10	10 0
Lloyd, Mr. G. A.	2	2 0
Willenhall	2	0 0
Under 10s.	0	5 0

Mr. Hubert, of Norway, requests us to acknowledge the following sums which he has collected in the North of England for Chapel Building at Bergen.

Bradford.—J. C., £2 2s.; W. & I. W., £2 2s.; W. Bros., £2 2s.; T. S., £1 10s.; H. J., £2 2s.; W. G., £1; J. A., £1; J. W., £1; J. W., £1; J. F., £1; Mrs. R., 10s.; Mrs. H., 10s.; W. B., 10s. Under 10s., £2 19s. 1d.

Hebden Bridge.—D. J. C., £2; Miss A., £1; T. B., 10s. Under 10s., 10s.

Leeds.—W. B., £2; W. H., £2; J. T., £1; A. B., £1 1s.; H. I., £1; Dr. G., Rawdon, 10s.

Lindley.—B. C., £1; J. W., £2. Under 10s., 5s.

Liverpool.—J. H., £3; N. C., £2; J. C., £2; R. J., £2; W. R., £1 7s.; W. C., £1 1s.; J. H. R., £1; J. C., £1; W. L., £1; E. M., £1; R. R. C., £1; A. B., £1; W. T., £1; J. H., £2 2s. Collected at Pembroke Chapel—£4 13s. 4d.; H. S. B., 10s.; R. E., 10s. Collected at Grange-lane, Birkenhead—£2 2s. 6d.; S. V., 10s. Collected at Soho Chapel—14s. 7d.; E. R., 10s. Collected at Myrtle-street—£2 3s. 6d.; A Friend, per H. S. B., 15s.; under 10s., 8s. 6d.

Lockwood.—A. C., £5; R. & W. H., £1; A Friend, 10s. Under 10s., £1 15s. 3d.

Newcastle-upon-Tyne.—W. C. C., £2; G. A., £5; J. A., £1; P. A., £1; J. G. A., £1; W. C., £1; W. G. D., £1; J. C. H., £1; W. M., £1; J. B., 10s.; M. R., 10s.; E. C., 10s.; A. F., 10s.; Mrs. B., 10s.; Mrs. H. A., 10s.; J. W., 10s.; J. P., 10s.; C. C., 10s.; J. P., 10s. Under 10s., £4 0s. 6d.

Rochdale.—Mrs. K., £5.

Salendine Nook, Huddersfield.—W. S., £2; J. S., £5; Mrs. E. G. S., £2; Mrs. S., £1; J. H., £1; W. D. S., £1; T. C., £1; B. H., £1; J. S. & Bros., £1; S. D., 10s.; J. B., 10s. Under 10s., 15s.

South Shields.—R. E., £1 1s.

Sunderland.—A. A. R., 10s.; J. H., 10s. Under 10s., 5s.

FOREIGN LETTERS RECEIVED.

AFRICA—

BONNY RIVER—
Thomson, Q. W., Feb. 7.

CAMEROONS—
Fuller, J. J., Jan. 26.
Pinnock F., Jan. 23, 27.
Smith, R., Jan. 1, 22.

FERNANBO Po—
Thomson, Q. W., Jan. 14.

ASIA—

CYPRON—
Kandy, Carter, C., Feb. 20.

CHINA—
Chefoo, Brown, W., Jan. 18.

INDIA—
Allahabad, Evans, T., Feb. 8.
Barisal, Sale, J., Jan. 27.
Bombay, Hingley, E., Feb. 3.

Calcutta—
Beeby, W., Jan. 29.
Lewis, C. B., Jan. 31, Feb. 7.
Wenger, J., Jan. 31.

Dacca, Bion, R., Feb. 20.
Italy, Ellis, R. J., Feb. 21.
Patna, Warton, J., Jan. 29.
Serampore, Trafford, J., Feb. 7.

EUROPE—

FRANCE—

Morlaix, Jenkins, A. L., Feb. 26
St. Briec, Bouhon, V. E., Feb.
March 10.

WEST INDIES—

HAYTI—

Jacmel, Hawkes, J., Feb. 3.

JAMAICA—

Falmouth, Dendy, W., Feb. 8.
Kingston, East, D. J., Jan. 28, Feb.
Mt. Hermon, Clarke, J., Feb. 7.
Ripley, Kingston, R., Jan. 26.
Wallingford, Rees, T. L.

TRINIDAD—

Port of Spain, Gamble, W. H., Feb.

ACKNOWLEDGMENTS.

The thanks of the Committee are presented to the following friends:—

Ladies' Working Society, Union Chapel, Manchester, for box of clothing for *Mr. Teal, Jamaica*.
Mrs. Upton, for a parcel of Magazines.

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by Joseph Tritton, Esq., Treasurer; by Edward Bean Underhill, LL.D., Secretary, at the Mission House, Castle Street, Holborn, LONDON. Contributions can also be paid in at Messrs. Barclay, Bevan, Tritton, Twells and Co.'s, 54, Lombard Street, to the account of the Treasurer.

THE MISSIONARY HERALD.

REPORT, 1873.

THE MISSIONARY HERALD.

EIGHTY-FIRST REPORT.

IN presenting the Eighty-first Report, the Committee are happy to state that, with slight exceptions, the year now closed has been one of great usefulness and success. With very grateful recognition of the Divine goodness that has sustained them, they would refer to the large accessions to the churches throughout all parts of the mission field; to the marked interest felt by the churches at home, shown by their augmented contributions; and to the receipt of an ordinary income only once exceeded in the Society's history.

BAPTISMS.

The baptisms of the year, in the stations both in the East and West, including Jamaica, have amounted to quite 2,000 persons—an increase of one-third over the average of the last five years. In order to estimate the value of these additions to the Church of Christ, it should be remembered that they consist not of infants, nor of the unintelligent, nor of merely nominal professors of Christianity. In every case the missionaries have anxiously sought to ascertain the presence of a work of grace in the heart. Each convert has a story to tell of the workings of the Divine Spirit, leading him by steps, more or less prolonged and painful, to a full and open confession of repentance towards God, and faith in the Lord Jesus Christ. It may be that, in some instances, both missionary and convert are mistaken; but in any case discrimination has been exercised, and attention given to the spiritual state of each individual.

THE SONTHAL MISSION.

In this district of India, the enlargement of the Mission, and the increase of converts, have been of a very interesting nature. It was in the year 1865 that the first steps were taken, by the Rev. E. Johnson, to commence missionary work in Sonthalistan, where he was subsequently joined by the Rev. L. Skrefsrad, a Norwegian, and the Rev. H. P. Boerresen, a Dane, and two other Christian brethren. Land was acquired, bungalows were erected, a school was commenced, and the missionaries diligently set themselves to

the acquisition of the native language, and the preparation of a vocabulary, grammar, and other useful books. The Mission thus commenced with the Society's aid, found warm support in India, and the chief portion of the funds required has since been collected on the spot. Under the title of the "Home Indian Mission," a committee of the missionaries and brethren manage the affairs of the stations. For the first two or three years the progress was slow; at the end of 1871 the converts numbered only thirty-five persons. During the past year, however, a remarkable work of grace has appeared among the people, and not less than two hundred and twenty have been baptized into Christ. In addition to these there are hundreds of inquirers, and the whole district appears to be stirred. "There is no need," says the Rev. G. H. Rouse, who lately visited the mission, "to have paid native preachers, because the whole Church is a preaching Church." Children have been the means of leading many to Christ. Of the boys attending school, fifteen or twenty have been received into the church, and prayer meetings among them are frequent. In several cases the boys have gone out, of their own accord, to preach to their heathen fellow-countrymen. Two lads went to Sultanabad and spoke of Christ, and, as the result, six households expressed their desire to become Christians; others have been the means of leading their fathers and mothers to the Saviour. Seven girls have also been baptized. In the case of five, "while they were converted in the school, and their brothers in the boys' school, their parents had heard the Gospel preached in their own villages, and had received it; and they were all baptized together." Eighty-five persons were on one occasion baptized at once, including five Christian households, fathers, mothers, sons, and daughters.

This interesting movement, among a people understood to be the descendants of the original inhabitants of India, has some advantages not to be found among the Hindus. "The missionaries," says Mr. Rouse, "have not to contend with such a religious system as we have to encounter in Hinduism. With all drawbacks in the Sonthali character, it is more open and simple, and therefore more ready to receive the Gospel than the Hindu mind. The missionaries appear to the Sonthalis as their friends, in their endeavour to escape from the oppression of their Bengali creditors. The Gospel has not to encounter the pride of caste, nor have the converts to dread the loss of caste, since the chiefs have lately decided that no one is to become an out-cast on account of being a Christian." The traditions of the tribes also favour the reception of the Gospel, as they singularly resemble, however corrupted, portions of Scripture history. Though without a written language they have been preserved by the practice of the Sonthal sages, in repeating them

at every marriage festival, and on other occasions of ceremony. Six brethren are now engaged among this most interesting people, and the missionaries earnestly urge the Committee to add to their number.

BACKERGUNGE MISSION.

Next to the Sonthals the largest number of conversions has taken place in the large and rapidly-increasing mission in the district of Backergunge. One hundred and ten persons have during the year put on Christ, and one hundred and forty-six remain as candidates for the sacred rite. About two-thirds of these persons are from among the heathen; the other third is drawn from the ranks of the Christian community. "Some of our brightest specimens of Christian character," says the Rev. J. Sale, "and most efficient preachers, are from these, though not all. We have some precious illustrations of the text, 'The entrance of Thy word giveth light, it giveth understanding to the simple,' amongst our converts from heathenism." Two native preachers have died, leaving behind them a simple but emphatic testimony to the saving power of Christ. "One man, a pillar of the church," says Mr. Sale, "was a case of the triumph of faith over great suffering long endured." As he lay on his mat, on the floor of his hut, "in the quietest, simplest way he poured forth his trust in his Lord, and his warm if not joyful acquiescence in his Redeemer's will—'Ready to get better and live for Christ, or to go and see his Lord.' This was the burden of his talk all the time I was there; and his brethren said, several of them with tearful eyes, 'It is always so with Nobin.' And so it remained with Nobin, till literally the decay of that strong young frame was complete, and he went up from terrestrial to celestial scenes."

There are now thirty churches in this district, with a membership of 921 persons. They meet in thirty chapels, which are the centres of circles of villages, from which the congregations are drawn, and in which schools are held from day to day. The native Christian community, consisting of the families of the members and inquirers, and of others who are seeking the way of salvation, numbers about 3,700 persons, of all ages, scattered in the numerous villages of this populous but swampy region. It is interesting to remark that the churches take the deepest interest in the maintenance of discipline, in the examination of candidates for their fellowship, and in the diffusion of the Gospel around them, and the Committee are happy to observe an increasing liberality in their gifts for the support of Christ's cause. The preaching tours of the native evangelists have not, perhaps, been quite so extensive this year as usual, as Mr. Sale has instructed them to remain longer in the places that they visit. The district contains two millions of people,

and of these the preachers calculate that 131,000 have heard from their lips the glad tidings of peace, in the 2,550 markets, melas, and villages they have entered. If the small groups of less than ten persons to whom they have also preached were added, the total would show no inconsiderable amount of well-directed labour and assiduous effort.

THE MISSION IN DELHI.

Connected with the work of God in the important city of Delhi, thirty-five persons have been baptized into Christ, and a large amount of evangelistic labour has been accomplished by the Rev. James Smith and his band of voluntary helpers. In visiting the towns and villages in the district around Delhi, the brethren appear to have been generally warmly welcomed, and received with willing, open-handed hospitality. "At Sikree," says Mr. Smith, "nearly the whole population came together to hear the Gospel, and all our temporal wants were supplied without any cost to us." At one place, Seetul Das baptized fourteen converts, chiefly of the sect of the Kabir Panthis, while at Pull Wull there has been formed the nucleus of a Christian Church of ten members. In Delhi itself, Scripture reading from house to house, as well as preaching in the bazaars, has been found a very efficient method of bringing the Gospel to the knowledge of the people; prayer meetings have been daily held in various parts of the city, and considerable progress has been made in the reorganization of the churches. An interesting case of conversion is mentioned by Mr. Smith, that of a faquir, by name, Cheetan Das. "He was baptized by Chumni, but has continued his old wandering life, with the addition of two companions, viz., his New Testament and Hindi Hymn Book. He appears to be a simple-minded man, and is almost as welcome among the people in his new character as he was in his old one. He often makes his appearance at the house of God, accompanied by three or four heathen men, among whom he has been labouring to spread a knowledge of the truth." For the general improvement and edification of his people, Mr. Smith has Bible-classes and schools. Eight of the schools are supported by Government grants, and by the municipality, and he hopes the time is approaching when the converts will be able to do for themselves, much which hitherto has been dependent on the presence and exertions of the English missionary.

EVANGELIZATION.

In the reports of the two previous years, the Committee have detailed at some length the nature, extent, and incidents of the numerous tours undertaken by the missionaries for the purpose of preaching to the people. It will

not be necessary on the present occasion to say more than that their tours have been continued with the same assiduity. Desultory as the labours of the missionaries may appear, and without immediate fruit in the conversion of large bodies of the people, yet every year exhibits more fully that they have not been in vain, in the increasing attention paid to the message of peace, and in the changes which, if slowly, are none the less surely and obviously manifesting themselves in the tone of thought and habits of the people. Even the attempted revival of the practices of idolatry in some places, in others the effort to present the ancient system shorn of its worst features, are the effect of the pressure of education and enlightenment penetrating the darkest recesses of Hinduism. If large numbers continue the practices of their forefathers, they have no heart in them, and their better judgment condemns them. The horrible obscenities and cruelties of the system everywhere shun the light, and by some *enlightened* Hindus are even declared to have had no existence. "No one," says a purely native newspaper, the *Bharat Bhritya*, "who has passed the age of fifty, or is bordering thereupon, can be ignorant of the great contrast between the worship of this and a former period. Young people have only to ask their seniors to be convinced of this. Formerly, the worship was an act of the mind; now, it is a matter of nothing but outward show and amusement." The class of secret inquirers and borderers is everywhere increasing; men who, from various motives, chiefly the dread of suffering and loss, will not act on their convictions, nor come fully into the light of heavenly truth. Idolatry has more or less been abandoned in their private life. The tenets of Brahmoism do not attract them. They look, as it were, wistfully towards the Dayspring from on high; yet they halt, hesitate, delay, and perhaps die with the dim hope that He whom they have not dared to confess may have mercy upon them. Many incidents prove that these persons are largely on the increase, and will not probably be driven from the position of danger they occupy, until some great outpouring of the Spirit of Life from on high come upon them, in answer to the prayers of the Church of God.

It may not be uninteresting to select a few illustrations of these statements from the reports in the hands of the Committee. The first is mentioned in the local report of the Church missionaries of Calcutta. It is the case of a native gentleman who for many years professed to be a believer in the leading truths of the Gospel. "He was not selfish; he did not wish to go to heaven alone. He gathered around him a following of native gentlemen, whom he formed into a kind of semi-Christian society. These met at his house for reading the Bible and prayer; and, strange to say, once in the year this little party celebrated in some way of their own devising, an ordin-

ance which they called the Supper of the Lord. So things went on for five years; but, for the last year or two, it was evident that the fervour and zeal of this interesting body were abating." Some nine months ago, the author of this movement passed away, and there is reason to fear that at his death the rites of heathenism were fully observed.

On this same subject, the Rev. George Kerry writes: "I am certain, from hundreds of signs visible in all directions, that a kind of religious awakening is spreading all over Bengal, among both Hindus and Mohammedans. Sometimes it appears in an effort to revive Hinduism and Mohammedanism; sometimes in almost bitter opposition to the Gospel, as if the people were resisting the influences which are gradually bringing them to Christ. God is manifestly working, and yet His working is not in the way often that His servants expect and desire. Lately, a learned Pundit has made a great stir at Benares among the Pundit class by giving lectures in Sanscrit, proving from the Shastres that Hinduism has been corrupted from a pure system of theism to its present polytheistic form. He has just come to Calcutta, and has been lecturing here. He is said to be very eloquent; but as he speaks in Sanscrit, his audiences are very select, and possibly the opinion formed of his oratory is not worth much. But there is the fact of another Hindu reformer appearing, which is certainly interesting."

The Rev. R. Bion avows his conviction, with regard to the wide region over which his journies extend, that the number of those who secretly believe in Christ is as great, if not greater, than the number of baptized believers in all our stations put together, and gives the following incident among others in illustration:—

"In Bhowal (Dacca) after I had addressed the crowd before me, a Brahman came up and desired to buy some books. I handed him the Gospel of Luke. 'I have this,' he said. 'Here is the Gospel of Mark.' 'This also I have read.' 'Take a whole New Testament, then,' I said, handing a copy to him. He looked over it and said, 'There are some parts which I have never seen; I will buy this.' I invited him into my boat, and there I was astonished and pleased to find the clear knowledge he had about Jesus Christ and the way of salvation. He told me then, that he had heard us often, both there and at Dacca; that he had given up all idol worship, and read the Gospel only, and such books as he had received from us from time to time. On urging him to follow Christ fully, he replied, 'Yes, yes I know; but you must have patience, and give me a little longer time.'"

The Rev. J. D. Bate, of Allahabad, mentions several cases of persons, both Hindus and Mohammedans, who have acquired an extensive knowledge of the Gospel, and are not ashamed to quote from the Scriptures in their dis-

courses in the bazaar, or in their discussions with the missionaries. He particularly mentions one Pundit who repeatedly has met him in dispute, challenging the missionary to do the works of Christ, who, forty years ago, would not have touched the Bible with his fingers. Now, he not only receives the book into his hands, but purchases it, reads it, studies it, and commits portions of it to memory. Of one case Mr. Bate speaks with special hope. He was a Brahmin, who frequently visited him for the purpose of reading the Scriptures. "I had no doubt," says Mr. Bate, "as to the devoutness and sincerity of the man; and as we always knelt together in prayer before parting, I asked him to pray aloud with me on several distinct occasions. This he did with a degree of reverent simplicity which would be refreshing even in a Christian. All at once he discontinued his visits, and I have heard nothing from him since. He may have died, or his relations or acquaintances may have interposed, as they often do in such cases." These illustrations may suffice to show that, although our hopes may be delayed, God is working in the midst of the people, and His Word is not spoken without its due effect.

TRANSLATIONS.

With gratitude to God for the grace given to their esteemed friend and colleague, the Rev. Dr. Wenger, the Committee are happy to report the completion and publication of three important works in this department of Christian toil. It is about twenty-five years since Dr. Wenger first directed his attention to the translation of the Scriptures into the sacred language of the Hindus. The present year has seen issue from the press the fifth and last volume of this great task. At an early part of his career, Dr. Carey planned a Sanscrit version of the Bible, and in course of time executed it. Copies of this work are now extremely scarce. On the completion of his version of the Scriptures in Bengali, Dr. Yates then took up the work, for which the linguistic studies of twenty years had well prepared him. He completed the New Testament in Sanscrit prose, and also versions of the Psalms and Proverbs in verse; Genesis and part of Exodus followed in prose; and lastly, Isaiah in verse. After the decease of Dr. Yates, Dr. Wenger was requested by the Committee to carry the plan into effect, and after some two years of preparation a commencement was made, the labours of Dr. Yates being the starting-point of the complete version. The first volume, embracing the Pentateuch and the Book of Joshua, was published in November, 1848. Notwithstanding interruptions occasioned by failure of health, but especially by the demand for new editions of the Scriptures in the Bengali, the work steadily proceeded, with the improvements suggested by greater knowledge and experience. The second volume appeared in 1852, and at the

same time a second edition of the New Testament. The third volume, almost entirely in Sanscrit verse, consisting of the poetical portions of the Old Testament, was finished in 1854; and the fourth volume, which, with the New Testament previously published, completes the entire work, was published in the present year. The whole expense connected with the preparation and publication of this great and monumental work has been borne by the Society, from the funds furnished by the Bible Translation Society; but various portions of it have, from time to time, been reprinted for the use and at the expense of the Calcutta Auxiliary Bible Society. The Psalms and some other portions have also been reprinted in the Oriya and Tamil characters. The Committee cannot profess to be able to form a just estimate of the manner in which this important work has been executed. It has, however, received the highest encomiums of learned Sanscrit scholars, is greatly valued and sought after by continental critics, and is esteemed by those natives of India to whom Sanscrit is familiar. The Committee rejoice that their valued coadjutor has, "as a part of his many and exhausting labours in the same department of missionary work, been permitted by the Providence of God to live to complete his great task, and has furnished to the learned of the Hindu people the Word of God in a language they deem sacred, and pre-eminently the fittest vehicle for the conveyance of Divine truth."

THE BENGALI VERSION.

The second important work completed at press by Dr. Wenger during the year is the New Testament in Bengali. This is a revised edition of the issue of 1852. Some few alterations were indeed made in the reprints of the last-mentioned edition that have left the press in the interval; but the present one has been thoroughly revised, with a view to make the translation more accurate. In addition to this, the revision contains some entirely new features. "An attempt has been made in this edition," says Dr. Wenger, "to exhibit some of the most important results of verbal criticism. Numerous words which are omitted in some ancient manuscripts are marked as such, by being put in parentheses. The most interesting various readings, which do not admit of being indicated in this way, are given at the foot of the page, where are also to be found literal or alternative renderings similar to the marginal readings of our English Bibles." The side margin also contains, with a few omissions, the references given in the Religious Tract Society's Annotated New Testament. On the same method, Dr. Wenger is proceeding with a thorough revision of the Old Testament. It is in type nearly to the middle of Ezekiel, and the revision, preparatory to printing, has advanced to the end of the third

chapter of Daniel. It will, therefore, probably be completed at press before the year reaches its close.

Taking the new text as the basis, Dr. Wenger has also carried through the press an edition of the four Gospels, with copious annotations, in Bengali. These notes have been prepared, with the help of various commentaries, with a view of supplying native Christians with information rather "than practical reflections, such as preachers are able to deduce from the text without extraneous aid."

In addition to these larger volumes there have been printed two smaller ones—the Gospel of Luke, with very concise occasional explanatory notes, and an Appendix of important Scripture texts; and the Acts with a similar comment. In these labours the Revds. C. Jordan and G. H. Rouse have rendered valuable aid.

PRINCIPLES OF TRANSLATION.

It may not be amiss if, on this occasion, the Committee append the following important remarks of Dr. Wenger, on the principles which have governed the Society and its missionaries, in the execution of the versions of the Holy Scriptures which they have been permitted by the Providence of God to prepare:—

"In carrying on their Biblical translations, especially as regards the New Testament, Baptist missionaries have, for nearly forty years past, acted independently of the British and Foreign Bible Society and its local Auxiliaries. Their severance from this great and noble society originated in an attempt made on the part of the Bible Society to compel the translators either to leave the terms for baptism untranslated, or to translate them in a way which was contrary to their conscientious convictions. It has often been taken for granted that our differences with the Bible Society concern only this one topic of baptism. But if I may be allowed to give expression to my own sentiments, I would say that this one point is only a sample of others, and that in all of them a great principle is at stake. The principle is this—that a Biblical translator should not be compelled, merely by a majority of the votes given at a Committee meeting, to translate the Word of God in a way which is not in accordance with his conscientious convictions. In endeavouring to ascertain the grammatical interpretation and the sense of the sacred text, opinions must be weighed, not counted; and they must be weighed by the man who has to execute the translation. The rules for the guidance of translators which have been laid down by the Bible Society, and which are annually reprinted in the Report of the local Society, appear to me quite as impertinent as was its attempt to dictate to Baptist trans-

lators how they ought to render the terms descriptive of baptism. In short, it is the independence of translators* which the Bible Society wants to tamper with, and which, as Baptists, we ought to consider ourselves bound to uphold."

The following incident, among others mentioned by Dr. Wenger, is an interesting illustration of the power of the word of God to reach the hearts of men and lead them to God. Among the booty carried off by the persecutors of the Christians at Baropakya, in the district of Backergunge, in the year 1855, was a copy of the Bengali Bible. It fell into the hands of a village carpenter. Its destruction had commenced, the leaves being used for strengthening the slender framework of some idol or Moslem tazzia used in their processions. The carpenter took the Bible home, and both he and his father read it to such good purpose, that they became convinced of the truth of Christianity. Ultimately they joined the Christian community, and about two or three years ago were baptized. They are among the most active and zealous of the converts. Not long ago the old Bible was sent to be rebound, with a request that the missing leaves might be replaced could a spare copy of the edition be found. If not, defective as it was, it was to be returned rather than a new one substituted. It had evidently been much used, especially in the New Testament and Psalms. No other copy would be to the owner what this old copy was. "I certainly," adds Dr. Wenger, "looked with deep emotion on that old book, when it was brought to me from Burisal."

SERAMPORE COLLEGE.

It is of the nature of an educational institution like Serampore, that it should not present many features for annual notice. As in other years, the courses of study and instruction may have been carefully pursued; but it is not till afterwards that the full result is seen, in the life's history of the students who have gained at college the skill and ability which fit them for the multifarious positions they will be called to occupy. The immediate effects, in the advancement of the scholars in general knowledge, may, indeed, be easily tested; but it is hard to learn how far the religious instruction they receive will improve their character and determine their future, and thus through them act on the general condition of the community. The attendance

* The nature and importance of this independence are beautifully expressed in the noble words of Tyndale; "I take God to record, against the day we shall appear before our Lord Jesus to give a reckoning of our doings, that I have never altered one syllable of God's Word against my conscience, nor would this day, if all that is in the world, whether it be pleasure, honour, or riches, might be given me."

in the College department was much fuller during some months of the year than usual, until towards its close the dengue fever thinned their ranks and much reduced the number of their pupils in the lower school. Still a very fair number passed the examinations, although not so many as was hoped, through the hindrance just referred to. Speaking of these young men, the Rev. J. Trafford says:—"There were several men of more than usual interest. Generally intelligent and studious, they showed a greater attention to the character and instruction of the Divine Master as set forth in the Gospels than I have found usual in late years. It is matter of regret that the best of them should be dismissed to other institutions before their studies cease. It is true there would be, in many cases, only the continuance of hope to issue in disappointment; but in others I believe there would be the joy of reaping the fruit of long and patient labour." Mr. Trafford then mentions the following case in illustration:—"Haradhan Sircar held for two years a scholarship with us, and passed his First Arts Examination three years since. He was only known to us as an attentive student, well-conducted and intelligent. He obtained, soon after he left us, a Teachership in a Government school at Jhansi, in Bundelcund, Central India. The convictions awakened here have ripened into an open profession of Christianity there, within the last few months, and, but for the Malarian fever at Serampore, when he had leave of absence, he would have come here and sought baptism among his old associates."

With the present year the Native Christian Boarding School enters on a new phase of its history, with the promise of proving increasingly useful to the native Christian community. The proposed enlargement of its numbers to fifty boys has led to their removal to a large house in the neighbourhood of the College, where they will live under the immediate care of the Rev. J. Thomas. During the sixteen years of its existence, it has numbered from twelve to twenty-five pupils a year, consisting of the children of native preachers, and members of the churches who were able to contribute somewhat to the support of their sons. Their influence of late in the College has been decidedly good, and the readiness with which the better of the heathen youths have associated with those who at first were avoided and despised, indicates the diminution of prejudice that may prepare for something better. On leaving the school, the boys have returned to their homes and parents' employments, or have found occupation in various ways; of sixty-four boys who have left, thirty-five are known to have become members of our churches. Two only seem to have fallen back into the religious condition of the mass of their countrymen. For the future the scholars will be drawn from all ranks of the Christian community. They will be received only

when thirteen years of age, and remain for a definite time, and on condition of making satisfactory progress. For the increased expense of the school the missionaries are encouraged to look to the liberality of friends in Birmingham and elsewhere, whose interest in this matter was kindled by the representations of the Rev. Goolzar Shah. The arrangements have his cordial approval, and have been regarded with interest by native Christians of denominations other than our own.

EDUCATIONAL PROSPECTS.

The accession of Lord Northbrook to the Government of India is likely largely to affect the progress of education in Bengal. Already the Viceroy has signified his intention to withdraw considerable sums from the support of the higher education of the Government colleges, in order to devote them to the instruction of the masses of the people. Hitherto the contributions of the State have been almost entirely absorbed in the training of the children of the well-to-do classes; but schools for the common people have met with little or no encouragement. It is more than time that the beneficent objects of the despatch of 1854 should be carried out, and the poorest of the community receive their fair share of the educational advantages the State can provide. Another change inaugurated by the Viceroy will affect all schools and missionary institutions, which, like Serampore College, give an education on Christian principles to those who resort to them. As books of Christian ethics and philosophy form a part of their curriculum, and constitute no part of the instruction in Government colleges, the students of missionary institutions have had to endure a somewhat unfair competition in their examinations for degrees and scholarships, as they have had to give attention both to the Government list of subjects and to their college course. By the appointment of alternative subjects, in which the course of instruction pursued in missionary institutions is recognised, Lord Northbrook has provided against this disadvantage, and the students of missionary colleges and schools will now have a more equal share in the honours and emoluments of the university.

MISSIONARY CONFERENCES.

In pursuance of the plan explained in the last report, the missionaries met in Conference in the months of October and November the brethren of the North-West Provinces meeting at Agra, and those of Bengal in Calcutta. A few gentlemen, members of the churches, and some of the native brethren, were also present. Almost every subject of missionary interest was passed

in review, and various arrangements were made for the future working of the mission. The Committee have felt great pleasure in giving their sanction, with very slight exceptions, to the plans proposed; especially with regard to the provisions for the training of a native ministry; for the settlement of new missionaries; for the increase of itineracy; and for the preparation of a revision or new version of the Scriptures in Urdu and Hindi. They were gratified to receive, especially from the Bengal Conference, such favourable testimonies to the character and usefulness of the native evangelists, and to find in how few cases it was deemed necessary to dismiss from their work men unequal to the task they had undertaken. A few the Committee have cheerfully pensioned, after many long years of faithful, devoted, and successful service. The gathering of the brethren was felt to be a "time of refreshing from on high," for all were encouraged by the facts elicited respecting the growth of the kingdom of our Lord, and the prospects of future usefulness which everywhere are apparent. Harmony and affectionate intercourse characterised all the meetings.

The same remarks apply to the still larger Conference which was held in Allahabad in the closing days of the year. Missionaries of every denomination labouring in India were present; methods of missionary labour were passed in review, the plans of the past and the present discussed, the state of native society, the management of converts, the supply of ministers—indeed, every opinion respecting the evangelisation of India found expression, and every topic an exponent. A review of the gains of the Gospel during the last ten years filled the assembly with joy, and gratitude to God animated their thanksgivings and prayers. It was stated that the native Christians in India had increased from 138,731 to 224,161, between the years 1861 and 1871. The rate of increase had been 61 per cent., whereas in the previous decade it was only 53 per cent. The communicants had increased in a still greater ratio, having more than doubled in number, from 24,976 to 52,816. A large increase had also taken place in the number of native agents, stations, schools, and scholars attending them. Only in the number of foreign missionaries has there been the smallest increase, from 479 to 486. Our own Society, in this respect, actually shows a small decrease. "We believe that all those present," says the Rev. G. H. Rouse, "carried away with them a deepened conviction of the blessedness of the work in which they are engaged, of the certainty of success—and that, perhaps, sooner than they anticipated—and of the real oneness of the Church of Christ in India, in the great missionary enterprise. The addresses were all loving and cheering, expressive of the delight the speakers had felt in the spirit manifested at the great gathering and in all its proceedings, and breathing

strong confidence as to the ultimate triumph of the great work in which we are engaged."

CEYLON.

Referring to the details in a subsequent page, it may be sufficient to state that the agencies reported last year have been continued, and some changes made which will economize the resources of the Mission and extend its operations. The direct spiritual result has not been so large as in some former years, twenty-four persons only having been added to the churches. The missionaries of the Colombo district occupy thirteen stations, with about sixty sub-stations. Of the eleven native agents, one, the Rev. J. Silva, of Grand Pass, is supported by his church and congregation; some have no pastoral charge, and those who have, labour as evangelists also. The schools have increased from 24 to 31, with 562 additional scholars. Sixteen schools have passed the Government inspection, and have obtained grants amounting to £244. At the Gonawelle Station, the chapel in progress last year has been completed, at a cost of £220, of which sum the people themselves contributed £116, and the balance was obtained in the island. Don Elias, the teacher of the school, furnished many of the materials at cost price, and was a contributor besides of £30. Six of the members gratuitously aid the native pastor in his work, which, carried on among Buddhists, often presents features of considerable interest. In the Kandy district the work has gone on with little or no interruption. Mr. Carter reports that the first portion of his version of the Old Testament is in the press. At the Lords' Day morning service it is read, and an exposition of a portion given. The translation is much approved and enjoyed by the congregation, and the exposition of what is to many quite a new book, is found to be instructive. At Kaduganawa, a new church has been constituted, nine baptized believers living in the neighbourhood uniting in church fellowship. Controversies with Buddhist priests are frequent. On one occasion twelve priests and 200 people assembled in order to aid, and listen to, the discussion with the pastor, Mr. Silva. The support of the pastor at Kandy is provided by his people, and at Matelle and Gampola encouraging contributions for the same object have been raised. "It is pleasing," says Mr. Carter, "to mark the growing intelligence, Scriptural knowledge, and zeal of our native brethren. They are thus preparing more and more to be instruments for the enlightenment and conversion of their fellow-countrymen."

AFRICA.

For a large portion of the year, missionary work has, practically, been at a standstill beyond the stations of Mr. Saker and Mr. Fuller. Soon after

Mr. Fuller's arrival, war broke out between King Bell and the A'kwa towns. The house at John A'kwa town was destroyed, and the work at Dido town brought to an end. It was even dangerous to move about, as shots were continually exchanged between the hostile towns. In the midst of all, the lives of the missionaries and their families have been mercifully preserved, and much of the usual work has been carried on at the two stations of Bethel and Mortonville. Mr. Saker, though very feeble in health, has availed himself of the confinement at home to reprint portions of the Scriptures, while the congregations have not been materially affected by the turmoil prevailing around them. By the last advices, there was a prospect of peace being made between the tribes, and we may hope that evangelistic labour may shortly be resumed.

At the request of the Committee, the Revds. Q. W. Thomson and R. Smith have left Cameroons River, in order to open new stations elsewhere. Mr. Thomson has found a suitable and populous field on the side of the Cameroons Mountain, about six miles from Bimbila, and the iron house that was erected at Bell Town has been removed to the new station. Bad health has hindered its completion somewhat, but Mr. Thomson is hoping to enter on his new work immediately that he has sufficiently recovered. Mr. Smith has spent much time in exploring the coast above Victoria, and has obtained much interesting information on the degraded condition and character of the tribes who have not yet heard the Gospel of Christ.

At Victoria, the troubles referred to last year have passed away, and the Rev. J. Pinnock reports an interesting revival among his people.

WEST INDIES.

The encouraging Mission in Trinidad continues to exhibit a large blessing from on high. Notwithstanding the sickness which has reduced the population, and the depression following the departure of Mr. Wenman, the baptism of fifty-six persons shows that the missionary and his native helpers are not labouring unsuccessfully. New stations have been opened at Couva and Carenage, and it is gratifying to state that the native pastors, with one partial exception, are supported by the churches they serve.

In Hayti, the Rev. Joseph Hawkes has successfully exerted himself to repair the painful effects, consequent on the long anarchy and suffering of the island, so far as they affected the Church in Jacmel. The chapel and Mission house have undergone very thorough repair. Although much discouragement was felt at the Committee's desire that Mr. Hawkes should not assume the pastorate of the church, and the congregation has, in consequence, somewhat suffered, yet the members continue faithful, and need only the

services of a true pastor, to bring them together oftener. Mr. Voltaire is zealous in preaching the Word, and five persons have been added to the church. One of them is the daughter of our late esteemed missionary, the Rev. W. H. Webley. A considerable sum of money has, for the first time, been raised by the church for the work of the Gospel, and the labour of the two Bible readers, continues to prove itself eminently fitted for the circumstances of the country. Lolo especially labours with great usefulness and blessing. The churches in the north steadfastly cleave to the Word of God, but are unable, without a missionary, to do all that they would wish for the spread of the Gospel, or to avail themselves of the facilities that exist for the diffusion of the truth. Mr. Hawkes has made many journeys into the country, and reports that he has everywhere, in the numerous towns and villages he has visited, met with respect and consideration, and he hopefully anticipates the fall of the evil systems which keep the people in bondage and superstition. It is gratifying to learn that the native Christians enjoy a high reputation for honour and integrity, and that much gross superstition in Jacmel has been modified, in consequence of the clear light of the Gospel, shed abroad by the preaching of the Word, and the lives of the faithful members of the church.

In the Bahamas no material change has taken place in the condition of the islands and the churches since the last year's Report. Over 200 persons appear to have been baptized, and the island of San Salvador has especially enjoyed a large measure of Divine blessing. The recent separation of Mr. Pegg from the service of the Society may delay, for a little while, the plans of the Committee with respect to San Domingo; but the Committee hope, by other arrangements, to advance their great object, and also to make more economical provision for the supply of the church at Nassau, and the islands connected therewith.

JAMAICA.

Although in the autumn of last year the grants made from the Society's funds for the Morant Bay Mission came to an end, the Committee are glad to hear that the work so auspiciously begun, has been continued, with augmented success, under the charge of the Rev. W. Teall. The two brethren sent out on the Appeal Fund have also enjoyed very marked proofs of God's blessing on their labours. Congregations have been gathered new chapels are in progress of erection, and some sixty-five persons have been baptized, as the first fruits of their exertions. The reports of the churches throughout the island, presented at the session of the Jamaica Baptist Union held at Falmouth, in the month of February, are of a very

cheering character. With the five churches added to the Union this year, the number now associated is 105. These churches are reported to embrace 22,017 persons in actual fellowship; the additions by baptism during the year being no less than 1,223. More than a thousand individuals have been restored to church fellowship or otherwise received, and the net increase is 894; 408 more than in the previous year. Three thousand persons are enrolled as inquirers, from whom there is a continual flow into the churches. If, however, we add the membership of two churches not connected with the Union, numbering 1,350 persons, there are in the churches of Jamaica, the fruit of the labours of brethren sent forth by the Society, the large number of 23,367 members in full communion, and 3,228 inquirers. The zeal of the churches is further shown by the large sums raised for the support of the ministry, the multiplication of schools, the enlargement and erection of chapels, the promotion of the missionary cause both at home and abroad, and the maintenance of the Calabar Institution. The following are the closing remarks of the Union Report:—"We cannot do otherwise than give thanks to God as we review the past fifty-nine years during which the Baptist Mission has been in existence here. At the beginning we had but few labourers in the field, and of these, the majority were permitted to work but a short time, by reason of sickness and death; and for many years our Mission had to endure bitter and unceasing opposition of persons in influential positions, and to struggle for existence against the unjust and oppressive legislation of a prejudiced and bigoted Colonial Government. If Christian Missions had not been approved and blessed by the Great Head of the Church, we should have succumbed under the persecution to which we were subject; instead of having to report, as we do now, that there are upwards of a hundred churches connected with ourselves, besides the numerous others belonging to other denominations. Whatever has been accomplished is due to the blessing of the Most High upon the efforts of His servants. *He* has provided the instruments; *He* has given success; and to *Him* alone be the praise. Truly, it becomes us to confess before God our numerous failings, to be earnest in prayer that we may be made more diligent and faithful, and after we have done all, to acknowledge that we are but unprofitable servants. *Not unto us, not unto us, O Lord; but unto Thy name, be all the Glory.'"

CALABAR INSTITUTION, KINGSTON.

Referring to a subsequent page for the detailed account of the work of the Institution during the last year, the Committee avail themselves of a brief review, with which the Rev. D. J. East has favoured them, of the progress

of the Institution during the twenty-one years that he has been at its head. He began the work at Rio Bueno with only four students. At that time, five were considered the average, seven a complement. There was no Normal School, nor school of any kind connected with the college; nevertheless, the assiduity and devotedness of the Rev. J. Tinson for the nine years during which he strove to plant this important Institution on rather ungenial soil, are deserving of all honour. In 1853, Mr. East laid a plan before the Committee for its enlargement, and, after many struggles, the Normal School was established as a department of the College, a Day School was opened as a training ground for the students, and a class of lay-pupils was formed. The last has developed itself in Kingston into the High School, which, year by year, grows in importance.

The removal of the Institution to Kingston has done more to raise the denomination in public estimation in Jamaica than any movement in connection with the Mission. The cost of the removal was raised by Mr. East in England. "Never," he says, "was a sum of £1,500 expended with greater advantage." Instead of four students, as in 1852, during last year there were nine theological and seventeen Normal School, making a total of twenty-six students. The General Day School and the High School together now number over 200 scholars. The standard of education has advanced with the numbers, and also the general ability of the young men. Since 1853, sixty-seven young men have passed out of the Institution; of these, twenty-eight have been from the Theological department, and twenty-nine from the Normal School. Of the former, three have died; nineteen are pastors in Jamaica, and one in America; one is a missionary in Africa; one who has just left intends to devote himself to a missionary life either in Hayti or Africa; and one is a day school teacher. With gratitude it should be mentioned that only two of the twenty-eight have fallen from Christian steadfastness. Of the Normal School students, twenty-five are keeping schools, leaving a balance of four, of whom no account can be given. "In this numerical review," concludes Mr. East, "you will agree with me that God has indeed watched over the interests of the Institution for good. There have been times when it has been brought into critical circumstances which have threatened its existence. But these have proved times of God's special appearing, and have only confirmed us in the conviction that the work is His, and may be confidently committed to His keeping."

NORWAY.

As in past years, the Committee have to report most encouraging progress in this interesting country. The active and self-denying labours of the brethren employed have received very evident tokens of the Divine blessing. Sixty-two persons have publicly professed their faith in Christ, and in no less than sixteen towns and villages there exists a Church of Christ, or the nucleus of one in formation. Five brethren are now more or less supported from the funds of the Society, and there is a constantly increasing call upon the Committee to render aid. The churches now contain 333 members, the net increase during the year being 38. In Bergen and Tromsøe, meeting-houses have been erected, and are now occupied, the brethren themselves providing, out of their poverty, a considerable proportion of the cost. Other places require similar accommodation. Mr. Larsson has gone to Stockholm to obtain theological instruction in the institution conducted by the Rev. A. Wiberg; but his place has been supplied by Mr. Olsen, a Swede, whose labours in Bergen, during the absence of Mr. Hubert, are most acceptable and useful. The brethren are full of hope that there is for Norway "a coming harvest of precious souls to be gathered into the garner of our dear and blessed Saviour."

ROME.

From the Rev. J. Wall, and various brethren who have during the year visited this ever-memorable city, the Committee have received the most gratifying reports as to the value, extent, and success of the evangelistic work now proceeding under Mr. Wall's care. The temporary tent, erected in the court-yard of the house in Via Laurina, is usually crowded on Lord's day to its utmost capacity, with an audience of from 200 to 250 persons. The church consists of about fifty individuals, some eight or ten of whom have been baptized since the beginning of the year. Many others are waiting. A second place for worship, in the Foro Traiano, is regularly visited and well attended; and in March last a third preaching place was opened, in which a young man who was converted at Tritone, and who has been a member of the church for about a year, is preaching with great success. In addition to preaching and the evangelistic work carried on at Frascati, in Albano, and among the picturesque, but benighted towns along the Alban and Sabine hills, Mr. Wall has instituted a Sunday school of 120 children, and also day and night schools with 130 scholars, conducted by two Christian teachers, in the house in Via Laurina. The authorities have sanctioned the opening of these schools. Mr. Wall has also taken a very active share as

Secretary in the work of the Bible Society; while Mrs. Wall, with the assistance of a Bible-woman, visits weekly 600 to 700 houses, distributing tracts, and gaining access to the hearts and homes of the people. It will be seen from this brief account how necessary it is that larger accommodation should be provided. More than once Mr. Wall has been driven by priestly influence from the rooms he has rented, and he holds the present premises on very uncertain tenure. In response to the appeal issued last year, the Committee have received in money or promises less than £2,000. A much larger sum than this will be required, probably £5,000, to provide a suitable and permanent centre of operations. Mr. Wall is reluctant to leave his work in order to make personal application, nor is it desirable that he should. The Committee would therefore urge their friends to enable them to accomplish this necessary object, by an early and liberal response.

BRITTANY.

In the month of October, the Committee were called upon to mourn the loss of their esteemed missionary, the Rev. J. Jenkins, after an illness of some months duration.

Mr. Jenkins first entered on missionary work in Brittany some thirty-seven years ago, under the auspices of the Churches in the Glamorganshire Association. The correspondence of language and race between the Welsh and the Breton people, had awakened an interest in Wales in the spiritual welfare of the inhabitants of Brittany, and led to an attempt to destroy their superstitions, and to make known among them the saving truths of the Gospel. In August, 1843, the managers of the Mission requested the Society to assume the charge of it. After a visit to the district by Dr. Angus and the Rev. W. Jones, of Cardiff, the Committee, at their meeting on the 7th December, accepted Mr. Jenkins as their missionary, and steps were immediately taken to obtain a site for the erection of a chapel in Morlaix. Mr. Jenkins was shortly joined by the Rev. John Jones, who, after a few years, left for Wales.

Mr. Jenkins gave much attention to the preparation of tracts in the Breton tongue, and especially to a new version of the New Testament. Colporteurs were soon engaged; and, by the baptism of a few converts, the foundation was laid of a Christian Church. The chapel was completed in the year 1846, Mr. Jenkins collecting a large portion of the funds in Wales and in this country. The New Testament was completed in 1847, and three thousand copies printed at the cost of the British and Foreign Bible Society. A second edition, of four thousand copies, was printed in

1857. Assisted by colporteurs, by schools *a domicile*, and by much itinerating, Mr. Jenkins continued to spread the Gospel in the district around Morlaix and eventually built a chapel at Tremel. To these labours there were continually opposed the calumnies and enmity of the Romish priesthood. But, by his gentleness, sagacity, wisdom and piety, Mr. Jenkins overcame all obstacles. He passed away quietly, without a struggle. His end was in beautiful harmony with his life of faith.

Since his decease, the Committee have engaged the services of his son, the Rev. Alfred Jenkins, who will make Morlaix the centre of his operations. The station at Tremel will be placed in the charge of the evangelist, Mr. Le Coat, and St. Brieuc will continue to enjoy the efficient services of the Rev. V. Bouhon.

THE MISSIONARY STAFF.

With the exception just mentioned, the staff of the Society has suffered no diminution by death. The Rev. I. Pegg, of Turk's Islands, has been separated from the service of the mission, and Mr. Wenman, of Trinidad, has left that island for Christian labour in the United States. The additions only just make up the losses. They have been Mr. St. Dalmas, who has reached his location at Agra; the Rev. Professor Hormazdji Pestonji, who will shortly leave to occupy the long vacant station at Poonah; and the Rev. G. H. Rouse, who most readily and kindly came to the help of the Committee in their hour of difficulty. Mr. Rouse will, for the present, occupy the post of of the Rev. C. B. Lewis, whose failing strength, with that of Mrs. Leis obliged his departure from Calcutta. But while the Committee have been spared the grief of losing brethren by death, there has been a great weakening of the Mission, especially in India, by the inroads of disease. Eight brethren are at present at home on this account, and the Committee learn, with great anxiety, that four if not five others of the Indian missionaries must shortly seek reinvigoration of health by a return to their native land. To this must be added the fact that some of the brethren are losing their early strength by reason of age. Pearce, Wenger, Lewis, Lawrence, Trafford, are names of honoured and well-known brethren, who have long borne the heat and burden of the day, and are now enfeebled by the weakness that time and exposure to an unfavourable climate inevitably bring. If these fail who shall occupy their posts? or replenish the ranks so sorely thinned? Large districts, like Jessore, Backergunge, and Eastern Bengal, have been deprived of brethren who formerly laboured there, in order to fill posts vacated in the way described; while, on the other hand, new fields

are ever presenting themselves, and claims are pressing, to which the Committee are unwillingly obliged to turn a deaf ear. Under these circumstances the Committee do not deem it too much to ask of the churches and their constituents, the means to send out during the coming year at least five brethren, who may, by immediate preparation, both fill up vacancies already made, and be prepared for those in prospect.

FINANCES.

In the financial condition of the Society, the Committee think there is every encouragement to take the resolve to meet a necessity so urgent. The ordinary income of the Society from all sources during the year, has reached the large sum of £38,611 2s. 11d., only £728 short of the income of the year 1870, which ranks as the largest ever received. It is in excess of the income of 1872 by £6,776 8s. 7d. Three items chiefly make up this increase. First, the legacies have amounted to £4,030 more than last year, being £5,688 19s. 11d; secondly, the grant of the Bible Translation Society for the African translation, amounting to £1,240; and, lastly, the increase of over £1,400 in the contributions from the churches. The augmentation in the church contributions this year is unusually large, an ample proof that the missionary spirit of the denomination is not on the wane, and that the management of the Society enjoys the full confidence of the churches.

Including the amount invested for the Legacy Reserve Fund, the payments on account of the Widows and Orphans Fund, and the Special Funds repayments, the total expenditure has been £40,571 14s. 3d.; but the expenditure of the year from the General Funds has amounted to the sum of £32,546 19s. 10d. This is an increase of £3,016 19s. 8d. over the previous year, and is accounted for by the recommencement of the mission in Hayti; the cost of establishing the new stations in Africa, the expense of the Italian Mission, now charged to the general funds, and the increase of the allowances to the Ceylon missionaries.

It will be remembered that the accounts last year showed a debt due to the Treasurer of £3,716 2s. 10d. Were the entire receipts of the year, as specified above, to be appropriated to meet the expenditure, not only would the extra expenses of the missions be liquidated, but the debt would be reduced to the comparatively small sum of £1,094 16s. 3d. The balance-sheet, however, shows a balance against the Society of £4,128 9s. 10d., which is due to the investments made on account of the Legacy Fund, amounting to £3,033 13s. 7d., in accordance with the plan adopted five years ago.

The Committee also think that they may confidently anticipate a further increase in the contributions of the churches, and especially in the annual subscriptions. It would seem that, in 1872, the number of contributing churches in the United Kingdom was 1,253, besides which subscriptions or donations came from 116 places, in some of which no Baptist congregation exists. These churches contain rather more than 150,000 members. They furnish, so far as can be ascertained, only 4,003 subscribers of 10s. and upwards, the total of their subscriptions being £5,493 18s. 6d., in the following proportions in the four sections of the country :—

	Subscribers.		Subscriptions.	
Ireland	39	..	38	14 0
Scotland	135	..	362	0 6
Wales	375	..	359	6 3
England	3,454	..	4,733	17 9
	<hr/>		<hr/>	
	4,003		£5,493	18 6

It seems obvious that a very slight attention to this matter might largely increase the Society's income. An addition of 1,500 or 2,000 subscribers, or a little more than one per church, would give the Committee sufficient means to effect the object they have ventured to propose, and enable them to add to the strength of the missionary agency which is so much needed. Experience shows that all that is required is organisation. Attention has been given to this in some places during the year, and the result has in every case been gratifying, and, in some, startling to the friends who have undertaken it.

With buoyant hope the Committee again commend this great work to the sympathies and prayers of the churches they represent. If the year has been productive of some anxieties and painful events, they are more than counterbalanced by the large blessing which has rested on the labours of their brethren, and by the gracious promise of Divine help received from Him, among whose last words on earth to His disciples were, "Lo, I am with you always, even unto the end of the world."

THE
MISSIONARY HERALD.

JUNE 1, 1873.

THE ANNIVERSARY.

THERE have been few in the series of our Annual Meetings that have been in so many respects so fully up to the expectations of our friends. The report of the year was most encouraging; the attendance at the meetings was larger than usual; and the devout spirit that prevailed throughout, filled all with hope for the future.

The introductory prayer meeting, presided over by Dr. Brock, was held as usual in the Library of the Mission House, and was marked by warmth of feeling, earnest supplication, and devout gratitude to God. After the prayers, offered by the Revds. G. Short, of Salisbury, J. A. Spurgeon, of London, C. B. Lewis, of Calcutta, and A. Tulloch, of Edinburgh, Dr. Brock added a few stirring words of exhortation, a fit prelude to the services on which the friends of the Society were about to enter.

The Welsh public meeting was held on the following evening; J. H. Pulestone, Esq., occupying the chair. Excellent speeches were delivered by the Revds. Dr. Thomas, of Pontypool; B. Millard, of Jamaica; O. Davis, of Llangollen, and C. Griffiths, of Merthyr. Although the attendance was equal to that of last year, it is still below what we might expect from the numbers of Welsh residents in London. We will hope another year to see more interest displayed by them in our missionary work.

The services in the chapels of the Metropolis were, so far as we know,

of more than usual interest, and the arrangements, with one or two exceptions, entirely successful. The collections also proved to be above the average of former years.

At the Annual Members' meeting on Tuesday morning, the 29th April, the attendance was large. Mr. W. Stead, of Southport, was called to the chair. After a few appropriate remarks from the Chairman, the usual business was transacted. It was with pleasure that the meeting received the intimation that the Committee proposed to send out to India at least five new missionaries during the coming year. We hope that the churches will unite in prayer, that the Lord of the harvest will bring forward men of piety and ability, suitable for this important field of labour.

A very large number of the friends of the Zenana Mission assembled to breakfast on Wednesday morning, the 30th April. The presence of Sir Morton Peto, as the chairman, was very heartily welcomed, and appropriate addresses were delivered by the Revds. G. Pearce, C. B. Lewis, Thomas Evans, Thomas Martin, and A. McKenna, all missionaries of the Society, from India. We are happy to learn that the proceeds of the breakfast, and of the bazaar at Regent's Park College, realised about £350, enabling the Association to continue to sustain the agencies it has set on foot for the promotion of the Gospel among the women of India.

The service at Bloomsbury Chapel, at noon of the same day, attracted an unusually large congregation. The text taken by the Rev. C. Vince was Matt. xi. 20. The truth which the preacher very powerfully illustrated was this—viz. : that the indirect results of the preaching of the Gospel ought not to satisfy the Christian church; nothing short of the conversion of men's souls would fulfil the purpose of the Lord's coming and death. The civilising effects of the Gospel might be great, and yet souls might remain unsaved. With nothing less than conversion should the preachers of the cross be satisfied.

In the evening the spacious chapel in Westbourne Grove was filled to its utmost capacity, to hear the Rev. Charles H. Spurgeon. His text was Matt. v. 13. With more than his usual felicity of diction and imagery, the preacher impressed on his large audience the necessity of genuine, sincere, consistent and earnest piety in Christian men, would the Church with efficiency and success present the Gospel to the world. If Christians do not affect their fellow men for good, they are useless. A Christian who does no good to others, nor cares to do it, is neither fit for use nor ornament.

The public meeting at Exeter Hall, on the evening of the following

day, was also a most successful gathering. The chairman was Hugh M. Matheson, Esq., who has succeeded the late Dr. James Hamilton as convener of the English Presbyterian Mission in China. Following the custom of late years, an abstract of the report was circulated throughout the meeting, so that the Secretary confined himself to a brief statement of the encouraging results of the year's work. He expressed the regret felt by the Committee, and by the friends of the Society at large, at the absence of the Treasurer, Joseph Tritton, Esq., whom a very severe domestic bereavement has kept away from all the services of the season. The large audience was then addressed by the Chairman in a few well chosen and weighty words. He said:—

“I will not think of occupying your time further than by offering a few remarks of a nature suited to a missionary meeting. I rejoice in every opportunity of standing forward with the friends of Christian missions; and although I cannot pretend to speak with the authority of the experience of the Indian statesman who presided here last year at our annual meeting—I mean the late lamented Sir Donald M'Leod—(applause)—a very dear relative of mine; though I cannot speak

with the authority of those who have resided in foreign parts, I have long been interested in Christian missions abroad, from the facts that I have been an office-bearer for the last twenty-six years of the missions of the Church to which I myself belong. On the death of the beloved Dr. James Hamilton there was no honour which I prized greater than that which was bestowed upon me when I was made president of the mission committee of the church

PRAYER AND MISSIONS.

In a beautiful little volume, for which we are indebted to our friend Dr. Underhill, I was delighted to find that the origin of the Baptist Missionary Society was partly due to united prayer. For the period of eight years which immediately preceded the formation of the society, there had been monthly prayer meetings held in Northamptonshire and Leicestershire; and I have no doubt that out of these meetings grew the Baptist Missionary Society. To go farther back; in Scotland in the earlier part of the last century there was an outpouring of God's Spirit, more especially at Cambuslang and Kilsyth. Immediately succeeding this, a number of the clergymen in Scotland joined together to unite in prayer every Saturday evening and every Sabbath morning for the spread of true religion throughout the world; and they issued a proposal to their American brethren to join them in this concert of prayer. I believe the proposal was taken up by the great Jonathan Edwards, who, in the year 1746, wrote a treatise on the subject, inviting brethren to a visible union, and to unite in prayer for the general outpouring of God's Spirit and for the universal spread of the Gospel. And I am not sure but that it was that appeal which first stirred up to action such men as Dr. Ryland, Andrew Fuller, Mr. Sutcliffe, and Mr. Carey, who were the founders of this society, the fruits of whose enterprise are now beginning to be so universally seen and felt.

THE FOUNDATION OF CHRISTIAN MISSIONS.

Such societies as ours are founded upon the command and the promises of the Word of God. It is the thought of these which sustains the missionary in his arduous task, and which makes him surmount difficulties which we at home can have little or no idea of. Seeing that these men show such continual self-sacrifice and self-denial, that they are so isolated from all that

makes life dear to us, it behoves us to remember them continually at the throne of grace, and to give them that support and sympathy which they so well merit. It is certainly a happy thought that this society was founded in prayer; but if the success which has attended its efforts in the past is to be kept up, there must also be continued efforts and continued prayer.

MISSIONS IN CHINA.

I would say a word about our missions in China, which I think, in point of population, is the greatest country in the world. Of late years that country has been entirely thrown open to the reception of the missionary; and I trust that, by the Divine blessing, that country will come still more immediately under the power and influence of the Gospel. Certainly, affairs there at the present moment look very encouraging, and it becomes you who have sent your missionaries into the northern part of that empire to lose no opportunity of using even greater means for taking possession of that land, which, if it were once Christianised, would be one of the most powerful missionary fields in the world. No empire in our world sends forth more men to foreign lands than China does. She sends to America, to Australia, to the islands of the Indian Ocean, to the West Indies, and to many other parts of the world. She sends her strong sons to labour, and to earn money by their labour, and to return to China. If, therefore, in God's good providence, these men can be rescued from the trammels of idolatry and of heathenism—whether it be in the land of their sojourn or in their native country—there will be a widening and accumulative blessing. Bearing this in mind, the Church should embrace every opportunity for promoting the extension of the Redeemer's kingdom.

The first resolution was moved by the Rev. Charles Williams, of Accrington, and was as follows:—

“That this meeting, in view of the blessing from the Most High which has come upon the mission churches during the last year, throughout the entire field of the Society's exertions, desires to acknowledge in this result, graciously given to the labours of their missionary brethren, the fulfilment of

the promises made by the Lord Jesus Christ to his servants, that He would be made with them, ‘always,’ even to the end of the world; they also regard it as a reason for still greater zeal, devotion, and self-consecration in the service of the Redeemer of men.”

GENERAL RESULTS OF MISSIONS.

It appears to me that we have almost finished what may be called the preparatory work in this great Christian enterprise. The heathen were without the Word of God. Nine hundred millions of human beings had not access to the

Scriptures. By the labours of the missionaries of the various societies, the Word of God has now been translated into languages spoken by eight hundred millions of those who were previously destitute of the Bible. In addition to this, mission stations have been established at intervals throughout the entire world; and now there are many centres—we may say thousand of centres—from which the light of the knowledge of the glory of God can spread, and messengers of mercy go forth to preach among the heathen the “unsearchable riches of Christ.” We have been told that the faith of the heathen in their idols has been shaken—that European civilisation and the schools that have been established alike by the State and by our own missionaries, have accomplished this result—at least, that they have hastened the overthrow of false gods. But, as Mr. Vince so truly said yesterday morning, we ought not to be satisfied with the secondary results. It must not be forgotten that though you have put the Bible within the reach of these nine hundred millions; though you have shaken their faith in the idols which, in their childhood, they were taught to worship; though you have placed in their midst missionaries and native preachers to proclaim the Gospel, not merely a few of them, but the great mass of nine hundred millions of souls are still without the grace of Christ and the hope of eternal life.

IMPORTANCE OF A NATIVE AGENCY.

Missionary societies, from the very nature of the case, cannot be very successful in the evangelisation of a country. They may introduce the Gospel, and they must; but can missionary societies, can foreigners in any country, do much more than introduce the Gospel of salvation? That done, is it not in accordance with the providence of God, is it not a necessity of the case, that the work should be taken up and carried on by the natives converted unto Christ? We expect too much from our missionaries, considering that they are strangers in a strange land; that they speak a tongue not understood by them in their childhood; that very frequently they think in English, though they must speak in Hindi. I am amazed at the fruits of their labour, and I think all of us ought to be profoundly glad and grateful that God has so honoured them in days gone by. But, looking back upon God's dealings with His Church, what do we learn? The apostle of the circumcision was a Jew, without any Greek culture

about him. When the Lord resolved to choose a man to go throughout the Roman Empire to preach the unsearchable riches of Christ, whom did He select? He selected one who was a citizen of Rome; one whose culture was of such a character that he could become all things to all men; a thorough cosmopolitan—for all others must confess that, while the Apostle Paul in the days prior to his conversion was a thorough Jew, when the spirit of our God touched him he became more a man than a native of Cilicia; he became more a Christian than a Jew; and so he was at home. Everywhere, and into whatsoever city he went, he found himself in sympathy with the people. And the Apostle Paul recognised this principle; he left behind him Titus at Crete to set in order the things that were wanting in Gentile cities. And I find, as I read through my New Testament, that the Apostles perpetually thus entrusted the carrying on the work of the Gospel to those who were natives in their several neighbourhoods.

It was so at the great Reformation. God selected Martin Luther in Germany, Calvin among the people speaking French, John Knox in Scotland, honest Hugh Latimer and men like him in England, to protest against the usurpations of the Bishop of Rome, to call men from the traditions of the elders to the truths of the Eternal. Every man, not only after his own order, but also in his own country, did the great and needful work, and Europe was emancipated from the yoke of Romanism. We come now to those revivals of religion to which reference has already been made. The Lord put His Spirit upon the Wesleys and George Whitfield in England, but in Wales I find that the Lord chose such a man as Griffiths, Jones, and Howell-Harris—Welshmen—to do the work there. Across the Atlantic the mantle of the prophet fell upon the shoulders of Jonathan Edwards; and I am not aware that in any country a great revival of religion has taken place, and a large ingathering of souls witnessed, save by the instrumentality of native Christians. I put it to you whether to-day anyone but a native could do the work of Henry Ward Beecher in the United States—or of our brother Oncken in Germany—or of our own Mr. Spur-

geon here in London. You will find, I think, that what we have learned recently is no new thing. One brother testifies that among the Indian churches the majority of the converts have been gathered in by the instrumentality of native evangelists. A brother only yesterday morning, at that interesting missionary breakfast, informed us that a native teacher could do more good among the women of India than even an English lady. I find that where God is at this moment blessing our churches most this principle is illustrated. Our friend, Dr. Underhill, referred to that marvellous blessing poured out upon the church at Sonthal. Now, in reference to that, I read in our report that for the first two or three years the progress was slow; at the end of 1871 there were only 35 members, but during the past year a work of grace has been wrought, and not less than 220 have been baptized unto Christ. This is the kind of work which our friend Mr. Evans longed to see done. Thank God it is done! and that we have not to pray for a blessing which we have never experienced, but only that a like blessing may be vouchsafed to all our missionary churches.

WHAT TO PRAY FOR.

It is for such answers to our prayers as these that our resolution calls upon us to give thanks; but I found upon the fact a twofold plea—a plea, first of all, for more earnest prayer in behalf of our native churches, and then for Christian liberty. I do not undervalue, for a single moment, prayer that God would raise up from amongst us young men to go forth and bear their testimony to the grace and to the love of that precious Saviour whom we have found; but I should be far more thankful to see the number of those who are among these native churches, rising up to tell to their own countrymen what a dear Saviour they have found. I pray that every church may be such a church as that at Sonthal. I have no hope for this world until the Spirit of God shall come down and move every Christian, as on the day of Pentecost, to speak of the wonderful works of God, and of the love of our dear and precious Saviour. If I might be so presumptuous, I would ask you in your prayer-meetings to make

it a special petition that the Lord would grant a Pentecost to every native church, and make every native Christian a preacher of the Gospel of our salvation.

A PLEA FOR LIBERTY.

We are the last men in the world to interfere with the liberty of native Christians; and I speak the sentiments of us all when I say that, so long as we are convinced that men and women are emancipated from bondage to sin and Satan; so long as we are sure that they trust in the Lord Jesus; so long as we see them, New Testament in hand, or upon their knees, seeking the direction of the Spirit, we would not limit their liberty, nor would we force upon them any of our customs. Where the Spirit of the Lord is, there must be liberty. Let us have faith first in our blessed Saviour, with them, as with the missionaries, "alway, to the end of the world;" next to the Word of God, a sufficient manual of the faith and practice of any believer; chiefly in the Divine Spirit, a real counsellor, and comforter, and helper to all that bid Him welcome, and also in these converts themselves, our brothers and sisters in the Lord. And let us say to them, "Stand fast in the liberty wherewith Christ hath

made you free; and never be entangled in any yoke of bondage." While we have these views, the work is so great that we require all the missionaries that we can obtain. The several societies are insufficient to do the work; we require more men. What are those that are in the field amongst so many? I confess that when I think of nine hundred millions of human souls that never taste the love of my Heavenly Father, and are strangers to the Cross of Christ—when I think of them wearing "error's chains," and going down from darkness into yet deeper darkness, I turn to God, and ask, "O Lord, how long?" I pray the Lord of the harvest to send forth more labourers into the harvest; and you and I must continue our exertions until the whole world is full of the knowledge of God, until every knee shall bow to our Saviour, and every tongue confess that He is Lord, to the glory of God the Father."

The resolution was seconded by the Rev. Thomas Evans, of Allahabad. After some general remarks on the alleged failure of missions in India, Mr. Evans proceeded to enlarge on the discouragements which attended the work. He said:—

One serious discouragement to missionaries in India arises from the fact that (humanly speaking) the staff of labourers engaged is utterly inadequate to meet the demands of the field they occupy. If the British Government were to send forth half a regiment of English troops with a contingent force of two regiments of foreign recruits to conquer a country fifteen times as large as Great Bri-

tain—a country studded over with most formidable fortresses, and a country defended by two million disciplined troops—what would the public opinion of England be? Why, everybody would cry "Shame," and say it was nothing less than madness to attempt such a work with such an insignificant force; and, as the news of one difficulty and defeat and discouragement after another reached

England, would anyone wonder and say, "How strange that our soldiers have not yet conquered that country." I should say not. There would rather be a feeling of joy, that the little force had been able to gain a footing and hold its own; and with it would be the universal cry, "Send forth more men—send forth more men." Why, then, do people expect such mighty results from the feeble band of foreign missionaries in India, who do not number half a regiment, and who are opposed by hundreds of millions of the champions of idolatry? Think ye that the subjugation of the souls of men, sunk and soaked in the superstition of ages, is an easier task than the surrender of their bodies to the power of the sword? I think not. Are fortresses of stone as impregnable as the strongholds of sin and Satan in heathen lands? Why, if it requires 80,000 British soldiers, aided by 300,000 native troops, to maintain the British authority in India, can you wonder that (humanly speaking) a mere handful of missionaries have not yet been able to cast down its stupendous structure of supersti-

tion, and convey the knowledge of the truth to the whole nation? What do you think of having but sixteen Christian ministers for the whole of England, eight for Scotland, four for Ireland, and two for Wales. Would not that be scarcity indeed? And yet it would be no greater scarcity than we have of foreign missionaries in India. Think of Wales, with her 2,000 Christian men, to minister to a million and a half of people, and India, with scarcely one-fourth that number, to teach the way of life to 241 million souls. The consequence of this lamentable disproportion between the vastness of the field and the fewness of labourers, is the sad fact that there are in India millions of souls who have never heard the name of Christ, nor have ever seen the face of a missionary. It is my calm and deliberate conviction that one-half of the people of India have never yet heard the Gospel preached. The few missionaries in the country cannot fully occupy the larger cities of the land, while the "regions beyond," with their teeming millions of ignorant heathen, have not been touched.

WANT OF VERNACULAR PREACHERS.

It is the educational department which takes away by far the largest number of our missionaries from vernacular preaching. And as it is possible that the churches at home do not give this question the attention which it deserves to have, I venture to make a remark or two upon it here to-night. At the Missionary Conference lately held in Allahabad, the question as to whether it was right for missionaries in India to devote so much time to education, and so little to vernacular preaching, excited deep interest and provoked very warm discussion. The parties for and against were pretty equally divided, and it is a curious fact that while most of the younger brethren were in favour of preaching exclusively, most of the elder missionaries advocated education. After the Conference I endeavoured to gather statistics from the various missionaries in India on this interesting question. I found, by the replies I received, that the Society for the Propagation of the Gospel in India had 41 European missionaries, all of whom are engaged in educational work, and a few of them only do anything in the way of vernacular preaching to the heathen. The Church Missionary Society has 102 European missionaries, and

fully two-thirds of that number are engaged in colleges and schools. Some are engaged in bazaar preaching, as well as teaching in schools, but very few indeed are wholly given to vernacular preaching. In the Presidency of Bengal alone, there are 52 European missionaries in connection with the Church Missionary Society, and only 7 of the 52, I learnt, are entirely engaged in bazaar preaching and itineration. The London Missionary Society has 44 missionaries in India, and more than one-half of their number are chiefly engaged in educational work. The Free Church of Scotland has 19 European missionaries in India, and, as far as I could ascertain, not one of them is fully engaged in vernacular preaching. This Society employs 175 Christian teachers, and 259 non-Christian teachers in its schools and colleges in India, or 75 more heathen than Christian agents. I do not know what proportion of Christian and heathen teachers are generally engaged in other missionary schools, as they do not give such statistics; but I do not think I am far out when I say that in all large missionary schools there are quite as many heathen teachers as Christian, and in some cases many more. This is simply because the missionary cannot find a sufficient number of qualified Christian teachers for the work. The missionaries of the Established Church of Scotland are entirely engaged in education. The Wesleyan Missionary Society has 22 European missionaries in India. None of the men who are in Bengal are engaged in vernacular preaching, and I understand that the larger portion of the European agents of this Society in the Presidency of Madras are occupied in educational work. The several American societies have quite as many missionaries engaged in education as they have in vernacular preaching in India, with the exception of the Orissa Mission. The Baptist Missionary Society has 29 missionaries now in India, out of which only four may be said to be engaged in educational work, and two of the four preach occasionally in the vernacular, as well as teach in English. The continental societies follow the same path as the Baptist Mission. And while they have a few vernacular schools taught by native Christian teachers here and there, the missionaries give nearly all their time to the preaching of the Word. The conclusion of the whole matter is this—that while we have 488 foreign missionaries in India, one-half are fully engaged in educational work; two-thirds are chiefly engaged in education and partly engaged in preaching; and only about one-third are entirely free from the simple proclamation of the Gospel to the masses of the people.

THE MISSIONARY'S DUTY.

Had there been missionaries enough in India to preach to the masses, as well as to educate the young, the case would be different. But when we consider that fully one-half the population have never yet heard the name of Jesus, is it wise—is it right—is it even expedient, to divide our forces? Shall we let the millions perish for the lack of knowledge while we are engaged in imparting general infor-

mation to a few thousands of the young? I do not deprecate education—far from it; but what I say is, let educational institutions be carried on by educational societies, and let the men who are sent forth as preachers to the heathen stick to the simple preaching of Christ, as He Himself has commanded. What has Christ ordained as the one great means of the conversion of the world? Is it

the education of the young—or is it not rather the simple proclamation of the Gospel to every creature? Education may make Brahmos of Hindoos, but it can never make a Christian of one; and I maintain that the Gospel has much more to do with men's hearts than with their heads. Men will not be converted by logic, and by metaphysical arguments. No; the Gospel, and the Gospel alone, is the power of God unto salvation. And I verily believe that a great deal of our want of success in the conversion of souls in India arises from the fact that education has been largely substituted for the Gospel, and human

learning exalted above divine power. If we leave the commission of Christ and follow our own plans, Christ will leave us, and keep back the blessing. The Word of God is the only hammer that can break the heart of man, and it is by what some would call the "foolishness of preaching," that men are to be made wise unto salvation. Education is no doubt a good thing, but we have a better thing to do. We have a message from God to the souls of men; and let it be our only concern to see that the message is faithfully delivered to the utmost extent of our ability.

ENCOURAGEMENTS.

One encouragement is found in the fact that we have in India, in connection with all the missions, some true and noble men and women among our native converts. There are men, and women too, who have sacrificed all for Christ, and who counted not their lives dear unto them, so that they were only found in Him. It is very easy to ask, "Why do not more of the Hindoos embrace Christianity?" But it is not at all easy for you in this Christian land to understand the terrible difficulties in their way of doing so. A Bengali lady who was brought to the knowledge of the truth about three years ago at Allahabad, feeling the great difficulties in her way in openly professing Christ, asked my wife if it were not possible for her to remain a secret disciple, and when she was told that the Saviour demanded an open confession, she said: "Well, if I do confess Him openly, I must incur the displeasure of my husband, lose £10 per month which my father now allows me, and, worst of all, my mother will curse me, and no longer recognise me as her child." Her eyes filled with tears, and her heart heaved with agony as she thought of taking up such a cross, and she said, "Pray for me, that this fear may be removed." And it was removed; and though she had to drink this bitter cup to its dregs none of these things moved her, and she is to-day a bright example of a living sacrifice to God. How many of us would have been able to yield up so much for Jesus' sake? Think of that noble convert, Subha Chund, of Rona, who, when he became a Christian twelve years ago, was cast out of his house and home, forsaken by his own wife and children, and cursed as an outcast not fit to live on earth, by his own kith and kin. For years he was worried as though he had been a mad dog; but God was with him, and he has lived to be honoured and respected by those who once hated him. For many long years he stood the brunt of the battle alone, far away from any missionary, without even a Christian brother to aid him in the conflict; but God comforted his heart, and has made him the honoured instrument of spreading abroad the truth, and bringing souls to Christ. His wife and two of his children are among the seals

given by God to His ministry. Nor does he stand alone as a voluntary native labourer for Christ. There are others also who have shown the same fidelity and self-denial. These men are the hope of India, and we may well thank God that, notwithstanding the chaff that is in our Indian churches, there is a precious remnant of wheat, according to the election of grace, which is as a handful of corn on the top of a mountain; and when it shall be shaken by the mighty rushing wind of the spirit, the fruit thereof shall be as Lebanon, and the holy seed which is scattered far and wide will fructify the wastes of idolatry in India; her wilderness shall be made glad, and her deserts shall rejoice and blossom as the rose."

SECRET CONVERTS.

Several years ago, as I was preaching in a village between Muttra and Delhi, I noticed a young man who paid great attention to what I was saying, and who seemed delighted to see me. After the preaching was over he followed me to my tent, and told me that he was a believer in Christ. He had with him a copy of the New Testament, which he had received from a missionary some time before at a Mela in Goverdhun. The reading of the Scriptures had revealed to him the Saviour, but he said that he dared not tell his friends that he was a Christian, lest he should be turned out of the village, and disowned by his relatives. I gave him the best advice I could, and was rejoiced to see that the Word of God was bearing seed in secret. Some four years ago, at a Mela held at Allahabad, I met a man dressed in the garb of a faqir, with a book wrapped up in cloth under his arm, and in the course of conversation he told me that he was a Christian, and that the book he carried was a New Testament, with the teachings of which he seemed to be well acquainted. His story was simply this (and I saw no reason to

doubt the truth of it)—He said, "I was a Hindoo devotee; a missionary some years ago gave me this copy of the New Testament, which I secretly read and studied. My eyes were opened to see that Christ was the true Saviour, and, having found Him myself, I had a strong desire to make Him known to others; I wondered how I could best do this, and I knew that if I openly professed Christ I would at once be treated as an outcast, so I resolved to continue to wear my old garb as a faqir, and read the Word of God to all who may be willing to hear me. I read it to the faqirs, and even to Hindoo rajahs, into whose palaces my dress secures me admission, and I hope that the seed which I secretly sow may some day be seen openly." It is not likely that there are many "secret disciples" who, like this man, go about reading the Scriptures; but one thing is certain, there are in India hundreds of men, and women too, who while they are too timid to come out openly, yet in their hearts they are believers in Christ, and they must exert a Christian influence upon the families among whom they dwell.

SPREAD OF THE SCRIPTURES.

Long after missionaries went to India, they could hardly prevail upon Hindoos to take a book or a tract from their hands, though offered to them gratis; but that this prejudice is rapidly passing away may be seen from the fact that some time ago I sold at a large Mela in Allahabad, to the Hindoos from

all parts of the country around, no less than 1,500 copies of Gospels, and 3,100 religious tracts. As a rule we do not, and need not now, give away religious books, as the people are glad to pay for them; and I have learnt that in the Presidency of Madras alone no less than 300,000 portions of Scripture were lately sold in one year. In this fact we have a most encouraging sign of the times in India; and when a people who are so fond of money are willing to pay for a copy of the Scriptures, we may well thank God and take courage. Nor is this all; until the last few years the homes of Hindoos were quite closed to Christian teaching. The men might hear of the Saviour in the streets, and the boys in the Mission schools, but no ray of light was allowed to pierce the gloom of the zenanas, or the apartments of the women. But now the people that sat in darkness see a great light. The houses of Hindoos are opening up to the light of divine truth. Christian ladies—and in some cases Christian gentlemen too—have free access to many respectable families, and the women, as well as the men, are being taught the way of life.

After the collection was taken, amounting to £84, to which the Chairman added £50, the second resolution was moved by the Rev. J. E. Henderson, of Jamaica:—

“That this meeting has heard with sincere sorrow of the losses and feebleness which have fallen on the missionary staff of the society through the influence of advancing age, the inroad of disease, and the stroke of death; and rejoice to know that it is the purpose of the committee, relying on the gracious help of God and the

liberality of the churches, to send during the coming year at least five new missionaries to the work of God in India; and they earnestly pray that the Lord of the harvest will raise up men of piety and ability, fitted in all necessary respects to be the messengers of Christ to the heathen.

PROGRESS IN JAMAICA.

For the last thirty-three years I have been labouring in the island of Jamaica. The mission there is not an old one. When I was speaking at Liverpool the other day, a lady came to me, and said that she was at the ordination service of the first missionary that was set to the island of Jamaica; and yet what is the fact now? Why, that Jamaica is as amply provided with the means of grace as is England herself! Taking into account the population and the places of worship in connection with the different denominations in the land, I do not hesitate to make that statement. But you may ask, “Are these places of worship attended well?” I think I may say, in reference to all the denominations in the island—I am sure I may say it in reference to our own denomination—that, with one or two exceptions, arising from very peculiar circumstances, our places of worship are crowded, and in many instances overcrowded, with those who desire to hear the Gospel of our Lord and Saviour Jesus Christ. But you may further ask, “Do these people who go to the house of God get any good by going there?” In answer to that question, I will say that the different denominations in the island of Jamaica are as particular as to whom they receive into church fellowship as are the churches here; and looking at the statistics of these different churches, what we do find? That one out of three adults in the island of Jamaica is in connection with some Christian

church, and walking along the narrow path that leadeth to eternal life. Now I do not think that England, with all her Bibles and religious instructions, has yet been able to win one-third of the population to our Lord and Saviour Jesus Christ; yet such has been the blessing of God, upon the labours of His servants in connection with the different denominations, that I feel at full liberty to make the statement which I have made.

LIBERALITY OF THE CHURCHES.

We have got rid of all our chapel debts in Jamaica. Some years ago we owed £20,000 upon our different places of worship. These debts were personal burdens, which the missionaries had to carry, and they sent more than one of our best men to an early grave. We had to appeal to our society for help. They were enabled to give us £6,000, and somehow or other we have managed to get £14,800, so that from one end of the island to the other we have not a single chapel in debt, and I can only say the sooner you follow our example the better. Then, in reference to the matter of liberality, I do not think that the people of Jamaica are a whit behind the people of England. The churches connected with our denomination are composed entirely of poor people. Their wages amount to about six shillings per week, and, although some of the missionaries have considerable influence over them, we have not yet been able to get them to strike. There are scarcely any people in connection with our churches

who get more than twelve or fourteen shillings a week,—the large mass, not more than five or six shillings a week; yet what is the fact? These worthless, pumpkin-eating niggers manage to give out of these small sums of money twelve, twenty, twenty-four, or thirty shillings per annum for the support of religious and educational institutions. So that, in connection with our own body last year, we were able to raise more than £10,000; and yet we are told by the Rector of Kingston, at a Church Synod, that voluntarism in Jamaica is a positive failure. I am afraid the voluntary principle in connection with the late Established Church is proving a failure; and they have actually instanced our denomination as a proof of the statement which they have made. I am sure that the honoured secretary of this society will bear me out in the statement that, if voluntarism anywhere has proved a success, it has done so in the island of Jamaica.

SUCCESS AT MORANT BAY.

You will want no reminder of the atrocities which were committed in the neighbourhood of Morant Bay during the latter end of 1865. In some way or other the Baptist missionaries got connected with that outbreak, though what they had to do with it I really do not know. When Governor Storcks succeeded Governor Eyre, he called two or three of the missionaries to him, and he said—“How is it that you have done so much for almost all parts of Jamaica, and yet have done so little for Morant Bay?” Our reply was this, Morant Bay was almost the first place that our missionaries went to. Mr. Burton went there, but such was the determination of the planters that the Gospel should not be preached that they shut him up in gaol, and would not release him until he promised not to go into the parish again. For that and some other reasons we had not given much attention to that part of the island. However, chiefly

through the kindness of some friends at Liverpool, we were able to send Mr. Teall into that district. That was only five or six years ago; and what has been the result? Mr. Teall went up there one Saturday. He went into the market-place; he saw women and children wearing emblems of mourning; they were the widows and orphan children of the many hundreds that had been shot or hung. He told them who he was; that he had come to live amongst them, and he invited them to meet him under a tree on the following Sabbath morning. He preached to them; he continued to preach; and God has so blessed his labours that now we have at Morant Bay a chapel that will contain 500 persons. It is always full, and the church has already become strong enough to support its own native pastor. Two and a half miles from Morant Bay there is another station called Prospect, where we have a congregation of 150 people and a church of some seventy members. Nine miles in another direction, at a place called Monklands, the people have erected a house of God, that will contain 900 persons. That is the village where Colonel Hobbs caused every house but one to be burnt down to the ground. The church there is filled to overflowing, and already numbers over 400 members; indeed, in that district where God in His Providence led us after that terrible outbreak, we have now churches that number over 800 members, and more than 3,000 people have placed themselves under our care. I cannot, however, help referring to what has lately occurred there. That chapel at Monklands was nearly but not quite finished. The earthquake came; it shook it to its foundation. A few days after a fearful storm came, and this chapel was levelled to the ground. It had been erected almost entirely by the free-will offerings of the poor people in that neighbourhood: Will not some wealthy Christian give the means of helping these people to re-erect a house for God?

NATIVE AGENCY IN JAMAICA.

Twenty years ago we were enabled to establish our Calabar Institution, and such has been God's blessing on that department of our work that out of forty-six ministers now in the island of Jamaica, twenty-four are native brethren, independent pastors of independent churches; and I believe that these native brethren are as much loved and honoured, and supported as are the ministers generally in this happy England of yours. We have always impressed this upon our churches—that they must never look across the water for help for a native agency. From the very outset we have tried to impress this upon their minds, that directly a church has the right of choosing its minister, it also has the privilege of supporting him, and

this is lesson which, I believe, our people have learned and will continue to learn, and I have no reason to suppose that they will look across the water for help in the support of a native agency. *At the present time we have in connection with our college some twenty young men, and Dr. Underhill, and Dr. Angus, and Professor Atwood, and Mr. Trestrail, and others being judges, they are not behind the students who study in your colleges here. They are men who have the grace of God in their hearts, and who are well fitted for the work which God has for them to do in that land, and I have come to this conclusion—that if God should bless us for the next twenty or thirty years as He has blessed us during the last twenty or

thirty years, we shall be able in all confidence to leave the churches in Jamaica to the care of men whom God should have raised in their midst. All I ask in reference to this matter is

that you will, from time to time, give our society the funds that are necessary to keep our college there in proper working condition.

PERSONAL REMINISCENCES

Thirty-three years ago, almost this very night, I sat on this platform listening to the lion-hearted but childlike Knibb, and I resolved, God helping me, to go to the Island of the West. God removed difficulties out of the way, and in a few months the desire of my heart was given me. Never for one moment have I repented of the step which I then took. I have had my trials in that beautiful country. More than once the terrible fever has brought me face to face with death; but it was not then that I felt sorry I had given my heart to God. Once and again, and again, and yet again, have I followed beloved children to the silent grave, and returned to my home with an almost broken heart; but it was not then I felt sorry I had given my life to God. Once, in crossing the Atlantic, I encountered one of the most fearful storms that ever swept that ocean: for three days and three nights we knew not where we were, and for twenty-four hours we expected every hour to be buried beneath the billows of the deep; but when the captain came and said, "Mr. Henderson, I can do no more," it was not then that I felt sorry I had consecrated my life to God. If peace and joy ever came into my soul, they came to me then; and, beloved young friends, if anything will bring you peace and joy in the hour of death it will not be the thought that you have amassed the wealth of this world, it will not be the thought that you have attained the honours that belong to this life; but it will be the thought that you have given your talents, your whole talents to God; your influence, your whole influence; your life, your whole life; to the service of Him who, though He was rich for your sakes, became poor, and ere He departed from this world, after He had made an atonement for sin, said to His disciples, and not only to them but to you, "Go ye into all the world, and preach the Gospel unto every creature." My thoughts at this moment go back some forty years. I see myself a boy, going with my father to the missionary prayer meeting. I remember well the burden of the people's cries then, it was this—"Open doors for the reception of the Gospel; open doors for the admission of the missionaries of the Cross." If God ever answered prayer He answered that prayer. At that time almost all the world was closed against the Gospel—China closed, Japan closed, a good portion of India closed; but what is the case now? All the world open for the reception of the Gospel. And what are we now told? Why, that one society has not men, another society has not money; and thus Christ's command remains unfulfilled, and the Gospel is not preached to every creature under heaven. Surely there must be something wrong somewhere. Oh, that the Church could be baptized with a spirit of earnest and believing prayer, that in all the beauty of holiness, and all the power of truth, she might come forth to the help of the Lord, to the help of the Lord against the mighty!

The resolution was to have been seconded by the Rev. Thomas Handford, but through illness he was constrained to be absent; and as the

time of the meeting was now far advanced, the Rev. A. McKenna, who had kindly consented to take his place, was not called upon. This interesting meeting was accordingly closed with the Doxology. The Rev. Dr. Brook kindly conducted the devotional part of the proceedings.

This series of missionary meetings was closed by the annual meeting of the Young Men's Missionary Association. It was held in Bloomsbury Chapel, on the evening of the 2nd May, James Harvey, Esq., taking the chair. Excellent speeches were addressed to the meeting by the Rev. Dr. McAuslane, the Rev. B. Millard, Mr. Waddy, and Mr. H. Bompas. Reference was made by the Chairman to the proposed increase of the missionary staff, and he kindly offered to be one of fifty persons who might, by contributing £50 each, easily raise the sum of £2,000 which it would require. He urged the Association to bear its share in securing the requisite amount.

Home Proceedings.

Since the issue of the HERALD for the month of April, the Rev. C. B. and Mrs. Lewis, with their daughters, have safely arrived, and also the Rev. J. and Mrs. Lawrence, with their family. Mr. and Mrs. Lewis and Mr. Lawrence, are, we are sorry to say, in a very enfeebled state of health, and will need perfect rest, as well as medical assistance, to recover from the effects of their long residence in India.

It is with feelings of deep sorrow that we announce the decease of the Rev. J. Campagnac on the 23rd April. For more than two years he has been suffering from disease of the chest and digestive organs, to which at length he has fallen a prey. Thus another of our Indian brethren has been removed from the field, rendering more than ever necessary a speedy addition to the weakened band.

At the Quarterly Meeting, held on the 24th April, the Committee received information from Bombay that the Rev. E. Edwards had resigned the pastorate of the church, with a request that they would as speedily as possible send them a brother to supply the place thus rendered vacant. To this the Committee are willing to accede, and will be happy to receive an application for the purpose. The duties of the pastor will be to preach in English in the new chapel just erected, and to conduct the affairs of the church assembling there. The members will be glad to secure the services of a minister imbued with a missionary spirit, and willing to devote his energies to the work of Christ in that important city.

We wish to call the attention of our friends to a very valuable and important work just published by our esteemed missionary, the Rev. C. B. Lewis. It is the life of the Rev. John Thomas, the first missionary of the Society, and the first Englishman who devoted his life to the propagation of the Gospel in India. Our readers will find this book to be one of absorbing interest, presenting in detail many facts new to us, in relation to the man who was called of God to pioneer the way for all subsequent labourers in that vast field.

THE CHRONICLE

OF THE

British and Irish Baptist Home Mission.

JANUARY, 1873.

NARRATIVE OF REMARKABLE AWAKENINGS AND CONVERSIONS AT GRANGE CORNER.

BY MR. ECCLES.

THE close of another year suggests many topics for serious reflection. During its rapid course, how varied and interesting have been the Lord's dealings with us in Grange Corner. The opening year found us, as a church, dull and listless. Conversions and additions few and far between. It was, indeed, "a day of small things." But the Word was faithfully preached, not only in our chapel, but in various sub-stations all over the neighbourhood. The delay of encouraging results was, both to Minister and people, the cause of much sorrow. Often has the cry arisen from an almost breaking heart,—“How long, O Lord, how long!” Some dear brethren seem also to have been similarly exercised. Publicly and privately the prayer was,—“Wilt Thou not revive us again, that Thy people may rejoice in Thee?”

He who imparted the desire was about to give the fulfilment. A brother from Scotland had been holding, at some distance, a series of special religious services. It occurred to us to do likewise. I was obliged that evening to preach at a station a good way off; and my son took the service in the chapel. The attendance was large; the Word was with power; and an unusual interest was soon observable throughout the assembly. How rejoiced was I, on my return from holding a most encouraging meeting, to find the chapel still thronged, while tears dimmed many an eye, and sobs and groans evinced a heartfelt sorrow for sin. But this was only the harbinger of better things. The presence of the Lord with us became, day by day, more distinctly manifest. Almost every service was followed by conversions. In the chapel, in the outstations, and from house to house, we realised encouraging results. The bow, now, hardly ever returned empty. The Lord had, at length, turned our captivity! “Then was our mouth filled with laughter, and our tongue with singing.” In the enjoyment of sweet fellowship with the Lord, we walked in the light of His

countenance. The meetings were, of course, greatly protracted. In fact, the people would not leave. Three times in one evening have they been dismissed, and *without effect!* The anxious would not go till they had found the blessing. The others would not go till they saw the anxious happy. Thus, night after night, after a most exhausting service of several hours, one felt it a privilege if, at two or three o'clock in the morning, a few hours' sleep could be snatched before starting next day, hither and thither, in every direction, all over the country, to visit both the sick and the anxious. My practice of medicine (which is *gratuitous*, you know) doubled my labour. Body and soul were both to be attended to. How human strength could endure, so long, such an uninterrupted strain, has been a wonder unto many. Truly the Lord stood by us, and strengthened us.

The extraordinary nature of the movement soon became noised abroad. At a village, a good way off, a traveller asked another the news. The other, equally unknown to us, replied—"The great news is, they say that the people are all getting converted at Grange Corner; and then, as soon as converted, that they managed to *get under water!*"

The realised results attest the nature and extent of the work. In five months about *seventy* have been baptized and added to the Church. This fact, in a country district, and in the face of determined opposition by the clergy and the lay magnates, points directly to the Author and the origin of the movement. It is the Lord's doing. To Him, and to Him only, be the glory!

The converts generally are from among the young. Their simplicity and earnestness are deeply affecting. After a very protracted service, when the bulk of the people had departed, a little lad was noticed, near the platform, gazing intently on a portion of the New Testament. The question was put to him, "What are you doing here, child?" Looking up, with a most sorrowful countenance, he replied—"O, sir, I am a *lost* sinner!" A few hours after, he and his two little brothers, all children in the joy of newly experienced pardon, were chanting together hymns of praise to Him who came to save the *lost*.

Some meetings were held in the cottage of an aged widow, Souls were saved on each occasion. Not the least striking case was that of the old lady herself. As soon as she had tested the joy of salvation, her grateful acknowledgment was—"OH WHAT GRACE! HOW WONDERFUL! ALL THE SINS OF SEVENTY YEARS PUT AWAY IN AN INSTANT!"

The converts give *evidence*, in their conduct, of the new spirit they have received. A poor man, who, to get his children a fire, had, like many others, gathered turf from the bogs of others, went, immediately after his conversion, to purchase a load on credit. Said he—"I have no money, but I shall pay you honestly. I used to get a fire cheap; but I could not do so now, for I am taught in Scripture, 'Let him that stole, steal no more.'"

Here is an instance of decision for God:—Every Thursday evening, from fifty to sixty of the recently converted have a cup of tea at my house, and edify each other with reading, conversation, and prayer. At one of these meetings, while some observations were being offered on obedience, a young man rose to his feet, looking upward, as if his eye had caught sight of the

coming Saviour, and stretching out his arm, he exclaimed, with an impressive solemnity, "I am resolved that, this very night, I will follow my Lord's example, and be baptized." It had not been expected of him. His early training, the family prejudice, made it most unlikely. His promptitude, simplicity, and earnestness produced a deep impression, and brought several that had been halting to immediate decision.

Very interesting, frequently, is the way in which the converts state their experience. One who had long come to the meetings as a *mock*er,—and who had visited one and another of our shrewdest enemies to get arguments against the Revival,—after months of gainsaying, was led to feel that the weakness of God is stronger than men. In conversation with a friend, he put his own case thus:—"A redbreast once got into a meeting-house. It soon wanted to get out again. But how to do so was the difficulty. It flew here, and flew there, but found itself still inside. It rose to the very ceiling, but could not there find a way out. It dashed against a window, only to fall back bruised and stunned; and now, as if hopeless, it allows the sexton to lift it. He takes it to the door, and gives it liberty. Thus was it with me. I wanted God's favour. I tried every conceivable way to obtain it. I tried to be very good, to do this and do that, but found myself at last *without strength*, and *without hope* in the world. Then He who loved me and gave Himself for me, laid hold of me in mere mercy, and set my soul at liberty."

Holy *decision* has been often strikingly exemplified. One young man had been very fond of playing "pitch and toss." Companions who had often joined with him in this amusement, and knew his love of it, invited him, after his conversion, to have an evening's sport at it. Taking up his little Bible, he said, "It is at this, and only at this, I pitch in the future. *Come, boys, and let us read a chapter together.*"

A young man, about to leave this neighbourhood, observed, in the way of consolation, to his sorrowing little brother who had recently received the truth, "In a year or so you also will carry a sword, and walk with your (Orange) Lodge." The little brother replied, laying his Bible on his opened palm, "This is the only sword I wish ever to use; and I am resolved to walk only with the Lord's people."

The *love of souls* displayed by the young converts, has refreshed me much. After each service, while some are chanting an appropriate hymn, others may be seen moving quietly, one into this pew, another into that; and you soon find that each is earnestly engaged in conversation with some one, pressing on his or her notice, the claims of the Gospel. I have often been astonished at the ingenuity, the propriety, and the force of their arguments. Many have thus been plucked as brands from the burning.

You never see a convert without his bosom companion—a small Testament. In the hours of rest, whether in the harvest, in the bog, or elsewhere, THE BOOK is brought out, and attention called to some precious portion. A godly wife, after her husband's conversion, remarked,—“Oh, it is so happy now; our looms are alongside, and, as we weave, we are giving texts to one another all day.” Two youths had gone for health to the seaside. As their manner was, they presently entered into conversation on the Gospel with one whom they met. He turned on them abruptly, looked them sternly in the face,

saying, "You are Dippers, I believe." May a Dipper never be less worthily employed! May zeal for the Gospel ever be a *distinctive mark* of Dipperism!

A dear young sister, on receiving a visit from a young woman of her acquaintance, throwing her arms about her at parting, said, "Oh, Sarah, you remember that passage:—'he that believeth not is condemned already;' and, dear Sarah, you have not believed; you are under condemnation; you are *condemned already*. Dear Sarah, *it is God that says it*." Poor Sarah went home with an arrow in her heart! There was no peace for her till she found it at the foot of the cross.

But I must conclude. I am little able, at present, to write much. Suffice it to say, the work continues—not, perhaps, with summer advantages. Drenching rain, slush, sleet, and frost, have an effect on my thinly-clad people. But the movement proceeds nevertheless. I am unfortunately nearly *used-up*. O that I could, for a month or two, have a little suitable help! I am weak, but my confidence is undiminished that a happy, a glorious future is at hand. There is a sound of a *going* in the tops of the mulberry trees. The Lord goeth before us to battle. Let us, as good soldiers, endure hardness, press forward, fight the good fight—and what then? Why, we shall be more than conquerors. Poor Ireland shall yet be wrested from the arch-seducer's hand. And what unutterable happiness will our Lord's loving commendation confer: "Well done, good and faithful servant; thou hast been faithful in a few things; I will make thee ruler over many things: enter thou into the joy of thy Lord."

Mr. Banks, of Banbridge, presents his grateful acknowledgements to the ladies connected with the Baptist Chapel, St. Georges Place, Canterbury, for a box of clothing.

Contribution list necessarily postponed till next month.

Subscriptions in aid of the British and Irish Baptist Home Mission will be thankfully received by G. B. WOOLLEY, Esq., Treasurer, and by Mr. KIRTLAND, Secretary, at the Mission House, Castle Street, Holborn, London, E.C. Contributions can also be paid at Messrs. Barclay, Bevan, Tritton, & Co.'s, Lombard Street.

THE CHRONICLE

OF THE

British and Irish Baptist Home Mission.

FEBRUARY, 1873.

THE LATE HON. AND REV. BAPTIST W. NOEL, M.A.

DURING the afternoon of Lord's-day, January 19th, the beloved and revered man whose name stands at the head of this brief notice, fell asleep in Christ, and entered into his rest. In every Christian circle—irrespective of denomination—the tidings were received with sadness and surprise; for there were few who had heard of his serious illness, and none who did not lament that the Church and the world had lost such an eminent Christian and faithful witness for the truth of God. For nearly half a century, he has shed the light of a pure and gentle and loving spirit over a wide circle. When a man whose life has been one of incessant activity has attained the age of seventy-three or seventy-four, he may, even if his life is prolonged, fairly retire from public life; but men of Mr. Noel's type are so few, that when he is actually taken from our midst we feel that he has departed too soon. Mr. Noel needs no eulogy of ours. His life is an enduring memorial. He walked with God. This was the key to his whole character. He was true to his convictions, and confidently took the hand of Truth, following wherever she led him. Our friend was the embodiment of the true Home Missionary spirit. *The British and Irish Baptist Home Mission* had his hearty sympathy and co-operation. He preached on its behalf, and spoke at its public meetings. If he was not a "solitary star that dwelt alone," he filled a sphere of his own, and his death has left a blank that will not soon be filled. Multitudes will long remember his graceful figure and placid face, and the tender, earnest, and sometimes thrilling voice in which he besought men to be reconciled to God.

THE SECRETARY'S VISIT TO IRELAND.

Towards the close of November, the Secretary went to Ireland, where he visited several stations, and met the greater part of the missionaries. He spent a Sabbath at Grange, the scene of the late religious awakening, and

witnessed a confirmation of the statements of Mr. Eccles which appeared in the *Chronicle* for last month. The chapel was crowded both morning and evening, and a very solemn feeling pervaded the congregation. It was refreshing and stimulating to look upon the living fruits of this remarkable movement, in the persons of from seventy to eighty converts. One serious drawback to the extension of the work is the smallness of the chapel. A place of worship double the size would no doubt be filled.

The following day the Secretary took a post-car from Ballymena to Clough. These vehicles, or "machines," as they are often called, seem to be constructed on the principle of giving considerable enjoyment in fine weather, and of inflicting great discomfort in rain and storm. The wind blew fiercely, and the pitiless showers which swept across the country felt like innumerable needle-points driven into the face of the rider. Clough is situated on the crown of a lofty upland, and overlooks a wide range of country on every side—now as bleak and wild and dreary as one can imagine. In this little town he found Mr. Ramsey and his new chapel. The latter is a very neat and substantial building, 42 feet by 28 in the clear, and capable of accommodating 300 persons. It is built with black stone, dug out of a quarry not 20 feet distant, and relieved by red brick facings, which give the edifice a lively appearance. The stone had simply to be quarried, cut into shape, and laid in its place. The chapel was covered in and floored, but the seats were not finished; this, however, does not prevent them from using it for public worship, for the day before there was a congregation of 85 in the morning, and 215 in the evening. The land is held by a lease renewable for ever, at a ground rent of £1 a year, which the friends do not expect will be demanded. It is put in trust for the use of the Particular Baptist denomination. The cost is about £300, and the whole amount has been raised within £40. The Church was formed in the middle of October, of twenty persons, and these have increased to thirty-four.

MISSION WORK IN BRENTFORD.

In this notoriously wicked town, Mr. C. Henwood continues his work of preaching in halls, schoolrooms, and chapels, and visiting from house to house. The two following cases of usefulness which he has furnished us, will be read with much interest. The first is that of a girl who had been brought up in the Ragged School, where she was a source of constant trouble and grief to her teachers:—"She was taken ill," says the missionary, "and in a short time was prostrate with fever. I was called to visit her late one evening, and found her much distressed in body and mind. From the first visit, I felt she would not recover; pressed upon her the necessity of laying hold on Jesus as the only sure Refuge, believing that He was not only able, but willing to save her. She listened with much anxiety to the Psalm which I read, and to the words I spoke, and cried out, 'Jesus, do forgive me and take me to heaven!' I told her I felt sure that if she would come to Jesus in earnest, He would pardon her sins and take her to Himself—that His blood alone cleansed from all sin. She cried, 'Jesus, have mercy on me!' I prayed with her, and left her in the hands of her Saviour. I called the following morning; she had had no rest all night, and felt she must die, and I can never forget her look when she said, 'I feel Jesus will forgive me,

and I do so long to be with Him. I have been such a young and wicked sinner, but I feel there is mercy in Christ.' I continued my visits, and it is very satisfactory to my mind to feel that she has gone to be with Jesus. I called, as usual, one morning, and saw one shutter closed; she had passed a very restless night, but held on to the Stronghold, and, ere the sun had risen, had departed to be with Christ. Neither of her parents can read or write."

"The other case is that of a poor unfortunate, only nineteen years of age; she has been two and a-half years on the town—a fine, intelligent girl. I was requested to call and see her. I found her in great agony, through the formation of an abscess in the throat, which, through her past living, created great alarm. Pain and inflammation were very great. I began with the same old story—as I had in numerous instances before—to commend her to the care of Jesus, the sinner's only Friend, able and willing to save her; but she exclaimed, 'I am such a great sinner!' I said to her, 'But Jesus is a great Saviour, He saveth to the uttermost, and He is now, notwithstanding all your sinfulness, willing to save you. Are you willing to come to Him?' She replied, 'Yes.' I said, Suppose Jesus would pardon all your sins in the past, how would you live in the future?' 'Oh, Sir, do not think my life of sin has been pleasant; I hate myself when I think of my past life; if Jesus gives me strength I will try and serve Him.' In cases of this description, there is but little sympathy manifested; it is sad to look at such a house, but Jesus passed by none. It is now six weeks since my first visit, and, although she is much better, she has no desire to return to her old evil habits, and, up to the present, is at home with her mother."

Contributions from November 20th, 1872, to January 20th, 1873.

	£	s.	d.		£	s.	d.
LONDON. —Arthur Street, Camberwell Gate,				BUCKINGHAMSHIRE. —Haddenham, by Mr.			
Bible class, Miss M. Cowdy	1	9	0	W. Clarke, Sunday-school	0	5	3
Dividends, by Mr. G. B. Woolley	49	3	4	CHESHIRE. —Crewe, by Mr. A. Priest,			
Finchley, Rev. Jas. Edwards	2	2	0	Sunday-school	0	10	0
Holloway, Upper, by Mr. H. E. Pakeman	0	17	0	CORNWALL. —Saltash, by Mr. Joseph			
John Street, Bedford Row, by Mr.				Rawlings, Sunday-school	0	9	9
Marcus Martin	18	3	6	DEVONSHIRE. —Chudleigh, Mr. W. R.			
Kensington, Mr. and Mrs. J. C. Parry	1	0	0	Exeter, South Street Chapel, by Mr.			
Metropolitan Tabernacle, Mr. T. H.				Cramp, Sunday-school	0	14	6
Olney	1	0	0	Plymouth, by Mr. T. W. Popham,			
" " Wm. Olney	1	0	0	George Street and Mutley Chapels,			
Monkton, Master	0	1	0	weekly offerings	5	0	0
New Cross, Brockley Road, Sunday-				DURHAM. —Stockton-on-Tees, Sunday-			
school, by Rev. J. T. Wigner	2	10	0	school, by Mr. Jonathan Samuel	1	0	0
Paddington, the Rev. Jabez Burns, D.D.	0	10	0	Sunderland, by Mr. Jno. Hills, from			
Penge, Tabernacle, by Rev. Jn. Collins	1	0	0	Estate of the late Mr. Alex. Wilson	5	0	0
Walworth Road Auxiliary, by Mrs. W.				ESSEX. —Loughton, collections 5 2 3			
E. Beal, subscriptions on account ...	5	12	10	" Subscripns. 5 17 6			
				" Sun.-school 0 7 0			
BEDFORDSHIRE. —					11	6	9
Dunstable, collections	6	0	6	GLoucestershire. —			
" Subscriptions	5	15	0	Cheltenham, Salem Chapel, by Mr.			
" Collected by Mrs.				Whitbread, collection	5	7	11
Jos. Gutteridge	2	9	6	" Fisher, Mr. S.	2	0	0
" Collected by Miss				Gloucester, by Mr. B. Goodburn, coll.	6	0	0
Ridgeway	1	0	0				
" Mrs. Jos. Osborne,							
weekly offerings	0	4	6				
	15	9	6				
Houghton Regis, collections...	4	2	0				
" Subscriptions	4	9	6				
	8	11	6				

	£	s.	d.		£	s.	d.
HAMPSHIRE.—Southsea, Mr. R. R. May	1	0	0	SUSSEX.—Brighton, Bond-street, by Rev. Jno. Glaskin	3	0	0
HERTFORDSHIRE.—Tring, Mr. Joseph Marcham, Missionary Box	0	8	2	Do., by Mr. H. Cozens, Sunday-school	0	10	0
Watford, Beechen Grove Ch., by Mr. Chater, collections	13	8	8	Eastbourne, by Mr. Josh. Saunders	7	10	0
„ Chater, Mr.	1	0	0	Rye, Mr. F. Mitchell	0	13	0
„ Kingham, Mr. H.	0	10	0	WARWICKSHIRE.—Birmingham, by Mr. Aldf. Caultkin, Great King-street, Sunday-school	0	10	0
„ Smith, Mr. W. L.	0	10	0	Rev. W. Walters	1	1	0
	15	8	8	WILTSHIRE.—Downton, Miss A. M. Taunton	0	2	0
HEREFORDSHIRE.—Eardisland, Rev. S. Blackmore	1	1	0	YORKSHIRE.—Hebden Bridge, Sunday-school, by Mr. Jas. Chambers	2	11	9
KENT.—Eynsford, contributions	0	5	0	Huddersfield, Bath Buildings, by Mr. F. H. Shaw, collection	5	7	3
Folkestone, collections	3	15	0	Stalybridge, Sunday-school, Crossland-street	0	12	0
„ Subscriptions	4	5	0	York, Rev. F. B. Meyer	0	10	0
„ Sunday-school	0	4	1	SOUTH WALES.—GLAMORGANSHIRE.—Cardiff, by Rev. N. Thomas, Tabernacle, collection	3	2	0
	8	4	1	SCOTLAND.—Aberdeen	6	16	0
LANCASHIRE.—Goodshaw	0	16	6	Arbroath	3	15	0
Oldham, Mr. Jackson Brierley, proportion of Family Missionary Box	0	12	6	Bunff.	1	9	0
Rochdale, Drake-street, Sunday-school, by Mr. Pogson	0	9	3	Cupar	2	16	0
Waterfoot, Rosendale, Sunday-school	1	0	6	Dundee	3	8	0
MONMOUTHSHIRE.—Whitebrook	0	10	0	Dunfermline	2	15	0
NORFOLK.—Worstead, by Rev. W. H. Payne, collection	1	3	0	Edinburgh, subscriptions	27	18	6
NORTHAMPTONSHIRE.—Earl's Barton, by Mr. Francis Green, Sunday-school	0	7	0	„ Collections, Bristol	8	1	5
Little Houghton, Mrs. Knight and the Misses Yorke	0	15	0	„ Place	3	6	9
				Do., Duncan Street	2	4	1
NORTHUMBERLAND.—Berwick-on-Tweed, subscriptions	5	7	6		38	4	0
Newcastle-on-Tyne, by Mr. John Potts, subscriptions on account	8	16	6	Forres	1	8	6
„ by Mr. G. Angus, Northern Association	11	8	3	Glasgow, subscriptions	37	0	0
„ „ „ „	10	0	0	Grantown	2	9	0
„ „ „ „	12	10	0	Greenock	1	10	0
OXFORDSHIRE.—Chipping Norton, by Mr. G. B. Smith, Sunday-school	2	12	6	Huntly	1	7	6
Thame, Mr. Emmanuel Dodwell	2	0	0	Inverness	2	1	6
RUTLANDSHIRE.—Sunday-school, by Mr. G. Smith	0	10	6	Kirkcaldy	5	2	6
SHROPSHIRE.—Dawley, Rev. W. Wootton	0	10	0	Paisley, subscriptions	30	0	0
SOMERSETSHIRE.—Bridgewater, by Mr. W. J. Sully, coll.	3	15	6	„ Collection, Victoria	3	6	9
„ „ Subscription	5	0	0	Place	33	6	9
Bristol, a Friend	10	0	0	Porth	7	3	0
„ by Rev. W. J. Cross, subscrpts	5	8	0	IRELAND.—Ballina	14	5	0
Burbana, by do., collection	1	3	4	Deryneil	10	0	0
Match Leuchamp, Rev. E. Curtis	1	0	0	Donaghmore	5	0	0
SUFFOLK.—Ipswich, Stoke Green, by Mr. W. Taylor, Sunday-school	3	0	0	Dublin	18	15	0
				Grange Corner	5	0	0
				Portlone, Mr. Wm. Smyth	2	0	0
				Portadown	1	17	6
				Tandrage, contributions from Church	3	10	10
				Do. Sunday-school	3	9	2
					7	0	0
				Tullylin, Mr. Eneas M'Donnell	0	10	0
				Waterford, contributions from Church	23	7	10
				„ Mr. C. Scroder, weekly offerings	2	12	0
					25	19	10
				JERSEY.—St. Helier, by Mr. J. T. Humby	10	0	0

The Committee thankfully acknowledge a box of clothing for Mr. Eccles, from Mrs. J. P. Bacon, and the Ladies of Wood-street Chapel, Walthamstow.

Subscriptions in aid of the British and Irish Baptist Home Mission will be thankfully received by G. B. WOOLLEY, Esq., Treasurer, and by Mr. KIRTLAND, Secretary, at the Mission House, Castle Street, Holborn, London, E.C. Contributions can also be paid at Messrs. Barclay, Bevan, Tritton, & Co.'s, Lombard Street.

THE CHRONICLE

OF THE

British and Irish Baptist Home Mission.

MARCH, 1873.

BELFAST.—GREAT VICTORIA STREET BAPTIST CHAPEL.

TIMES OF REFRESHING.

A FEW days since we received two private letters in which incidental mention is made of a very gracious work that is going on in connection with our Brother Henry's Church. It is remarkable, that ever since his return from America, the Church has enjoyed a season of great, and increasing prosperity. Writing about twelve months' since, Mr. Henry says:—"Since my return from America, there has been a clear increase to our membership of fifty persons, while the attendance on public worship has been increased by at least one-third, and, occasionally, doubled." This season has been one of preparation for still greater blessings. The LORD is now coming down like rain upon the mown grass, as showers that water the-earth.

One of our two correspondents, a member of the Church, in a postscript to a note on quite another subject, says—"We are rather busy just now in connection with our Church. We have had meetings every evening during the past three weeks, and many souls have been saved and added to the Church. Yesterday, six professed their faith in the Lord Jesus, and this night week four others will follow their example. It is encouraging to see that the Lord is adding His blessing to the work in which we are engaged."

The other correspondent—who is not a member of the Church, but simply a visitor in the town—remarks:—"This is indeed a feast to me: a time of refreshing from the Lord. The revival in Mr. Henry's Church is in full vigour, and healthy life. The chapel has been filled every night during the last week, and continues full to the present time. Six persons were baptized last night, and as many, if not a larger number, are expected next week. It is to me a strange and wonderful work, but it is 'the Lord's doing.' Living, as I do, in the centre of Ireland, I have never seen anything like it before. There are no physical 'prostrations' as in the awakening of '59, but a happy calm, and a holy joy are visible in all the converts. The first night that I came, I did not know what to think of the movement—indeed, I am ashamed to confess that I had my doubts; but, thank God, they are removed, and I am heart and soul with the movement. The plan pursued at the meetings is as follows (varied according to circumstances):—One or two practical and earnest addresses are given, in which sinners are called upon to believe in the Lord Jesus Christ. Then three or four prayers, with singing. Mr. Henry presides, and, with others, converses with the anxious in the pews, commending Christ to them; and here am I myself, rejoiced and thankful to take a part in this great work. Conspicuous among the workers, I see young Mr.

Eccles, son of your missionary, exhorting men and women to repent. If there had been no Irish Mission, there might have been no Dr. E. labouring for the Lord. I cannot describe the joy which I feel."

"The January *Chronicle* contained a deeply interesting narrative of a great spiritual work in a remote district on the banks of Lough Neagh; now, the Holy Spirit's power is manifested in the crowded city. May the whole of Ireland be speedily visited with even more copious 'showers of blessing!'"

The Gospel is Ireland's first and greatest want. Christ in the Irish heart is the one power that can give Ireland true freedom, and secure for her lasting repose.

"AN OPEN DOOR," AND SOME "ADVERSARIES."

Mr. McGowan has been proclaiming the glad tidings of salvation in the benighted districts round his central station. The common people have heard him gladly; but the enemy has stirred up some, who ought to know better, to oppose the evangelist's efforts. Mr. McGowan shall speak for himself:—

"Impressed with the reading of an article, by Mr. Spurgeon, in the *Sword and Trowel*, entitled 'Opening the Campaign,' I was led to re-adjust my compass and prayerfully consider what additional efforts I could put forth to reclaim the poor waifs and strays of society here for Christ. These efforts, I considered, should consist of *special* Sabbath evening services in the town and surrounding neighbourhood. I first began in a poor and neglected part of this town, amongst some of the vilest characters, of whom it may be truly said, 'No man cared for my soul.' On the first evening that I preached in this place, the power of the Lord was visibly present in our midst; several in the meeting were pricked to the heart, and have since professed to find peace in Jesus, and will shortly be baptized, and united in Christian fellowship with the little gathering of Christ's followers here. Acting upon my original intention, I extended my efforts to Ballygowan (four miles from here), an important country district. A commodious schoolhouse was placed at my disposal, where hundreds of people gathered in and heard the Word gladly. I next proceeded out to Doagh, a little village two miles distant; there, also, a schoolhouse was lent me for my meetings. The first Sabbath evening I preached there, a Presbyterian elder, who had hitherto professed great sympathy for me in my labours, was present. At the close of the meeting, I asked him to pray. He refused; and, as the people were about leaving the room, he came up to me and said he wished to explain that he was not responsible for my coming there; he did not ask me to come and make that a mission-station. I have since received an official document from that gentleman, duly signed by himself and three other would-be 'lords over God's heritage,' prohibiting me from preaching again in the schoolroom. So much for Presbyterian sympathy with Christian labour."

CONVERSION AT A COTTAGE MEETING.

Mr. Hamilton writes as follows:—"We had a remarkable conversion here on Friday night last. I held a meeting in a private house, which was attended by a woman to whose heart it pleased the Lord to bring the Word with power. She did not sleep much that night. I visited her next morning, and found her weeping, and under very deep concern about her soul. I did not know what had occurred until then. She said, 'I am glad

you have come.' I soon learned the cause of her trouble, and repeated several portions of Scripture to show her that all her sins were laid on Jesus, who bore them in His own body on the tree; and assured her that if she would trust in Jesus she would be saved. She then said, 'O that I could trust in Jesus!' I continued to talk with her, showing that she had every reason to trust in Him, dwelling upon Acts xiii. 38, 39, and other similar portions. I also repeated suitable verses of hymns, and then prayed with her. She said, when I was leaving, 'My heart is a little lighter.' She had complained before of the load that was upon her heart. I have learned from her sister since, that she has now full confidence in the Saviour, and that she would not give up her hope in Christ for all the world. I trust that this is only the beginning of a shower of blessings."

THE NEW CAUSE AT HORNSEY RISE.

In this large and needy locality, Mr. Frank Smith is labouring with characteristic zeal, and a considerable measure of success. In a recent communication he says:—

"I gladly write you a line or two in connection with our work at Hornsey Rise. I think we are now fairly in working order. The past year has been decidedly one of progress. Our congregations, on the whole, were never so good as now, and tokens of God's approval have not been lacking. Our church-book shows an addition of fifty-four during the year, while fourteen have been transferred to other churches, or have left the neighbourhood; making the net increase for 1872, *forty*. This is a matter for great thankfulness, and, we think, promises well for the future. During the summer we continued to hold open-air meetings, which were always well attended. Some have been brought into the Church who were blessed there. Our young men also held meetings at various street-corners, and on vacant spaces, giving away tracts and invitations which I prepared for the purpose. Thus, many were compelled to come in. In the autumn we hired a room for preaching, as the weather prevented the continuance of open-air meetings. A better field for work I can hardly imagine, situate as it is, in the centre of a cluster of houses, containing between three and four hundred souls, with no accommodation for religious worship until we commenced. Since then, some of the Church party, under the auspices of the vicar of the parish, have opened a room also (evidently the idea had not struck them before). But as we were the first in the field, we feel disposed to hold on our way.

"There are numbers of children and young people who attend the services which are held regularly, Sunday afternoon and evening. One or two hopeful cases have come under our notice from among the *Abyssinians* (the name given to the villagers) which we hope to have before our Church shortly. We trust the time will come when we shall see a chapel of some sort built there. A quiet little hamlet, increasing rapidly, deserves a larger and better place than the room, which is very inconvenient. This, however, must be a matter of future consideration. Our Sunday-school is progressing rather slowly, but I think surely. The prayer-meetings are well attended, the numbers often being fifty or sixty. These are good meetings. The classes of the young men and the young women are doing much good; there are several inquirers among them. I have a young men's prayer-meeting every Saturday evening.

"So far, I think, I have given you a summary of our work."

THE CHRONICLE

OF THE

British and Irish Baptist Home Mission.

APRIL, 1873.

Arrangements for the Annual Services.

The Annual Sermon will be preached in Walworth Road Chapel, on Friday evening, April 18th, by the Rev. Arthur Mursell.

The Annual Members' Meeting will be held in Bloomsbury Chapel, on Tuesday, April 29th, at Three o'clock in the afternoon.

The Public Meeting will be held in Bloomsbury Chapel, on Tuesday evening, April 29th. Chairman, Sir S. M. Peto, Bart. Speakers: The Revs. W. S. Eccles, Missionary in Ireland; Richard Glover, Bristol; and Ernest Noel, Esq. Service to commence at Half-past Six o'clock.

The Good Work at Grange Corner.

THOSE of our readers who perused Mr. Eccles' narrative in the January CHRONICLE, will be interested in the following letter from the same writer:—

My heart is glad. I cannot find words to express half my joy, for the good work goes forward still. Crowded meeting in chapel last evening. Many outside at the windows, notwithstanding the cold. It has also appeared in Belfast, and our brethren there are reaping a plentiful harvest. Cheering accounts come also from other quarters. "Bless the Lord, O my soul; and all that is within me, bless His holy name!"

It becomes us, however, to "rejoice *with trembling*." These tokens of the Lord's gracious presence put upon us a heavy responsibility. Pentecostal blessing demands Pentecostal zeal, and self-denial. Are we, then, the men

for this peculiar time? Are we equal to its requirements? Have we "understanding of the times, to know what Israel ought to do?" The tide is now flowing: are we prepared to take it *at the flood*? Ireland's "day" of favour dawns at length: will the friends of the Mission bestir themselves in a manner worthy of the occasion?

1st. A livelier faith is needed—faith looking simply to the promise (Psalm ii. 8), and confidently awaiting the result.

"Prevailing faith the promise sees, and looks to that alone,
Laughs at impossibilities, and says, 'It shall be done.'"

2nd. Faith finds utterance in *prayer*. "I will yet for this be enquired of by the house of Israel, to do it for them." Oh, for more *pouring out of the heart*, and more *looking up* (Psalm v. 3) in certain expectation of the answer! Oh, for a glorious concert of prayer in all our churches, that God may now turn again the captivity of Ireland!—prayer that *holds on*, that *will not be denied* (Matthew xv. 22-23).

"Lord I cannot let thee go, till a blessing Thou bestow,
I can no denial take; for I plead for Jesus' sake."

3rd. More *labourers*, too, are required. The fields are white unto harvest. Should the Mission be so short-handed as to allow a single sheaf to be ungathered? We want men whose hearts are on fire with the love of Christ, and who will spend and be spent in the work of saving souls.

4th. *Additional outlay* will thus be incurred. But will the friends of the Mission grudge a little extra aid when they are thus encouraged by the smile of the Lord? What are a few shillings or sovereigns, compared with the salvation of a single soul? Should we not be prepared even to submit to *privation* for the furtherance of the Gospel?

The present management of the Mission has been greatly honoured of the Lord. Within the last eight years the missionary staff in Ireland has been *doubled*, and an amount of labour performed, such as, I am certain, has not been exceeded in any other quarter of the world by the same number of labourers. But acknowledging this, and thanking God for it, still must we exclaim, "What are we among so many?" May the Lord dispose the friends of the Mission to *double its present income*, and thus enable us to occupy this important field in a manner somewhat better proportioned to its extent!

Bear with me, my brother. These earnest words are not presumption. They are not impertinence. Necessity is laid on me. I dare not be silent. Special blessing from the Lord demands, on our part, special efforts and sacrifices. Philanthropists weep over Ireland. Politicians would heal her with Parliamentary enactments. But the Gospel is the only remedy. There is balm enough in Gilead: shall we not deal it forth *liberally*? Or shall we shut our ears against the cry for help? Shall we turn our backs on those that are perishing for lack of knowledge? Let us rather hear, in the present movement, the trumpet-call of the Captain of our salvation. To this call may all the friends of the Mission rally as one man, ready for any sacrifice, giving freely of our substance, and not counting even our lives dear unto ourselves, if we may convey to the poor Irish the Gospel of the Grace of God!

But, I myself am, at present, labouring under a great disadvantage. Our

HAMPSHIRE.—Romsey, subscriptions.....	3 1 1	SUSSEX—Midhurst, contributions	6 5 0
Southampton, by Rev. W. Bentley, collections	2 18 0	WORCESTERSHIRE.—Astwood Bank, by Rev. J. Phillips, Collections.....	6 10 6
Collection, East-street	2 4 0	„ Subscriptions	1 10 0
Carlton Church	1 7 8		8 0 6
	6 9 8	Bromsgrove, Worcester-street, Subscriptions	0 5 0
Deanlieu, by Rev. J. B. Burt, collection	1 13 10	„ Small sums	0 15 0
			1 0 0
HEREFORDSHIRE.—Garway	0 7 6	Lench and Dunnington, by Mr. H. Bomford, collections.....	6 12 0
Hereford, Mr. Spencer.....	0 2 6	Pershore, subscriptions	2 11 0
		Worcester, subscriptions	2 5 0
HERTFORDSHIRE.—Hemel Hempstead, Mr. G. Osborne.....	0 10 0	WILTSHIRE.—Bratton, collections	2 17 3
Hitchin, Mr. Johnson	0 5 0	„ Subscriptions.....	3 17 6
Markyate-street, collections	2 13 3	„ Box by Miss Sophia Whittaker	1 9 3
Subscriptions	0 10 0		8 4 0
Collected by Mrs. Walker.....	0 5 0	Semley, Rev. T. King.....	1 0 0
	3 8 3	Trowbridge, collections	3 0 10
		„ subscriptions	5 5 6
MONMOUTHSHIRE.—Monmouth, Collection	1 4 6		14 6 4
Sunday-school	0 17 7	WARWICKSHIRE.—Birmingham, Mr. Thos. Adams	1 0 0
„ Miss Brace's Box	0 6 0		
	1 3 7	YORKSHIRE.—Brearley, Luddenden Foot, by Mr. J. C. Fawcett, collection	1 17 6
Newport, Commercial-street, collections ...	5 11 6	Subscriptions	1 15 0
„ Subscriptions	7 3 0		3 12 6
	12 14 6	Hull, Rev. P. F. Pearce	0 10 0
Pontypool, Crane-street, coll.	2 1 3	Leeds, by Miss E. Barran, subscriptions	8 1 6
„ Subscriptions	2 15 0		
	4 16 3	GLAMORGANSHIRE.—By Rev. John Teall, Bridgend—Collection	0 10 0
NORTHAMPTONSHIRE.—Kettering, by Mr. W. Meadows' Bible-class	0 10 0	Subscriptions	1 7 6
Sunday-school.....	0 15 3		1 17 6
	1 5 3	Canton, subscriptions	4 4 6
NORTHUMBERLAND.—Northern Auxiliary, by Mr. George Angus.....	92 16 5	„ Small sums.....	0 7 8
			4 12 2
LEICESTERSHIRE.—Leicester, Belvoir-st. by Mr. T. D. Paul, collections	17 13 5	Cardiff, subscriptions	12 14 7
		Collection, Tredegarville.....	5 17 5
NOTTINGHAMSHIRE.—Bayley, Mr. Thomas	2 2 0		18 12 0
		Neath, collections	1 1 10
SOMERSETSHIRE.—Dristol, City-road Ch. Clifton, Buckingham Chapel collects.	10 0 0	„ Subscriptions.....	3 15 0
Montacute, collection	1 10 0		4 17 10
Weston-super-Mare, Bristol-road, Coll. „ Rev. R. Aitchison	1 0 0	IRELAND.—Ballinamore, Mr. T. Peavey .	1 0 0
„ Rev. E. J. Rodway	0 10 0	Belfast, subscriptions	8 10 0
		Carrickfurgus, From Church .	5 0 0
SCOTLAND.—Somerleyton, Rev. C. Daniell	1 1 0	„ Subscriptions	3 1 0
Horham, by Rev. T. Eoddy, collection.....	2 3 6		8 1 0
„ Sunday-school	0 10 0	Dublin, subscriptions	15 0 0
	2 13 6	Grange Corner	5 0 0
		JERSEY.—St. Helier's, contributions	10 0 0
		„ Ditto	2 0 0

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THE CHRONICLE
OF THE
British & Irish Baptist Home Mission

MAY, 1873.

REPORT

FOR THE YEAR ENDING MARCH 31, 1873.

THE general aspects of missionary work in the United Kingdom vary so little from year to year, that periodical reports are often lacking in the novelty and freshness, which seem to be essential conditions of maintaining in the public mind, a lively interest in the labours of Christian Evangelists.

The stereotyped phrase with which missionaries often commence their letters—"Nothing new to relate"—shows that the current of missionary life is chiefly confined to the channels along which it has flowed for some years past. Occasionally, the living streams have been conducted into desert regions which they had not hitherto traversed; but the process is so expensive, and the labourers who possess qualifications necessary for a new undertaking so scarce, that comparatively little progress has been made during the past year, in finding new outlets for the "water of life." The localities occupied by the missionaries, the people whom they instruct, and the methods of operation which they employ, are much the same; hence, there is an absence of the stirring incident, and the half-romantic interest which naturally belong to Christian work in pagan lands.

Following the precedent of former years, the Committee first direct attention to the operations of the *British Mission*. Returns have been received from about forty principal stations in England and Wales; and while they generally exhibit an equal amount of diligence in the servants of God, they show a very unequal measure of success. Thirty-nine ministers hold about 160 services weekly, in addition to their engagements on the Lord's-day. The additions to the churches during the year, are 327, giving an average of nearly nine to each church. In LONDON and the immediate neighbourhood, there are five stations, and these, on the whole, are in a healthy condition. Mr. EVANS, of Grove Road Chapel, says—"I am thankful that, during the five years of our existence as a church, 292 members have been recorded on our books." But the migratory character of the population involves the church in frequent and serious losses. Still, Mr. Evans has been the means of collecting the elements of a strong cause. A Sunday-school of 500 children has been gathered. The church is gradually relieving the mission of the yearly grant; and when the remaining debt of £2,140 on the chapel premises shall have been paid off, the congregation will be in a position to assume the responsibility of supporting their minister.

Mr. FRANK SMITH, of *Hornsey Rise*, remarks :—"Our congregations on the whole were never so good as now. Our Church-book shows an addition to the roll of membership during the year, of 54 persons. Our Sunday-school is progressing rather slowly, but, I think, surely. The prayer-meetings are well attended, the numbers being often from 50 to 60." At *Wood Green*—an outlying suburb, north of London, Mr. PUGH is cheered by evident signs of the Lord's blessing on his work. In a recent letter to the Secretary, he states :—"Since your Society extended its most valuable aid, the Church has nearly trebled in numbers, most of the additions being from the world. The debt of £200 on the principal station has been discharged. The preaching in the open-air has been greatly blessed by God. A man said to me lately : 'I never darkened the door of a place of worship for twelve years, up to the day when I heard you preach in the open air.' His wife, with tears of joy, confirmed the truth of this statement, and spoke of the great change in her husband's conduct, and the difference in their home-life. The alteration in this man, influenced others to attend the chapel, and among these was a poor backslider, who, in his misery, had been tempted to destroy himself. He took courage, gave himself afresh to the Lord, and is now one of our helpers. On several successive Sundays, the Holy Spirit wrought mightily in the Bible-class, while the Scriptures were being expounded. Hearts were broken, and, amidst much weeping, some gave themselves to Christ. A Tract-society has been formed, and a most interesting work has been done by the distributors, who have induced strangers to attend the public means of grace." Leaving the interminable and bewildering labyrinth of streets in this mighty and ever-expanding metropolis, the Committee invites an inspection of a few stations in quiet rural towns and villages, where missionaries are trying to quicken the slow country-life into that higher and holier activity which the Gospel creates. In the straw-plaiting district of Bedfordshire, is situated the pleasant and healthful village of Redbourne. Here for three or four years past, Mr. DUNNINGTON has been doing a good work. "Our services," observes the missionary, "both at the chapel and at the station at Harpenden, have both been well sustained. A blessing has followed the labours of our Sabbath-school teachers; several of the scholars having joined the church. A young man stopped me in the street one day, and said :—'I must begin to think about another world.' I asked him what hopes he had for a *better* world, when he candidly said '*None.*' He appeared like one in the early stage of consumption. I visited him many times, and, with his father, spoke to him of JESUS. He found Christ, and soon after, went to be 'for ever with the Lord.' My attention was directed to an old man and woman who had been living together unmarried for 17 years. The woman heard the Gospel at the chapel, and was so affected, that she resolved to leave the man at once. She went home, packed up her things, and left him there and then. The man came in a towering rage and abused me, asking me what right I had to destroy a man's happiness. I pointed out to him his sin in living thus, and told him God had used the Gospel in convincing the woman of her sin. I offered to marry them, and give them 5s. to get a wedding breakfast. The woman would not agree to be married, and would not go back again, for fear of losing her impressions. She is, I believe, now a consistent Christian. The clergyman came and told me he had been 17 years trying to do what I had done in five minutes, through the preaching of the Gospel."

Buckinghamshire has but one station—*Aylesbury*, where Mr. ROBERTS and a few earnest workers are endeavouring to gather a congregation. In *Kent* and *Sussex* there are seven principal stations. Through the devoted labours of Mr. BAX, of *Faversham*, and his friends, the denomination seems at last to have taken root in that town—all predictions of failure notwithstanding. Mr. Bax mentions that “during the past year we have succeeded in erecting a commodious, and I may say, beautiful house of prayer. The sittings are nearly all let, and it is well-filled every Sunday evening. The village-station, in connection with our cause, is still full of interest. Every Wednesday evening, I have the room full of poor country-folk, eagerly listening to the good news of salvation. In conclusion, I cannot refrain from saying, that the Home Mission has enabled us to do a grand work in Faversham, which would have been quite impossible without its aid.”

At *Whitstable*—a considerable fishing town on the Kentish coast, the effort to establish a Baptist interest promises to be successful. Mr. G. STANLEY, the missionary, is much encouraged. “The work,” he remarks, “is prospering beyond our expectation. The congregations have nearly doubled during the last year. The average attendance at the prayer-meetings is from fifty to seventy, and there is scarcely a week but we see souls saved in answer to prayer.”

Sailing or steaming round the Foreland, and through the Straits of Dover, the South Coast is soon reached; and about half-way between Hastings and Brighton, *EASTBOURNE* becomes conspicuous, both by the boldness of its situation, and the order, and quiet beauty which the town presents. In this favourite, and rapidly increasing place of resort, the Mission has a station. The early history of many good undertakings is marked by trials and reverses of various kinds. Eastbourne has not been an exception to the rule; but things are assuming a more promising aspect. Mr. BABINGTON states that he entered on his work in December last, when he found the cause low. “There was a mere sprinkling of people at the Sunday morning service, and about eighty or ninety in the evening. There is now an average of seventy in the morning, and from 200 to 250 in the evening. Since I came, there has been an addition of nine members to the church, and others are about to follow their example.”

In *HAMPSHIRE*, including the *ISLE OF WIGHT*, there are six principal stations; but only two reports have been received, and these do not present any features of special interest. The husbandmen are cultivating the soil with diligence, and have reaped the first fruits of a coming harvest. *ST. HELIER*, in *JERSEY*, has had much labour bestowed upon it, but the progress is not so satisfactory as is desirable. Taking a north-westerly direction, the route lies along a section of the Bristol and Exeter Railway to *Burnham*, where Mr. WIGGINS has been instrumental in bringing about a considerable improvement, both in the church and congregation. Much attention is paid here to house-to-house visitation, combined with tract distribution; and God has blessed this branch of Christian labour in the conversion of four persons. Mr. Wiggins says—“at the close of three and a half years of our ministry, we have the pleasing task of counting nearly fifty persons who have left the ranks of sin, and entered the service of the King of Kings.” Pursuing this imaginary tour of inspection, the next point will be *Monmouthshire*, on the opposite banks of the Severn. Here, there are five principal stations. From *Ebbw Vale*, Mr. DAVIES reports “an improving state of things, and a numerously attended Sunday-school; but fears the great strike among the colliers and ironworkers has seriously hindered the good work.” Mr. POWELL, of *Llanfangel Ystrad*, is happy

to report as follows:—"The Lord has graciously smiled on our efforts during the year; the congregation has been considerably more than doubled in numbers, and the Sunday-school increased a hundred per cent. in the same period." In the neighbouring counties of *Gloucester*, *Hereford*, and *Worcester*, there is a group of stations, six in number; but there are only two to which reference need be made. Mr. EPPS labours among scattered populations in and around *Garway* and *Orcop*. If, as the Prime Minister of England remarked a short time since, "hard work is one of the conditions and securities of happiness," Mr. Epps must have reached the superlative degree of human enjoyment; and to this may be added all that can be derived from variety of employment. "There being no day-school," says the missionary, "at *Garway*, I listened to the voice of the people, and supplied their need—to the advantage of the children, though not to my own. In addition to school-work, I visit the people, and, excepting during harvest, hold two, and often three, services on week-evenings. On the Lord's-day, I superintend the Sunday-school, and conduct a class; afterwards, take the morning service; walk to *Orcop*, a distance of five miles, and preach in the afternoon; then back to *Garway* for the evening service." For all this, the good brother does not receive the pay of an ordinary mechanic; "but," he observes, "I love the work, and my privations and labours form but a small consideration, if God is glorified." For some years past, *Redditch*, in *Worcestershire*, has been the scene of an effort to establish a self-supporting church and congregation. At first, the services were held in an upper room; after a while, ground was purchased, and a neat chapel erected. Mr. FEEK writes as follows:—"I am now in my sixth year at *Redditch*, and am thankful to say there is no comparison between its state now and five years ago. The debt of £400 on the chapel has been removed. All the sittings are taken; the Sabbath-school has risen from twenty to ninety, and we are now about to erect school-rooms. Better still, several young men and women are anxiously seeking salvation through Christ." And notwithstanding these increased responsibilities, Mr. Feek has relinquished ten pounds yearly of the annual grant made by the Committee.

From *Nottinghamshire* and *Derbyshire* the reports are so meagre, that no use can be made of them. One station returns four additions to the church, and another, the encouraging number of eighteen. The archiepiscopal city of *York* enjoys the labours of Mr. F. B. Meyer, B.A. "Although," as Mr. Meyer remarks, "rapid progress is hardly to be expected in a place where every inch of ground needs to be won by hard work, the church is becoming consolidated. The congregations are decidedly better; in fact, in the evening, the place is nearly filled." Mr. Meyer reports an addition of seventeen to the church, during the eleven months of his ministry, and hopes "that a strong, self-supporting cause may be ere long established in this old city."

The Northern Auxiliary maintains the new life and increased energy which were alluded to in the last year's Report. Evangelists are itinerating through a wide extent of country in *Durham* and *Northumberland*. A new station has been opened at *Bishop Auckland*, which is the centre of a population numbering fifty thousand souls. But as the work only commenced in November last, it would be premature to speak of results at present.

Mr. NEALE is progressing favourably at *Monkwearmouth*. He reports an addition of 20 to the church, and is now engaged in the erection of a new chapel. Mr. DEANE occupies *Rothbury*, in *Northumberland*, as the centre of his evangel-

istic work. Two Roman Catholics have been brought to Christ through his labours, and other Roman Catholics have been enlightened through the open-air services. While he cannot tabulate results, he believes that the good seed has taken root in many hearts. Mr. SPANSWICK speaks of *Wolsingham* as "in a very healthy condition, and the chapel filled on Sabbath evenings." At *West Hartlepool*, Mr. ENNALS has received 13 into church-fellowship. The congregations have gradually increased, and the school-chapel is sometimes crowded on Sunday evenings." The Committee ventures to call attention to the fact that in the counties of *Durham*, *Northumberland*, *Cumberland*, and *Westmoreland*, with a population of 1,357,254 souls, there are only 43 Baptist churches; and respectfully suggests that the denomination generally should help to maintain a much larger staff of evangelists than the northern churches are able to support.

To the Irish Mission the past year has been one of severe trial. Two brethren—ARCHIBALD LIVINGSTONE, and SAMUEL ROCK, have been removed by death. Several others have been laid aside by sickness, as the result of over-work and exposure to the persistently inclement weather of last winter; so that, in some places, the regularity of the work has been seriously interfered with. But the year has not been wholly one of trial. *Coleraine* has found a successor to Mr. Alexander Carson in Mr. J. M. MURPHY, who was for several years pastor of the church at New Swindon. Another chapel has been erected since the last annual meeting, which makes one for each year since the union of the two Societies in 1865. The new building is situated at *Clough*, in the county of Antrim. This small town stands on the crown of a lofty upland, which overlooks a wide range of country. The Meeting-house is a very neat and substantial building, 42 feet by 28 in the clear, and is capable of accommodating nearly 300 persons. It was erected at a cost of about £300, towards which sum £260 has been raised. Here Mr. Ramsay proclaims the Word to about 80 persons on Sunday mornings, and upwards of 200 in the evening. The church was formed in October, of 20 persons, and these had increased to 34 by the end of November.

The post at *Cmlig* and *Newtownards*, that was left vacant by the death of Mr. LIVINGSTONE, is being filled—for the present—by Mr. HARRIS, who has been labouring for some time past as a missionary in Dublin. Livingstone's long illness, and other circumstances, had very much reduced the attendance at all the preaching stations in the neighbourhood; but since the commencement of Mr. Harris's labours, things are assuming a promising aspect. Congregations are increasing, and souls are converted. The Sunday-school has been revived, and several new doors have been opened for preaching the Gospel. Mr. BANKS, whose labours have been interrupted by protracted bodily suffering, speaks encouragingly of *Banbridge*; the attendance, both there and at nearly all the eight sub-stations is very good, while the Sabbath-school is greatly enlarged, and in a more hopeful condition than it has been for some time past. Mr. Banks reports a small increase, and hopefully looks forward to greater blessings, which already appear in the way of promise. In the same region, Mr. MACRORY is still working with his accustomed energy, preaching the word at eight outlying stations, and holding seven weekly services. The baptism of ten believers, and their union with the church, show that God's word has not returned unto him void.—*Portadown* and *Tundragee*—four miles apart, are excellent centres for Evangelical effort. Mr. DOUGLAS, who occupies the former, has not less than 12 sub-stations, and holds six services weekly. Conversions, baptisms, and additions to the church, testify to the use-

fulness of this missionary. In England, there is a disposition to identify Protestantism with the Orange faction in Ireland. The two things are wholly distinct. The missionaries have no connection with Orangeism. They would not admit a member of the order into church fellowship. "Some of our people," observes Mr Douglas, "previous to joining the church, were Orangemen, but, on embracing the Saviour, they all, without exception, withdrew from the society."

Tandrage has suffered by the withdrawal, through illness, during a part of the winter, of Mr. Taylor from his work; still, God has not left His servant without witness. At nine sub-stations the "good news" has been proclaimed; six weekly services have been held with as much regularity as the Evangelist's health has permitted; while six have been baptized and added to the Church. On the western shores of the Lough of Belfast, there is a wild, upland region, where the voice of the Evangelist was seldom heard, till Mr. McMURRAY went and preached Christ to the people. With *Ballyclare* as a centre, he itinerates among a scattered population, holding meetings at twelve out-stations, and conducting six services every week. "I have endeavoured," says Mr. McMurray, "to carry the light of the Gospel of Christ into the Egyptian darkness of this neighbourhood. The attendance at my sub-stations, and the interest manifested by the congregations, have been fully maintained during a winter of more than ordinary severity. And the little flock that meets in the upper-room on the first-day of the week, continues steadfastly in the doctrine of Christ, in breaking of bread, and in prayers." One fact, selected from several, will show the influence which Mr. McMurray is exerting. "A man whom I had often urged to close with Christ, lately declared, 'Well, sir, I have many times heard the Gospel preached, and as often heard that Christ came into the world to save sinners; but never, until now, did I believe that HE came to save me. Now I can sing—

' O happy day that fixed my choice,
On Thee, my Saviour and my God :
Well may this glowing heart rejoice,
And tell its raptures all abroad.'"

But the largest measure of the Divine blessing has descended on *Belfast* and *Grange Corner*. The work began at the latter place several months before it appeared in the capital of Ulster. But as the gracious movement has been described in detail in the January and April numbers of the CHRONICLE for the present year, the Committee feel that there is no need to repeat the interesting narratives of Mr. ECCLES. In a recent letter from this useful missionary, he states:—"I cannot add anything to what I have already reported in previous communications. The good work continues. Every week souls are added to the Church. The number—in seven months—is about eighty. All are *lively, hard at work, and full of hope*. The Lord has opened before us 'a great door and effectual.'" The "showers of blessing" have reached as far as *Belfast*, where they have fallen copiously on the church and congregation in Great Victoria Street. Mr. HENRY'S letter is too interesting to omit from this report:—"The past year has been marked by special encouragement. The attendance on public ordinances, and the membership of the church, have been largely augmented; forty-three persons have been baptized on a profession of their faith. During the last four months there have been a considerable awakening and reviving amongst

us. Evangelistic and prayer meetings have been well attended, and lately there has been a special outpouring of the spirit of grace in our midst—chiefly among the young. In our Sabbath-school about fifty profess to have undergone a saving change. Ten members of my Bible-class, and several in the young women's class, are now rejoicing in the hope of eternal life. We bless God that He has visited His heritage when it was weary; and pray that His own work may be continued amongst us. During the year, about £150 have been raised by a sale of work towards liquidating our building debt, and recent repairs on our house of worship. About £100 are still due."

The blind Evangelist, who was alluded to last year, continues his labours. He reports 266 services, besides house-to-house visitation. Mr. SIMPSON says—"I have come into contact with 100 Roman Catholic families, with all of whom I conversed freely about the love of Christ. With some I read the Scriptures, and with one I prayed. Several expressed their thankfulness for my instructions." At *Carrickfergus*, Mr. HAMILTON is yet labouring with rare devotion, and considerable usefulness. In *Tyrone* the Mission has two labourers—Mr. DICKSON and Mr. McDOWELL. The former mourns that the visible results of his labours are not so large as in former years, but adds—"Through grace we shall be able to report better things next year. Our preaching stations—with one exception where clerical influence is rather prevailing against us at present—continue to be well attended by apparently interested hearers. The water-pots, so to speak, are pretty well filled, but we do earnestly need, and pray for the power of the Master to turn the water into wine. There is an interesting station far up in the mountains here, where I preach monthly. It is in a little colony of professed Protestants, which is encompassed round and round by regions of Popish darkness. I deem it one of my choicest privileges to proclaim the Word of Life to those simple mountaineers. Our Sunday-school is in a very flourishing and cheering condition, and we continue to reap from it some fruit for the Lord."

Mr. McDOWELL, whose two central stations are ten miles from Mr. Dickson's, has been toiling hard in a large and neglected field during two and a-half years past. The Secretary, when in Ireland last December, saw something of Mr. McDowell's work, and was much encouraged. For many years, two small Baptist churches, several miles apart, have existed in these outlying regions. The names present fair specimens of Irish nomenclature—*Knockonny* and *Mullycar*. The latter of these has been greatly revived during Mr. McDowell's ministry, the members having increased from thirteen, to thirty-seven; and every Lord's-day evening the meeting-house is filled with apparently anxious hearers. In addition to these centres, he has twelve preaching places, and his complement of weekly services is six. Want of space and materials prevent the Committee from making more than a passing reference to other important stations, such as Dublin, the field of Mr. Evans's labours; parts of *Tipperary* and *Westmeath*, where the veteran, Mr. BERRY; and Mr. SKELLY, stand greatly in need of the prayers and sympathies of Christians. The former has held during the year, 260 services, and preached the Gospel to about 5,000 souls. These abundant labours have produced some fruit. From *Waterford* there is no report, but the statistics returned show a small increase.

About two years ago, Mr. SKUSE entered on his work at *Cork* with the self-consecration of a true missionary. He was gradually working up the old cause at Marlborough Street—ten having been baptized and added to the church in one

year; and was doing the work of an Evangelist at four other places, when he was struck down by disease for a season, and "for the work of Christ was nigh unto death." This affliction brought out loving and beautiful expressions of true sympathy, which showed the esteem in which the servant of Christ was held by persons outside his congregation. Christians of all evangelical denominations flocked to the sick man's house—never empty-handed, but carrying such necessary things as his condition required; and, as a more substantial mark of respect, a few friends presented him with a cheque for £25, to defray the expenses of his illness. The missionary has been chastened, and sanctified; and the Committee feels assured that it will increase his public influence for good. Mr. Skuse was made useful to a poor ignorant and bigoted Roman Catholic woman. And when she told him of her personal acceptance of Christ, she laid on the table an old scapular that she had worn over one shoulder during twelve long years, in the belief that it contained the body, soul, and divinity of the Lord, and could shield the wearer from every form of evil that might assail her.

With regard to FINANCES, the Committee is happy to report an increase in the ordinary sources of income—as compared with the previous year—of about ONE HUNDRED AND FORTY POUNDS. This is better than a decrease, but it exhibits a rate of progress so slow, that the Committee cherishes but a slender hope of reaching a position—for some years to come—in which the Mission will be able to undertake work on a scale at all commensurate with the spiritual wants of the British Islands.

There are two or three facts of great and painful significance to which the Committee invites the attention of the Denomination. First—There are millions in the three kingdoms perishing for lack of knowledge, who have not yet been reached by the existing machinery of Evangelical churches. Secondly—The sudden appearance in England of an anti-evangelical system, which practically tends to eliminate from the Gospel all that is essential to salvation; that supersedes Christian doctrines by priestly dogmas; preaching by ceremony; personal faith in Christ, by union with a church; and elevates the Sacraments to the place which belongs exclusively to the sacrifice of THE LAMB OF GOD. Multitudes, with a diligence which would be exemplary in a better cause, are sowing broadcast over the land the seeds of a deadly heresy, and preparing a harvest which Roman sickles are eager to come and reap. The Committee cannot reflect on the rapid growth of this system, and the colossal dimensions it has already reached, without serious apprehensions of its results on the religious life of England; nor without a deep and growing conviction that necessity is laid on Christians to cry earnestly to God for a large increase of able and zealous labourers suitable for HOME WORK in the present age.

The utter failure of recent attempts to conciliate the dominant ecclesiastical sect in Ireland, confirms the lessons taught by the history of all legislation for the pacification and improvement of that country—*i.e.*, that the source of Ireland's renovation is not in human laws, but in Christ's Gospel. Her wound is so grievous that there is no healing of her bruise by any other remedy, than that which the Great Physician prescribes.

The words of Our Lord to the first missionaries "beginning at Jerusalem," embody a principle, and establish a law, which were intended to regulate Christians through all time, in their efforts to bring the nations to God. Home is the true centre from which the disciples of Christ should work in ever widening circles of holy influence, till they reach the circumference.

THE CHRONICLE

OF THE

British & Irish Baptist Home Mission

JUNE, 1873.

The Public Meeting

Was held in Bloomsbury Chapel, on Tuesday, April 29th, under the presidency of SIR S. M. PETO, BART. The attendance was remarkably good, and the speeches and the spirit of the meeting excellent. The devotional service was conducted by the Rev. Moses Philpin, of Alcester. We regret that want of space prevents us from giving the addresses of the Chairman and other speakers *in extenso*, but they were reported at length in the *Freeman* and *Baptist* newspapers. After Mr. Kirtland, the Secretary, had given a brief summary of the Report, the Chairman said that Ireland, at the present time, was very little understood in England. He was convinced that Ireland was progressing much more rapidly than was commonly believed. A friend of his had been told by a clergyman in Ireland that his labours at the present time were attended with better results, and his personal influence had more weight with the people than before the disestablishment of the Irish Church. (Applause.) Surely, then, the mission in that country must also have greater opportunities for good than heretofore, and it was the duty of the denomination to avail themselves of those opportunities. The pretensions of the Ultramontane party, too, ought to be an incentive to them to increased exertion and prayerfulness.

ERNEST NOEL, Esq., then delivered an address, which was pervaded by true spiritual feeling and wise counsels.

The Rev. W. S. ECCLES, missionary in Ireland, then delivered a speech which completely enlisted the sympathies of the meeting. The meeting, said the speaker, could have no idea of the difficulties that confronted the missionaries. On a certain occasion a young man, by intercourse with some Protestant Christians, and also by the reading of a New Testament he had received, began to see that its statements were in contradiction to some things he was told by the priest, and consequently it got noised abroad that Barney Connor "meant to turn." Returning from a village one day with some young men, one of them said, "Well, Barney, what is it I hear respecting ye?" "And, pray, how should I know?" said Barney. "They say you're going to turn, Barney." "Well, indeed, I think I shall," said Barney, and immediately they caught hold of him and put him in a pool of water, and held him under as long as they thought it was sufficient. Bringing him to the surface, they said, "Will you turn now?" and he said, "Indeed, I will." And immediately they plunged him back and kept him under till all struggling ceased, when they took him out, and threw him on the sward, and fled. Others coming from the village saw him, and took him into a cabin, and he recovered, but he was obliged to leave that part of the country. As to his own particular work, they had been labouring for some months and there was not a single conversion, and the hearts of some of them were breaking. There was special prayer, but still there did not appear even the

little cloud no bigger than a man's hand. On a certain Sunday evening, however, he had to go some miles to preach. His son was at home in the interval of his studies, and some of the brethren asked him to preach, and he consented to do so. When he reached home, not finding his son, he thought he would go up and see what was the matter. It seemed as if a cloud of glory had come down on the congregation. The house was crammed, and there were numbers outside, and his son was in the centre of the crowd of people, busily engaged in conversation. From that time for about six months there was no interval of rest. It was preaching all the week, and sometimes morning as well as evening, and for several months neither he nor his son got rest till three o'clock in the morning. It seemed as if God had given them special strength, for they never got tired, and they all laboured earnestly, and God greatly blessed their work. One of the men in the neighbourhood was an infidel, though infidelity was a rare thing in Ireland. They were all right down this or that in Ireland. This man was a great reader, and had history at his finger's end. He was at a meeting one night where the subject was the brazen serpent as a type of Christ, and the service concluded with the hymn, "There is life in a look at the crucified One." A polished arrow from the divine quiver went home to the heart of this man, and he was anxious to know if there was salvation for him. He went home and could not sleep that night; pondering over the words he had heard,—“There is a life at this moment for thee,” he was enabled to believe and was saved. Even the children worked for the Lord and tried to bring others to a knowledge of Jesus. But what were they among so many? They needed the number of their missionaries doubled, and he would earnestly ask them to send over a couple of dozen of earnest, zealous men with hearts devoted to the work, willing to do everything for the Lord Jesus, for there were sinners to be saved, and it was privilege to do the work and be employed as a minister and servant of the Lord Jesus Christ.

The Rev. RICHARD GLOVER delivered a speech of characteristic force and beauty, after which the meeting was brought to a close, and the Benediction pronounced.

Contributions from March 20th to end of Financial year.

LONDON AND MIDDLESEX—

Abney-road, subscriptions.....	18	0	0
Brixton Hill, ditto	18	3	0
Camberwell, Cottage-green ditto	0	3	6
Camden-road, collection.....	33	18	8
Ditto, subscriptions.....	35	11	0
Clayton, Downs Chapel subscriptions.....	21	12	9
Commercial-street Chapel, ditto	6	0	0
East London Tabernacle, collection ...	15	0	0
Greenwich, subscriptions	1	7	6
Ditto, Lewisham-road, ditto	2	0	4
Grove-road, collection	4	0	0
Ditto, Sunday-school	2	10	0
Harlington, contributions	6	0	0
Hornsey Rise, collection	2	2	0
Lea, subscriptions	8	16	0
Mare-street, Hackney, subscriptions...	15	6	6
Maze Pond, Sunday-school	2	2	0
Ditto, subscriptions	7	8	6
Metropolitan Tabernacle, Mr. Passmore ..	0	10	6
Notting-hill	4	8	8
Norwood	5	5	0
Peng, Miss Stringer	0	10	0
Do., Miss J. Stringer	0	10	0
	0	0	0

Tottenham—

Collected, Miss J. Morrison	2	4	8
Ditto, Miss Wallace	1	1	6
Rev. R. Wallace	0	10	0
			3 16 2
Upper Holloway, subs.	3	0	0
Ditto, collection after Lec- ture by Rev. C. Kirtland	1	10	0
			4 10 0
Walworth-road, by Mrs. W. E. Beal—			
Collection	8	7	10
Balance of subscriptions	4	1	8
Sunday-school, by Mr. John Attenborough	5	0	0
			17 9 6
Wood-green, collection	1	8	4
Subscriptions—			
Andrews, Dr.	1	0	0
Baynes, Mr. A. H.	1	1	0
Benham, Mr. Jas.	1	1	0
Benham, Mr. John ..	1	1	0
Bigwood, Rev. J.	0	10	6
Bligh, Mr. J. J.	1	1	0
Bompas, Mr. H. M.	1	1	0
Boustead, Mr E.	5	0	0

28 THE CHRONICLE OF THE BRITISH AND IRISH BAPTIST HOME MISSION.

NORTHUMBERLAND.—Northern Association	75 15 3
Ditto.....	4 5 0

NOTTINGHAMSHIRE. — Nowark,	
Fretwell, Mr. S.	1 0 0
Holland, Mr.....	0 5 0
Middleton, Mr.....	1 0 0
	<hr/>
	2 5 0

Nottingham. subscriptions ...	33 15 6
Ditto, George-st., collection	7 0 0
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	40 15 6
Ditto, Mrs. J. C. Baker	0 5 0
Ditto	0 5 0
Tuxford, Miss Morley.....	2 0 0

OXFORDSHIRE.—Banbury, colln.	
Subscriptions	3 0 0
Sunday-school.....	0 5 0
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	4 15 0
Henley-on-Thames, Mr. Richard Johnson	1 0 0

STAFFORDSHIRE. — Hanley, Sunday-school	
	1 0 0
West Bromwich	1 2 0

SOMERSETSHIRE.—Bristol, subscriptions.	
Chard, collection	14 12 6
Frome, Lock's-lane, Rev. G. Bragg.....	2 17 10
Ditto, Badcox-lane, subscriptions ...	0 7 6
Taunton, collections	1 8 0
Ditto, Subscriptions	3 1 0
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	8 11 6
Wellington	1 0 0
Yeovil	2 18 0

SUFFOLK. — Ipswich, Turret-green, by Mr. W. Bayley, collection	
	4 0 4
Subscriptions	4 11 6
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	9 0 10

SUSSEX. — Eastbourne, contributions	
	7 10 0
Ditto, collection	1 10 0
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	9 0 0
Hastings, Mrs. J. Eives	1 1 0
Midhurst, collection	1 0 0

WARWICKSHIRE.—Alcester, collection ...	
	2 19 0
Cookhill	0 6 0
Birmingham, subscriptions	11 13 6
Coventry, Cow-lane Sunday-school, by Miss E. J. Smith	7 15 0

WORCESTERSHIRE.—Brierley-hill Sunday-school	
	0 10 0
Evesham, subscriptions	0 11 6
Ditto, collections	4 1 3
Sunday-school Cards.....	1 10 3
	<hr/>
	6 3 0
Malvern, Miss Page	5 0 0
Redditch, collection	2 10 0
Worcester, ditto	8 4 6

WILTS. — Downton, by Miss A. M. Taunton, Sunday-school	
	2 5 0
Salisbury Ch., contributions ..	3 3 0
Do., subscription, Rev. G. Short, B.A.	0 5 0
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	3 8 0

YORKSHIRE.—Barnsley, Sunday-school... ..	
	0 5 0
Beverly, subscriptions.....	1 18 0
Ditto, collection	0 18 0
Ditto, Sunday-school.....	0 10 0
	<hr/>
	3 6 0
Bradford, subscriptions.....	12 0 0
Bridlington	0 12 0
Driffield	0 10 0
Hull	6 18 0
Scarborough, Mr. W. Rowntree.....	0 10 0
Ditto, Mr. N. Sargent.....	2 0 0
Shipley, Mr. Aked	2 0 0
York, collection	3 19 5
Ditto, subscriptions	1 12 6
	<hr/>
	5 11 11

WALS. — Aberdare, collection,	
English Baptist Chapel.....	2 0 0
Ditto, subscriptions	4 14 6
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	6 14 6
Carmarthen, subscriptions	1 10 0
Canton	0 7 0

Haverfordwest, collection at	
Bothesda	5 5 0
Do., subscriptions and don ..	15 7 6
Do., Sunday-school	5 4 4
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	25 16 10

Holyhead, collection	
	2 0 0
Llanely, subscriptions	3 4 0
Do., Vote from Greenfield Ch. ..	1 10 0
	<hr/>
	9 14 0

Llangollen, Dr. Prichard	1 0 0
Merthyr, subscriptions	1 17 0
Newtown, Montgomeryshire, Mr Edward Morgan	1 0 0
Pembrey, Tabernacle, collection ..	1 8 3
Pembroke, subscriptions	1 0 0
Pembroke Dock	0 5 0
Rhyl, Mr J. S. H. Evans	0 10 6
Swansen, subscriptions	3 1 0
Tenby	2 7 6

SCOTLAND	21 6 3
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IRELAND.—Athlone, subscriptions	
	12 8 6
Belfast	6 8 0
Carrickfergus, Mr. Little	1 0 0
Coleraine, collection	7 3 3
Ditto, subscriptions	2 10 0
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	9 13 3

Deryncl, subscriptions	5 0 0
Donaghmore	5 0 0
Dublin, Abbey-street	18 15 0
Portadown	1 17 6
Rathne	5 0 0
Tubbermore	16 16 11
Waterford	3 11 0
Ditto, C. Scroder, Weekly offering.....	1 6 0
	<hr/>
	4 17 0

Subscriptions in aid of the British and Irish Baptist Home Mission will be thankfully received by G. B. WOOLLEY, Esq., Treasurer, and by Mr. KIRTLAND, Secretary, at the Mission House, Castle Street, Holborn, London, E.C. Contributions can also be paid at Messrs. Barclay, Bevan, Tritton & Co.'s, Lombard Street.

THE CHRONICLE

OF THE

British & Irish Baptist Home Mission

JULY, 1873.

Publicly, and from House to House.

THE following narrative from one of our Irish Evangelists will show the kind of work that is being done in the sister island, and the spirit in which it is carried on. For prudential reasons we withhold both the name of our brother, and the place where he labours:—

“Since my last communication in March, I have occupied twenty-five stations, where I visit a number of families, of whom not a few are Roman Catholics. By these I have been received with all the frankness an Irish heart knows how to exhibit, except, on one occasion, when my progress was intercepted by a stout wall of oaths and curses, which I endeavoured to throw down by remonstrance and persuasion. I have been listened to so attentively while I described the love of Jesus to sinners in giving His head to the thorns, His back to the scourge, His hands and feet to the nails, and His side to the spear that one woman, after loading me with eulogies, requested that I should come as often as desire and opportunity constrained me. Oh! for a number of warmhearted evangelists who could preach to their Celtic brethren the Gospel of the Grace of God. I have taken part in twenty-nine meetings held in the chapel, under the presidency of the pastor; the numbers present, the earnest prayers offered, the hearty singing gone through, the soul-stirring addresses delivered, together with the spiritual conversation held with anxious persons in the after meetings, all combined truly to give an interesting character to the meetings. I have preached thirty-six times in cottages, and twenty-one in the open air; the attendance varying in the former from 20 to 100, and in the latter from 50 to 250. So great is the thirst for the Word, that I have preached twice out of doors in the middle of the day to crowds, many of whom were moved to tears, and twice have the people stood with all attention to the story of the Cross while the clouds were discharging their contents upon our heads. But thanks be to the Great Quickener of souls. I can say without hurting my conscience, that the ever-blessed Spirit has either convinced or

converted sinners in our meetings. One woman, with tears rolling down her face, said, 'I see it now, the chastisement of our peace was upon Him, and with His stripes we are healed.' Another said, 'Now I can rest upon Him, for He has borne my sins on His own body on the tree.' One man, with a countenance lit up with joy, exclaimed, 'I can trust Jesus now, for He came into the world to save sinners, and sinner is my name.' Another, 'Oh! how happy I am in knowing that the Blood of Jesus Christ hath cleansed me from all sin.' I have been greatly assisted by some of the brethren whom I need not mention, God knows them; their word has been blessed to many souls. Truly we have had 'times of refreshing' from the Lord's presence. Pray for me, that utterance may be given, so that 'I may speak boldly as I ought to speak.'"

On the Income of the Mission.

THE present income of the British and Irish Mission does not represent the ability of the Baptist Denomination.

The number of Baptist Churches in the United Kingdom, as returned in the Hand-book for the current year, including 152 *General Baptist Churches*, is 2,639.

The number of churches and congregations which contribute to the Mission, either by collections or subscriptions, or both, is only 400, being a trifle over 15 per cent., leaving 2,239 from which no assistance is derived.

Of the 2,639 churches, 664, or about 25 per cent., have less than 50 members each. These are not only numerically small, but their means are so slender that little or nothing can be expected from them. Then, the General Baptists,* having a Home Mission of their own, have hitherto rendered but little assistance to the Irish Mission. Add these churches—numbering 152—to the 664 with less than fifty members each, and there will be still left 1,423 that are able to help us, but which practically stand aloof from our work.

The Baptist Union for Wales returns 522 churches in the *Principality*; but only 22 contribute to the Mission, being a little over 4 per cent. of the entire number.

Of the 126 churches within the metropolitan circle, 38 contribute to our funds; but of these only 21 make congregational collections. The number of members in the London churches is put down in the last report of the London Baptist Association, at 28,300. The *personal* subscribers to the British and Irish Mission, are about 300, or 1 per cent. of the whole.

* Since the above was written, the *Secretary* has had an opportunity of addressing the Association of the General Baptist Churches, at its Annual Meeting held at Burnley, June 24, and succeeding days. Mr. Kirtland was very warmly received, and his statements respecting the work in Ireland created considerable interest. As the General Baptists have a denominational Home Mission, they were appealed to on behalf of the Irish Mission *only*, and at the close of Mr. Kirtland's address, the following resolution—moved by the Rev. Dr. Burns, of London,—was unanimously adopted:—

"That we have listened with great pleasure to the interesting address of the Rev. C. Kirtland, on the subject of the Mission to Ireland, and commend the cause he represents to the sympathy and help of our churches."

The amounts raised in some of the principal cities and towns, are far below the ability of the churches, and out of all proportion to the support given to some other societies.

Many of the new subscriptions which are obtained from time to time, go to make up the losses which are annually sustained by the death of some subscribers, and the removal of others.

With regard to the means for increasing the permanent income of the Society, several plans may be suggested; but the one which succeeds best is *personal advocacy*. Societies could be named which have trebled their income in a few years through the labours of suitable men who have devoted their time chiefly to canvassing for new subscriptions. If a man, thoroughly adapted for such a work in connection with the British and Irish Mission, could be found, who would throw his heart and energies into the work of visiting the non-contributing churches, the effect would be evident at the close of the year, in an augmented income.

The Committee has resolved to try the experiment of introducing MISSIONARY BOXES into such *Families* and *Schools* as are willing to accept them. Several applications have been received, and the Committee urges the readers of the *Chronicle* to follow the example which has been set by some friends of the Mission. The Secretary will be happy to furnish boxes to all who would like to use this means of swelling the income of the Mission.

HYMN FOR MARCH 31, 1873:

Being the Day appointed for Special and United Prayer for Ireland.

"The isles shall wait upon Me, and on Mine arm shall they trust."—Isaiah li. 5.

TUNE—*Salzburg*: 15 15, 15 15. No. 203 in Havergal's Psalmody.

FATHER, we would plead Thy promise, bending at Thy glorious throne,
That the isles shall wait upon Thee, trusting in Thine arm alone!
One bright isle we bring before Thee, while in faith thy children pray,
For a full and mighty blessing, with united voice to-day.

Gracious Saviour, look in mercy on this Island of the West,
Win the wandering and the weary with Thy pardon and Thy rest:
As the *only* Friend and Saviour let Thy blessed Name be owned,
Who hast shed Thy blood most precious, and for ever hast atoned.

Blessed Spirit, lift Thy standard, pour Thy grace, and shed Thy light!
Lift the veil and loose the fetter—come with new and quickening might:
Make the desert places blossom, shower Thy seven-fold gifts abroad;
Make Thy servants wise and steadfast, valiant for the truth of God.

Triune God of Grace and Glory, be the Isle for which we plead,
Shielded, succoured with Thy blessing, strong in every hour of need;
Flooded with Thy truth and Glory, (glowing sunlight from above),
And encompassed with the ocean of Thine everlasting love.

Oh, surround Thy throne of power, with Thine emerald bow of peace:
Bid the wailing, and the warring, and the wild confusion cease.
Thou remainest King for ever,—Thou shalt reign, and earth adore!
Thine the kingdom, Thine the power, Thine the glory evermore.

FRANCES RIDLEY HAVERGAL.

31 THE CHRONICLE OF THE BRITISH AND IRISH BAPTIST HOME MISSION.

From April 24th, to May 23rd, 1873.

LONDON.—Battersea-park Church, contributions.....	1 0 0	KENT.—Canterbury, Mr. H. T. Foreman	0 10 0
Baynes, Mr. W. W.....	1 1 0	Eythorne, collections.....	3 17 4
Bloomsbury Chapel, Public Meeting...	20 12 8	„ subscriptions	4 7 6
Groom, Mrs., Hampstead	1 0 0		8 4 10
Haddon, Mrs.....	1 0 0	Dover, Salem Chapel, collection	3 4 9
Hickson, Miss	0 5 0	Margate, collections.....	4 5 7
J. A. C.....	0 10 0	Ramsgate, collections.....	4 7 3
Metropolitan Tabernacle	40 0 0	Sandhurst, Mrs. Brine's Bible-class ...	0 17 6
Morris, Mr. G. J.....	1 1 0		
Noel, Mr. Ernest	1 1 0	LEICESTERSHIRE.—Countesthorpe, Mr. C.	
Rooke, Miss	0 10 0	Basset, by Mr. T. D. Paul	1 0 0
Rooke, Mr. T. G.....	0 10 0	Sheepshed, subscriptions	6 0 0
Simmonds, Miss	1 0 0		
Sutton, Mr.....	0 10 6	MONMOUTHSHIRE.—Abergavenny,	
Upton Chapel, Lambeth, moiety of		Frogmore-street, collected by Miss	
contributions.....	3 6 8	Evans	0 19 0
Vernon Chapel, by Mr. C. Percy, con-		By Miss Michael	1 0 0
tributions	0 10 6	„ Lion-street, collection	1 14 5
„ Ditto, by ditto, Sunday School.....	0 10 6	„ „ subscription	0 5 0
Walworth-road, collection, annual			1 19 5
sermon.....	7 15 0	Blenavon, collection	1 0 0
Woolwich, Queen-st., by Mr. Plummer,		Ebbw Vale, contributions.....	0 10 0
Sunday School	0 15 7	Maescywmr, collection	0 15 0
		Whitebrook, contributions	0 10 0
CAMBRIDGESHIRE.—Cambridge Sunday-			
school, St. Andrew's-street	1 0 0	NORTHUMBERLAND.—Northern Associan.	30 9 0
Collected by Miss Medcalf	3 11 0		
DEVONSHIRE.—Copley Hall, Exeter, Sir		OXFORDSHIRE.—Woodstock, subscriptions	0 17 6
Morton and Lady Peto	5 0 0		
Plymouth, Mr. J. Willoughby.....	0 5 0	SUFFOLK.—Bury St. Edmunds, sub-	
„		scriptions	1 17 0
DURHAM.—Jarrow, Sunday-school.....	0 10 0	SUSSEX.—Eastbourne, collection	1 6 8
South Shields, Alderman Strachan.....	0 10 6	Newhaven, collection	1 15 0
Darlington, Mr. G. W. Bartlett, Jun.	0 10 0	Shoreham, collection	1 2 0
ESSEX.—Langham, Mr. S. Seaborn	0 5 0	WARWICKSHIRE.—Coventry, Comley, Mr...	1 0 0
GLUCESTERSHIRE.—Association, by Rev.		Franklin, Mr. W. & Son	10 0 0
W. H. Tetley.....	30 0 0	„ Ditto, Cow-lane, collection	10 15 8
Stroud, balance of subscriptions	0 15 0	Umburslade, Mr. G. F. Muntz.....	2 0 0
Lydney, by Rev. G. W. Roughton, col-		Henley-in-Arden, contributions	5 0 0
lection	2 0 0		
Uley, collection.....	1 2 6	YORKSHIRE.—Bradford, subscriptions ...	2 0 0
HAMPSHIRE.—Beaulieu, Rev. J. B. Burt	1 1 0	JERSEY.—St. Helier, contributions	10 0 6
Southern Association, by ditto.....	102 16 0		
HEREFORDSHIRE.—Ewas Harold, contri-		IRELAND.—Clonmel	2 0 0
butions	0 7 0	Grange Corner	5 0 0
		Parsonstown, subscriptions	2 10 0

Subscriptions in aid of the British and Irish Baptist Home Mission will be thankfully received by G. B. WOOLLEY, Esq., Treasurer, and by Mr. KIRTLAND, Secretary, at the Mission House, Castle Street, Holborn, London, E.C. Contributions can also be paid at Messrs. Barclay, Bevan, Tritton & Co.'s, Lombard-street.

THE CHRONICLE

OF THE

British & Irish Baptist Home Mission

AUGUST, 1873.

THE ROUND OF THE IRISH STATIONS.

To G. B. WOOLLEY, Esq.,

Treasurer of the British and Irish Baptist Home Mission.

LETTER I.

MY DEAR SIR,—

From the recollections which you have of one very pleasant visit to *Ireland*, you know that in the month of July, with the thermometer at 80 degrees in the shade, it is refreshing to exchange the oppressive and exhausting heat of London, for the cool breezes of the Irish Channel, and the lower temperature of the Sister Island. But the change—so far as this, and the two preceding visits are concerned—has had serious drawbacks. With a single exception, every day has been wet. The entire atmosphere has been strongly charged with moisture, which has rushed down at intervals in torrents that remind one of the descriptions given of tropical showers. And at the time that I write, there seems little prospect of any permanent improvement. But the personal discomfort of riding on open cars in such weather, is a bagatelle compared with the disappointment one experiences in reference to congregations. But, notwithstanding this, and another disturbing cause—to which I shall presently refer—the attendance at our meetings has been very good.

I reached *Dublin* on Wednesday, the 9th inst., and the same evening attended a private, or semi-private conference with a number of the church and congregation at Lower Abbey Street. The meeting was a satisfactory one, the particulars of which I shall lay before the Committee on my return.

The following day, I went to *Tyrone*, where—as on former occasions—I was warmly received, and hospitably entertained by Mr. and Mrs. Irwin, and our brother Dickson. The following evening—*Friday 11th*—held a service at a country place, the name of which has quite escaped my memory. Two rooms in a farmhouse were comfortably filled; they are

generally crowded at the ordinary service; but the Orange celebrations put every thing—business and religious meetings—out of the usual course, and we had to be satisfied with a limited attendance.

Saturday, 12th.—The anniversary of the “Battle of the Boyne” was observed this year with great *eclat*. The repeal of the Party Processions Act revived all the old enthusiasm of the brotherhood. The entire province was wild with excitement. Thousands of lodges assembled, and walked in procession, with banners and regalia, and drum and fife bands playing “The Protestant Boys,” and other party tunes. Three and four men walked abreast, without coats, carrying enormous drums, which they beat with all their might, flourishing the drumsticks in the air, now facing each other for a few moments, then dancing along under their load, and sometimes looking more like maniacs than men. The processions were headed by fiery young Orangemen, on their proud and prancing steeds. When a Roman Catholic chapel was passed, the flagmen flaunted and waved their gay bunting against it; the drums beat louder, and the flutes became more shrill. Flags floated from every steeple, “young men and maidens, old men and children,” sported the orange lily; indeed, the whole country was *en fete*, keeping high Protestant (?) festival. As a lady observed to me, “When the 12th approaches, Ulster takes leave of its senses.”

The 12th is a great occasion for oratorical display. The following is a specimen from a speech delivered by a reverend gentleman:—

“When I see the anxious upturned faces of the earnest thousands and tens of thousands arrayed around the Orange banners—those virgin flags that never knew defeat—(hear, hear)—might I not say in the language of inspired Scripture, Is there not a cause, and what is the cause? The cause is the peril of truth and man’s liberty, and, as this resolution states, to preserve which we are banded together in this mighty phalanx. (Loud cheers.)

“Long may the Orange flag wave,
A meteor light and airy—
Symbol of the creed and race
Which guards strongholds like Derry.
May Orange sons long defy
Pope, traitor, and Pretender,
And raise to heaven the magic cry
Of thundering ‘No Surrender.’”

(Loud and long-continued cheering.) I have keenly and thoughtfully observed the proceedings of the day, and what astonishes me most is the prevalence among airs played by the several bands at the head of lodges of that important Orange ditty, ‘Lillibulero, or the Protestant Boys.’ (Loud laughter.) Lord Macaulay tells us that it was to the tune of that strain that James the Second, of evil memory, was drummed out of England.”

How far these demonstrations tend to foster a spirit of loyalty to the Crown, I am not able to say; that they help to revive and prolong a bitter and vindictive spirit between the rival factions, there can be no doubt. Mutual intolerance is intensified by these periodical celebrations. True Protestantism is compromised, and presented in a false light, and thus, the Gospel is hindered. But the blame does not rest on the Orange party alone. In Belfast, a better spirit prevailed. Few, if any,

party displays were made. The *Orange* offered no provocation to the *Green*, and the *Green* made no assault on the *Orange*.

Lord's Day, 13th.—Held services morning and evening at *Lisnaglee*, and addressed the Sunday-school in the afternoon. The new chapel is a plain stone building, and occupies the centre of a large plot of ground, which is enclosed by a neat fence, and nicely planted with trees and flowering-shrubs. Accommodation is provided for several horses and cars. "Beautiful for situation" is this pretty and unpretending structure. It stands on a gentle slope, with hills protecting it behind, and the bold Derry mountains rising in front. At both services, the congregations were good, and would have been better, but for the disturbing influence of the July anniversary. The Sunday-school contains about seventy scholars (in attendance) including young men and women's Bible-classes; and, with two exceptions, the teachers walk about three Irish miles to their work every Sunday. As is generally the case at our Irish stations, the minister superintends the school, and conducts a class. The Lord has been doing a very gracious work in this lonely region of late. A remarkable spirit of hearing has been manifested; souls have been converted, and added to the Lord. Here, as in England, it is the practice at the close of a service to invite the "anxious" to remain for religious conversation: These meetings test the wisdom and skill of those who conduct them; and, when properly carried on, they are often the means of much good. After the invitation had been given, on one occasion, the whole congregation remained. And the power of the Lord was present to heal.

Monday, 14th.—Preached at Portadown in the evening. Weather and Orangeism against us. Business was suspended. Hundreds of men, with broad, orange-coloured sashes, were moving too and fro on foot, or driving about on cars; hence, the congregation in "the upper room" was comparatively small. Our brother Douglas is doing the work of an evangelist through a wide region; and, if his success is not equal to his desires, he is not left without witness of the Master's approval. Two facts were related to me by the Missionary, which are worth recording. No. 1.—"The mother of a dying child sent a message to my house, urging me to visit her with all speed. I went, and found that her child was likely to die, and, her own minister being absent, she had hoped that I would administer the rite of baptism. There was a bowl of water on the table, and the intended sponsors were present. On my declining to administer the ordinance, she fell on her knees, and cried, 'Would you be so cruel as to permit my lovely cherub to die without baptism? I would not have sent for you had my own minister been at home.' I gave the usual reasons for not baptizing those who are incapable of exercising faith in Christ, and tried to comfort her with the assurance that the eternal safety of infants was quite independent of baptism; and that to perform such a rite on her child would be to sanction one of the most deadly errors. The poor woman became calm; thanked me for the information and comfort I had given her, and added, 'I believe, Sir, that you are quite right.' The child died unbaptized. The incident became the talk of the neighbourhood, and led many to look at the subject of infant, and sponsorial baptism. Among those whose curiosity was awakened, was the father of a numerous family. He came to our services, and attended the Bible-class. One day, he asked me to give him my reasons for not having baptized the dying child. The result was, his own baptism, on a profession of faith. His wife told me recently

that she often blesses God that her husband has joined the Baptist Church. Before his conversion he only gave her two or three shillings a week from his wages, spending the rest with low companions in dram-shops. Now, when pay-night comes, *he takes all his earnings home for the use of his family.*"

No. II.—“A baptismal service had been announced for a given evening, and many persons had assembled to witness the ordinance. The introductory service was brought to a close, when, to my great disappointment and mortification, the candidate (there was but one) had not appeared. I was greatly perplexed. At this moment, a man stood up, requesting liberty to say a few words. Having been permitted, he said—‘I am a Presbyterian, and came to witness the mode in which Baptists administer the ordinance. Some years ago, I obtained a copy of a Sermon on Baptism, by the pastor of this Church. The perusal of it led me to search the Scriptures, and I became convinced that infant baptism was not a Scriptural rite. I had resolved to confess Christ in baptism, but from deference to the urgent entreaties of my wife and relations, and my strong attachment to the church of my fathers, I have for months suppressed my convictions. I have been occasionally attending the ministry here, and am known to Mr. D. and some of his people. It has been deeply impressed on my mind since I came into this meeting that I should now get baptized; and this conviction has become more intensified since I have heard that the intended candidate has not come forward. If Mr. D——, and those of his people here present, consider me a fit subject for this ordinance, I now desire, as a sinner, resting my hopes of pardon on the merits of Christ’s atonement, to be baptized in the presence of God and this assembly.’

“This statement filled me with astonishment and joy. Those who knew him said that he was a most worthy man, and that the desire of which he had spoken was the Lord’s doing. He was baptized there and then, and has united with the Church.”

The limited space afforded by the *Chronicle* obliges me to break off my narrative at the close of 6th day’s visit.

Believe me, &c., &c.,

Faithfully yours,

C. KIRTLAND.

Subscriptions in aid of the British and Irish Baptist Home Mission will be thankfully received by G. B. WOOLLEY, Esq., Treasurer, and by Mr. KIRTLAND, Secretary, at the Mission House, Castle Street, Holborn, London, E.C. Contributions can also be paid at Messrs. Barclay, Bevan, Tritton & Co.’s, Lombard-street.

THE CHRONICLE

OF THE

British & Irish Baptist Home Mission

SEPTEMBER, 1873.

THE ROUND OF THE IRISH STATIONS.

To G. B. WOOLLEY, Esq.,

Treasurer of the British and Irish Baptist Home Mission.

LETTER II.

MY DEAR SIR,—

My first letter concluded with a notice of my visit to *Portadown*, and I now resume the narrative at the point where it was broken off. *Tuesday*, July 15—Pleasant drive to *Tandragee*, where I received the kind attentions of Mr. and Mrs. Atkinson, and had pleasant intercourse with Mr. Taylor, and some of his people. *Tandragee* stands on a lofty eminence, and overlooks a country of wide extent and rare beauty, bounded by the distant range of the *Mourne* mountains. We have here an excellent chapel, and a commodious minister's residence—both charmingly situated. A considerable part of the population had abandoned themselves to *drinking* and *drumming*,* and the congregation in the evening suffered from these nuisances. Mr. Taylor's labours, both in town and country, have been most abundant, and I was pained to find that his health had broken down by overwork and exposure to night travelling after crowded meetings. It is to be hoped that rest will contribute to his restoration. *Wednesday*, 16th—At *Banbridge*, where I was thankful to find Mr. Banks much improved in health after a long and painful illness. It may be said of our brother, without exaggeration, "for the work of Christ, he was nigh unto death." Two meetings were held on the same day at *Banbridge*. One of a private character at Mr. Banks's house, where Dr. McClelland—on behalf of a number of Christian people belonging to different evangelical denominations—presented Mr. B. with a purse containing £36 10s., as an expression of the sympathy that was felt for him during his illness, and of the public and private esteem in which his character and labours are held. The meeting was a deeply interesting one. At 8 o'clock, I preached to a congregation which filled the lower part of the chapel. Mr. Banks's illness has interfered with his itinerant labours outside *Banbridge*, but the principal congregation does not appear to have suffered. Presbyterian and other ministers did their best to supply the place of the sick missionary.

Carrickfergus was reached the following day, *Thursday*, 17th, and here I

* Connected with the Orange celebrations of July 12th.

found a home in the house of Mr. and Mrs. Pasley, at the Northern Bank. But my expectations of a large congregation were disappointed by torrents of rain, which began about half-an-hour before the service, and continued till it was nearly over. The attendance, however, was better than could have been expected under the circumstances.

Friday, 18th, was spent at *Belfast*. Preached at Great Victoria Street in the evening. Mr. Henry, and the Church and congregation under his care, have been much refreshed of late by *showers* of blessing. The Church has been greatly quickened; earnest Christian workers have co-operated with the minister, and many souls have been converted and added to the Church. Something like a springtide of spiritual prosperity has been enjoyed, so that within the space of a few months, more than fifty persons have been added to the Church.

Saturday, 19th.—Journeyed to *Coleraine*, where I was the guest of Dr. James Carson. On the following morning, *Lord's-day, 20th*, conducted the service in the Baptist Chapel, which was comfortably filled. Mr. Murphy, the new minister, has been well received, and is devoting himself with great energy to his work, both in the town, and the surrounding stations, where there is ample scope for the labours of an evangelist. A blank has been left in the Church and Sunday-school by the death of Mrs. James Carson, which will not soon be filled up. She was the type of an earnest, gentle, true-hearted, and zealous Christian woman, who adorned the doctrine which she professed and taught.

In the afternoon of the same day, went to *Clough*—about twenty-two miles from Coleraine. The weather was favourable, and showed the magnificent scenery of this region to advantage. I was here in December last, when the landscape was wild, and the heavens dark with tempest; now, the moors are purpled with heather, hedgerows are bright with the wild flowers of the season, and fields covered over with corn, flax, and potatoes.

“The hills around
Have girt us in—their lofty heads enwrapped
In misty wreaths.”

The town occupies the highest point of an uneven tract of table-land, and the chapel stands on the highest part of the town, so that it is a prominent object for many miles round. And when the lamps are lit on winter evenings, a friendly and inviting light penetrates hill and dale, and reminds the lonely dwellers of another light that shines from the Heavenly Hill on the people that sit in darkness. The chapel is a very neat, substantial, and commodious structure, but it is not yet seated. A debt of £30 remains on the building, and until that is removed, the friends seem resolved to put up with planks placed on blocks of wood. The chapel was crammed on the evening that I preached. A very comfortable *Manse* has been erected, at a cost of less than £200, which has all been met, with the exception of £30 or £40. This has given Mr. Ramsay quite a new social position, and in the light gossip of the village, the question whether the vicar, the doctor, or the Baptist missionary occupies the best house, is sometimes discussed. The results of the effort made by Mr. Ramsay and his friends to gain a footing in this isolated place are most gratifying, and afford cause for devout thankfulness. The nearest town on the north is Ballymoney—fourteen miles distant; Cushendall—on the north-east—twelve; and Ballymena to west, seven miles; and throughout the whole of this vast region, very little

missionary work is done, except by our evangelist. It has been found that the mountains to the north east are rich in superior iron ore ; capital is developing these resources, a railroad is being run across the country, and people who require spiritual instruction, are flocking to the neighbourhood.

The following day I took rail to Randalstown—12 miles—on the banks of Lough Neagh, and from thence in a private car to Hollybrook House, where I had a warm reception from Mr. and Mrs. James Lee, and the father of my host, Mr. John Lee, a venerable, patriarchal man of between 80 and 90 years, who has walked with God and served his generation considerably more than half-a-century. Preached in the evening at Grange to a congregation which filled the meeting-house. The appetite of the people in this quiet nook for preaching is so keen that it is not easily satisfied. After I had left, a second discourse was delivered, and at the close of that there were several short addresses. On the following morning—*Tuesday, 22nd*—the Ulster brethren held their annual conference at Grange, and the meeting was one of harmony and profit. In the evening, at six o'clock, there was a public tea, and a very crowded meeting afterwards. The service was well sustained throughout, and the small hours of the morning had begun to strike before the greater part of those present had retired to bed. Mr. Eccles, in a recent note, says :—“ Brother Macrory exceeded himself. He seemed to realise the importance of the occasion, and rose to it nobly. So it was also with Brother Murphy, whose address was most suitable and effective. Brother Ramsey presented to sinners the help that is in the Lord, with great plainness and power. The throng was almost beyond belief, but no great discomfort was felt. All had come to receive a blessing, and went away rejoicing. The United Presbyterian minister was present, and felt it a heaven below.”

The day following, I left the neighbourhood, and the next—*Thursday, 24th*—journeyed many miles to preach in a small chapel at the end of a remote and charming glen (Cairndaisey), where a few Baptists have met to worship for more than half-a-century—

“ That lonely dwelling stands among the hills
By a grey mountain's stream.”

It is a locality rarely visited by any preacher except by Mr. Dickson. I have seen it crowded, and it would have been so on this occasion had the weather not been so unpropitious. It rained hard before the meeting, during the meeting, and after the meeting. Shortly after the service began, a storm broke on the mountain, and swollen torrents came rushing furiously down two ravines which meet at the chapel, and then dashed away to the lowlands beyond. The old rock-built meeting-house has braved worse tempests than that! So have the principles which it represents. Hostile powers from different points have combined to assail the Truth and its followers, but with no other result than to show how powerless are the highest human forces when they dare to contend with that which God has created and sustains. We had a congregation, and under the circumstances, a good one, nearly every seat being occupied. *Friday, 25th*, preached in a schoolroom near Mully-car. Again, the clouds in their courses fought against us. But it was quite refreshing to notice how perfectly indifferent many of these poor people are to the weather. They will walk three and four miles in the

rain to hear the Gospel, with the risk of being drenched to the skin. Our congregation would have been larger had the evening been fine; still the large room was comfortably filled.

Lord's day, 27th, broke gloomily, and gave a sombre and cheerless aspect to the landscape. Before breakfast, the rain came down in torrents. The chapel was three miles distant, and when we arrived, there was no sign of a congregation. But the people came dropping in a few at a time. A man and his wife, with three or four children, walked four or five miles through the storm. It was a time of tranquil enjoyment, and I had great pleasure in preaching the WORD to those who came to hear. In the evening, conducted a service in a farmhouse two or three miles further on, two rooms adjoining each other being filled with hearers.

Monday, 28th, to Athlone, through a part of the country which I had not travelled before. With the exception of flying showers, the weather was most brilliant.

" The clouds are at play in the azuro space,
And their shadows sport in the deep-green vale."

During several hours the rail carries one through grand mountain and lake scenery, lough following lough, all sleeping under tranquil skies, and shimmering in the silver rays of the afternoon sun.

At *Athlone*, there are most kindly greetings and truly Irish welcomes. In the evening I preached in the Baptist Chapel, which was nearly filled. The day following—*Tuesday, 29th*—met the brethren, with one exception, from Dublin and the South. Spent several hours in conference, listening to interesting reports of the stations where the missionaries are labouring for the Lord. And very difficult work it is in those regions where Protestants are as the small gleanings of the vintage. In most of the stations there is progress, but the passion for emigration drains our churches and congregations of the best members, and checks the growth to which they would otherwise attain. From the ranks of Popery there are occasional desertions, but its serried masses are as yet unbroken.

The same evening, we held a public meeting in the Baptist Chapel at Athlone, and this concluded the round of the Irish stations, so far as I was able to make it.

I am thankful to report that during a little more than three weeks I was able to hold twenty-two services, all of which were "times of refreshing from the presence of the Lord." To the diligence, devotedness, and earnestness of our Missionary brethren I am happy to bear my cheerful testimony. They are "instant in season and out of season," and God is causing the seed that is sown to spring forth. There may be days of darkness and conflict for the Lord's witnesses in Ireland, but the issue will be glorious. A crisis is at hand, and beyond that, VICTORY.

Believe me, my dear Sir,

Yours faithfully,

CHAS. KIRTLAND.

Subscriptions in aid of the British and Irish Baptist Home Mission will be thankfully received by G. B. WOOLLEY, Esq., Treasurer, and by Mr. KIRTLAND, Secretary, at the Mission House, Castle Street, Holborn, London, E.C. Contributions can also be paid at Messrs. Barclay, Bevan, Tritton & Co.'s, Lombard-street.

THE CHRONICLE

OF THE

British & Irish Baptist Home Mission

OCTOBER, 1873.

NOTICE.—*Very handsome Missionary Boxes can now be had on application to the Secretary.*

EXTRACTS FROM MISSIONARIES' LETTERS.

REDBOURNE.—REMOVAL OF MR. DUNNINGTON.

WE have heard with much regret from *Mr. Dunnington* that he is about removing from Redbourne to Newhaven, where he hopes to find a larger field of labour. For several years past our brother has worked at Redbourne with great diligence, and a considerable measure of success, and he sends us the following farewell contribution to the CHRONICLE :—

“ I am happy to inform you the work at Redbourne has been blessed during the last few months. Visitation from house to house and open-air work have all been blessed. As I believe the work of the mission is to redeem souls, I will give you two instances of good being done through the preaching of the Gospel. One night, when going to the usual class we have for farm lads, to teach them to read and write, I saw a young man standing outside ; and, on speaking to him, he asked if I would let him come in ; I cheerfully consented, and soon found he could not write, nor scarcely read. He was very earnest, and soon got to read well. He became a constant hearer of the Word, and one night he came to me very anxious about his soul ; he was seeking some few days, and then found Christ. He is now one of the most earnest workers we have in the Sabbath-school. This is a reward for teaching these neglected lads to read and write. A young girl living at Harpendenbury became ill, and, when I visited her, she told me she had found the Lord some few months back, but did not want to join the church till her young man was a believer in Christ, and then they would both join. God took her away to join the church in heaven, and then the heart of the young man was moved to love Jesus.”

A HOPEFUL SIGN.

Mr. Taylor, of Tandragee, whose health has been feeble for some time past, reports improvement, but he is not yet able to take full work. In a recent letter he speaks of “ sudden deaths from scarlet fever among our people lately. The Lord sanctify the visitation.” He adds:—“ There was a very gracious influence of the Divine Spirit amongst us at the close of the morning service last Lord's-day. For a few minutes the chapel was literally a *Bochim*. I trust it may be the forerunner of an abundant blessing.”

ENCOURAGEMENTS.

Mr. Skelly is cheered by evidences of the Lord's presence. He writes :—

"I am encouraged in the Lord's work by some tokens of good. Two ladies attending the meetings at Rahue are convinced of their duty with regard to baptism, and I hope to see them fulfilling this righteous act before long. A young man in the Bible-class has lately been converted. Of the reality of the change I have no doubt. A young person who has been a hearer of the Word for some time, is now deeply concerned about her soul, and I believe the Spirit is working with others. May we soon see greater things than these ; but even for these I bless the Lord."

JESUIT ZEAL. EVANGELICAL EFFORTS.

The Jesuit Missionaries, as if sensible of an approaching crisis, are making extraordinary efforts to confirm the people in their superstitions. They traverse the country, sojourning at certain places for a time to hold revival meetings. One of our brethren, in giving a description of these services at —, says :—"The bell begins to ring at six o'clock every morning, and from that time to eleven in the forenoon three masses are read. From that time to seven o'clock in the evening the 'Missioners' are occupied in hearing the confessions of women and girls. After that there is a discourse (every night) which keeps the people till the border of nine o'clock. The following week is set apart for hearing the confessions of the men. It is marvellous to see the crowds that attend these meetings. When opportunity serves, I advise the people to put no confidence in man, but to take the Word of God as their guide. But it is difficult to gain the attention of Roman Catholics during seasons of such excitement. But there are exceptions, of which the following is an example :—During a visit to an old man, I reminded him that he would not be long here, and asked him how he expected to get to heaven. He said, 'By doing no harm, and by the Virgin Mary.' I reminded him that he would never get there on those terms, and then showed him how Christ died for our sins according to the Scriptures, and that it was by believing in Him that he would be saved and go to heaven. He listened attentively, and gave me a cordial shake of the hand, saying that the priest would not take the trouble to explain things to them in that way, and prayed that the Lord would bless me."

"COME BACK SOON."

"Since my last report, I have gone over twenty-eight stations, wherein I have visited many non church-going Protestants and Roman Catholics, and by not a few of whom I have been received in the usual cordial manner. A few days ago I entered a workshop in a very Roman Catholic locality, where for more than an hour, and that without personal violence, I conversed with several Roman Catholics on the essential doctrines of the Gospel, alleging confidently that Christ is the only Saviour of sinners ; that works, as the grounds of justification, are un-Scriptural and useless ; that faith is the instrument in the reception of eternal life ; and that baptism in nowise can be a regenerator, but only the profession of confidence in Christ. The neighbours, hearing our voices, assembled round the doors and windows ; and, lest an undue stir should be made, I departed amid cries of, 'Come back soon, and resume the conversation.' I have preached eighty-five times, of which

six were in the open-air. The attendance was much as usual, except there was a decrease in some places, and an increase in others. The Lord has smiled upon me, blessing my labours both in town and country. I received a letter the other day from a country correspondent, informing me that two females had been converted through the Word I had spoken. In connection with my labours in town, as far as I know, two persons were brought to the knowledge of the truth; one was an old man, and the other a young woman. I do heartily pray that God, for Christ's sake, will continue to bless my efforts, yea more abundantly for the future, and to Him be glory for ever."

THE MEMORABLE TWENTY-EIGHTH OF JUNE.

During the past eighteen months, some parts of the mission-field have enjoyed very precious times of refreshing from the presence of the Lord. Many have turned from their evil ways to serve God with all their heart. The following letter from one of the converts, written to a friend who "helped them much which had believed through grace," is inserted to show the earnest spirit and thorough consecration which marked the young Christians of that memorable time:—

"I am ashamed (says the writer) to speak of my past life—a life spent in rebellion against God, in darkness and unbelief. The path of duty I shunned, the Word of God I neglected, and every moment I could spare was sacrificed to novel reading. I could not spare a moment to read the Bible. But conscience sometimes whispered that the eye of God was on my sinful life. What scenes of corruption and what trains of iniquities were presented to my mind. The sweets of the unhallowed cup of pleasure which I drained often turned to bitterness, and produced fearful forebodings. I was filled with dreadful fears about the future, which caused me many sleepless and tearful nights. Then I resolved to reform my life, but my resolves were always short-lived. The next novel I got hold of broke my purpose. . . . The life which I now live, I live by faith on the Son of God, and I am sure that not one sin of my past life will ever appear against me. The Lord saw that I was on the brink of ruin, and that the end of my course would be eternal misery; so, by the grace of God, on the 28th of June, 1872, at a prayer meeting, I heard _____ preach on the lifting up of Christ, illustrated by the brazen serpent in the wilderness. The words of the Lord conveyed to my heart the light of life, which still remains there, and will while I live. I praise the Lord that He gave me grace to look by faith to Christ and live. That night I gave myself, body and soul, to Him who loved me and gave Himself for me. And, ever since, I have had peace with God, through our Lord Jesus Christ, and am resting on the atoning blood of Jesus, in joy and faith."

Contributions from June 23rd to September 20th, 1873.

LONDON—		Burks, Miss	0 10 0
Arthur-street, Camberwell-gate, by Mr Barrett—		Dividends, by Mr G. B. Woolley	49 7 6
Collections	8 11 6	Greenwich, Mr W. C. Harvey	1 1 0
Mr Barrett	0 10 6	Regent's-park College, from the Students	1 15 0
Pastor's Bible-class, by Miss M. Cowdy.....	1 11 10		
	10 13 10	BERKSHIRE.—Windsor—	
Arthur-street, King's-cross, Captain McKay	1 0 0	Collections	3 8 4
Camden-road, by Mr Joseph Benson, jun.—		Subscriptions	3 2 6
Collection	29 2 3		6 10 10
Bacon, Mr J. P.....	20 0 0	CAMBRIDGE.—St. Andrew's-street Chapel—	
Bermondsey, Drummond-road, by Rev J. A. Brown, collection	3 15 3	Collections	15 19 5
		Subscriptions	20 16 0
			36 15 5

THE CHRONICLE

OF THE

British & Irish Baptist Home Mission

NOVEMBER, 1873.

NOTICE.—Very handsome Missionary Boxes can now be had on application to the Secretary.

Extracts from Missionaries' Letters.

ENCOURAGING SIGNS—INCIDENT AT THE FEAST OF ST. BARTHOLOMEW— ROMISH INTOLERANCE.

One of our brethren in Ireland, whose name and place of labour must be withheld, writes as follows:—"I have been much encouraged recently; my meeting-rooms at the out-station have every one been full. This I may say especially of M—— and B——, and also Q—— is better than it has been for months. I have been making special efforts at C——, and my average Sunday evening congregation is now fifty persons; but the morning is low, though there is an improvement on the past. The most discouraging thing of all is, that as sure as I get a person to become a member, he at once removes to some distant place—to America generally. During the past year I have lost six persons from this cause, and another has become a backslider. I have been out several days consecutively, and do not feel quite up to the mark for writing, but I may just add a little episode of St. Bartholomew's day. It was kept by the Romish party; bands playing all day. The streets were thronged by gentlemen whose toilets were complete, after the weekly drops of holy water at at mass; they seemed to be hopeful of zeal for Mother Church, and would evidently like to react the massacre. One evil-eyed fellow picked me out, as I was going with my wife on my way to the chapel; he came over deliberately and threw his feet around mine, with the intent of throwing me down; but, seeing his trick, I so arranged that he should fall in the pit he had dug for me, and he fell. He got up and made another attempt, but I held him by his wrists till he was taken from me by a crowd of persons. I looked round after, and saw a man giving him a striking proof on the pavement that he disapproved of his conduct. *Apropos* of the spirit that the priests and the Home Rulers are showing, the lady who plays the harmonium for us is practising on an organ in an Episcopal church, and employed a girl to blow the bellows for her; the priest heard of it, and threatened the father (who is a Papist, although the mother is a Protestant), that if he allowed his daughter to do so again he would publish it in the *Herald*. He also compelled him to take his children from the schools they were attending, because they were not Romish."

Mr. McMURRAY, one of our Irish Evangelists, writes :—"Notwithstanding the many obstacles to be encountered,—the prejudice and ignorance of some ; the darkness, immorality, and ungodliness of others,—the truth—at least to some extent—prevails. In several of the out-stations for preaching the Word, a deep and solemn feeling pervades the meetings. In one of these stations, B——n, hundreds of the people assemble to listen to the gladsome message ; and, blessed be the God and Father of our Lord Jesus Christ, some have been led to trust in Him, and experience joy and peace in believing. At this meeting I have been assisted during the summer by several members of a neighbouring church, and our efforts have been blessed to the awakening and conversion of several individuals in this locality, who have since confessed Christ in baptism. Many interesting incidents might be related in connection with other portions of the work here, in the town and the surrounding neighbourhood. A few have been led to turn to the stronghold as prisoners of hope, and I trust these may be succeeded by a glorious increase of the kingdom of Jesus in this place."

The Power of Truth.

In the *True Catholic* for October there is an article by one of the evangelists belonging to the British and Irish Mission, on "The Mass Examined and Renounced." We have not space for the whole of the paper ; but the results of the conversations, held by the missionary with a Roman Catholic, on the Mass, &c., were so satisfactory, that our readers will peruse them with pleasure :—

"The Lord, by His Holy Spirit, opened this man's eyes. He renounced all connection with Rome, and embraced Jesus as the 'Lord his righteousness.' After his conversion he read the Scriptures to his Roman Catholic neighbours. He was denounced from the altar. His wife and relatives exerted all their influence to persuade him not to desert the Church of his fathers, and on his deathbed endeavoured to induce him to be reconciled to 'the true Church.' He solemnly charged his wife to meet him in heaven, and cease opposing the teachings of the Holy Bible. After a brief illness, he passed away, rejoicing in the salvation which is in Christ Jesus.

"Some years after his decease, his wife called upon me to know if a sinner so hardened as she had been could be saved. She confessed that she had often contemplated pouring boiling water upon the man who was unsettling her husband's mind, and leading him into heresy ; but her husband's conversations and peaceful end had convinced her that he was happy, and she could not divest herself of the deep impressions they had produced in her heart. She was informed of St. Paul's conversion—"the chief of sinners"—designed to be 'a pattern to all who should hereafter believe.' Eventually she, too, received Christ, and renounced connection with the Church of Rome. She acquired a most extensive knowledge of the Bible, and grew rapidly in spiritual attainments. Some of her children, through her teaching and example, confessed Christ. Her deathbed conversations were most refreshing to her visitors. Her relatives, though Roman Catholics, were so convinced of her sincerity, and overawed with her Scripture instruction, that they protested against every attempt of priestly intrusion into her sick-room, to disturb her last moments. She breathed her last, resting upon the merits of Jesus only."

48 THE CHRONICLE OF THE BRITISH AND IRISH BAPTIST HOME MISSION.

CHESHIRE.—Stookport, Mr Edminson ...	1 0 0	Padiham, subscriptions	0 15 0
DEVONSHIRE.—Plymouth, by Mr T. W. Popham—		Preston—	
Weekly Offerings	3 0 0	Collections, Pole-street.....	1 10 0
DURHAM.—Hartlopool, by Rev G. T. Etnalls.....	5 0 0	Subscriptions	10 4 0
KENT.—Sandhurst—		Ramsbottom, collections	1 8 9
Collections	2 18 10	Subscriptions	2 15 9
Subscriptions	11 11 0	Rawtenstall, subscriptions	4 4 6
Mrs. Brine's class	1 11 4	Rochdale, subscriptions.....	0 2 6
Young Men's do.	0 10 1	Sabdon, subscriptions	12 12 6
	16 11 3	Small sums	0 3 6
LANCASHIRE.*—Acorrington—		Southport, subscriptions	12 16 0
Vote of Church	6 0 0	Sunnyside, subscriptions	0 8 0
Subscriptions	7 14 6	Waterbarn, collections.....	4 7 4
	13 14 6	Subscriptions	1 0 0
Bacup, collections—			5 7 4
Irwell-terrace	2 1 8	MONMOUTHSHIRE.—Whitebrook	0 10 0
Zion	3 15 6	Langwrm, collection	2 1 6
Friends at Ebenezer	0 12 0	NORFOLK.—Norwich—	
Subscriptions	3 0 0	Subscriptions	39 12 6
Do., by Mr Jno. Law ...	7 10 0	Collections, St. Mary's.....	8 16 0
	16 19 2	Do., Surrey-road	1 13 0
Barnoldswick, subscriptions.....	0 10 0		50 1 6
Blackburn, subscriptions	0 10 0	NORTHAMPTONSHIRE.—Northampton, by	
Blackpool, subscriptions	0 19 6	Mr W. Gray—	
Bootle, subscriptions	6 16 6	Thankoffering from an Unknown	
Burnley, collections—		Friend	20 0 0
Zion	4 1 0	Ringstead, by Mr H. J. Abingdon—	
Mount Pleasant	0 15 0	Sunday-school	0 7 0
Bethel	1 8 0	Welford—	
Knon.....	1 1 0	Mr W. Billson, subscriptn. 1 1 0	
Ebenezer	1 6 3	Do., moiety of Miss. Box 0 11 0	
Subscriptions	6 17 6		1 15 0
	15 8 9	Weston, by Rev Joseph Leo—	
Bury, subscriptions.....	2 10 0	Contributions.....	5 0 0
Church, subscriptions	0 17 0	OXFORDSHIRE.—Chipping Norton, balance	
Coughfold, collection	3 0 0	of subscription	0 2 6
Subscriptions	0 15 6	SURREY.—Addiscombe, Mrs Palfrey	1 0 0
	3 15 6	SUSSEX.—Eastbourne, contributions.....	7 10 0
Colne, collections	4 12 0	WARWICKSHIRE.—Leamington, Mrs	
Subscriptions	2 17 6	Nutter	1 1 0
	7 9 6	YORKSHIRE.—Halifax—	
Doals, collections	2 3 0	Subscriptions	8 10 6
Goodshaw, subscriptions	0 16 6	Small sums	2 8 3
Haggate, collections	1 0 6		10 18 9
Haslingden—		Hobden Bridge, collection ...	4 17 2
Collections, Bury-road	4 0 0	Subscriptions	8 2 6
Subscriptions	3 3 6	Sunday-school.....	0 18 0
	7 3 6		13 17 8
Liverpool, subscriptions	16 1 6	Lindley, Oaks Chapel, Mr John Haigh	0 10 0
Do., Pembroke Chapel,		Salendine Nook, collections... 7 4 5	
small sums	0 14 4	Subscriptions	2 17 6
	16 15 10		10 1 11
Lancaster, subscriptions	1 12 6	Sheffield, Mrs Russell.....	1 0 0
Lumb	1 4 8	WALES, SOUTH.—Haverfordwest, the	
Manchester, small sums	0 10 0	late Mr. Lewis Davies	45 0 0
Subscriptions	22 7 0	IRELAND.—Clonmel.....	2 0 0
	22 17 0	Donaghmore, by Mr W. Irwin—	
Migate, collections.....	0 18 0	Contributions	5 0 0
Ogden, subscriptions	0 9 6	Dublin, by Mr R. K. McMaster	17 10 0
Oswaldtwistle, collections ... 1 5 0		Portadown, contributions.....	1 17 6
Subscriptions	0 13 6	JERSEY.—St. Helier, subscriptions.....	10 0 0
	1 18 6		
Over Darwen, subscription	1 1 0		

* The Lancashire contributions include several sums which were acknowledged in last month's CHRONICLE.

Subscriptions in aid of the British and Irish Baptist Home Mission will be thankfully received by G. B. WOOLLEY, Esq., Treasurer, and by Mr. KIRTLAND, Secretary, at the Mission House, Castle Street, Holborn, London, E.C. Contributions can also be paid at Messrs. Barclay Bevan, Tritton & Co.'s, Lombard-street.

THE CHRONICLE

OF THE

British & Irish Baptist Home Mission

DECEMBER, 1873.

NOTICE.—Very handsome Missionary Boxes can now be had on application to the Secretary.

SCOTLAND.

Among the Baptist Churches.

HAVING occasion to visit *North Britain* on behalf of the Irish Mission, we were deputed by the Baptist Union—during the autumnal session at Nottingham—to convey its cordial greetings to the Baptist Union of Scotland in the annual session held at Glasgow, during the last week in October.

From the venerable retiring President—the Rev. F. Johnstone, of Edinburgh—and the brethren, we received a hearty reception, with an invitation to occupy a place among the delegates, and take part in the proceedings. The attendance at all the meetings was large, and quite representative in its character; and the discussions were marked by a business like tone, while the public addresses were distinguished by all the strength and vigour, and comprehensiveness of the Scottish mind. There was one feature in the proceedings which particularly interested us, namely, the prominence given to denominational extension—in other words, to Home Missionary effort. The Highland and Islands Mission, is a distinct organisation from the Baptist Union; but in one important respect, they have a common aim. On this side of the Tweed, the Baptist *Foreign* Mission holds a public meeting on the eve of the Autumnal Session of the Union; in the North, the *Home* Mission occupies this position. That there is a fitness in such an arrangement, no one will deny, since one of the main objects of a great collective meeting of the representatives of our Denomination, should be the extension of those truths which constitute the bond of union between the churches. The Baptist Missionary Society is worthy of the place which has been assigned to it in connection with the Autumnal Session. The magnitude of the field which it occupies, and the grandeur of the work that it has been honored by God to accomplish: its glorious traditions, its holy memories, and its long roll of honored and illustrious names, claim for it precedence in our denominational Institutions. What we contend for is this—that at the Autumnal gathering of an aggressive body like the Baptists, there ought to be a distinct recognition of Home Missionary work, and a morning or evening sitting devoted to its claims. This is done in connection with the Scotch Union; and the public meeting which was held in Blackfriars-street Chapel, Glasgow, on the evening of October 22nd, was a conclusive evidence of the hearty sympathy which our Northern brethren feel in the work of Home Evangelization. Several of the Missionaries gave extremely interesting narratives of their work. As in some parts of our own missionary field, so in Scotland, the work of preaching, and house to house visitation, has been signally blessed, and

more especially in the Isle of Skye. But it seems almost impossible to have an open door without having many adversaries to encounter. A few years ago we met with a young convert at one of our *Irish Stations*, who had been *beaten* by her nearest relatives because she persisted in being baptised. In *Skye*, a woman had been cruelly beaten by her husband for joining the Church, and had been forcibly kept from the meetings. Not long since, the parents of a young convert in *Ireland*, deprived him of his Bible, and threw it out of the window. In *Skye*, a young woman had every religious book—including the Bible—taken from her, and was forbidden to meet with the church. On the evening following the Home Missionary meeting, we were invited to speak at the public meeting of the Union, which was held in North Frederick-street Chapel, and we tried to make the best of a favourable opportunity of setting before a large audience, the work and claims of the *Irish Mission*. The end of the week saw us in the Highlands. It was our first visit to that romantic and glorious region in "Auld Scotlan'," of which old *Janet Hamilton*, with a touch of true inspiration, sings—

" Queen of hundred ocean Isles,
 Rich in scenic grandeurs!
 Land of forest, hill, and glen,
 Where the tourist wanders.
 Land of torrent, lake and stream,
 Wild sea, cliffs, and corry;
 Land of mist and legend old,
 Music, song, and story."

If our object had been merely sight-seeing, we could have lingered for days among those peaceful dells, and foaming waterfalls, and lofty hills, clothed to the summit with trees, still in full foliage, and arrayed in their rich and gorgeous autumnal tints. But we had no time to spare, either for the Trossacks, or Glen Tilt, or the Pass of Clune, or to steam along the Caledonian Canal. Our first Sunday was spent in *Grantown*, where we had a most hearty reception from Mr. Wallace and his warm-hearted flock. We then visited in succession, Inverness, Forres, Banff, and Huntly—holding meetings at Forres and Banff—and reached old Aberdeen on the following Friday, where we received a truly Christian hospitality in the house of the Rev. John, and Mrs. Anderson of Chanonry. Sunday was spent in Aberdeen, where we had good congregations in the Hall which is occupied by Mr. Anderson and the church under his care, and in Mr. C. Chambers's Chapel, Crown-terrace. Mr. Hagen, Pastor of the Church in Silver-street, and his friends, would have cheerfully given us a service, but the opportunity was wanting. Monday evening we gave a lecture to some 40 or 50 young gentlemen at Chanonry, Old Aberdeen; and on Tuesday travelled to Glasgow to collect the subscriptions for the Mission, which occupied till the following Friday afternoon. Here, as on previous visits, we were kindly received by Mr. and Mrs. Williamson. On the Wednesday in the same week, went by invitation to a large *soiree* in the Scotch Baptist Church, John-street, where an attentive and sympathetic hearing was given to a narrative of our work in Ireland. Friday, to Perth. Saturday, among the subscribers; and Sunday, Nov. 9, preached to good congregations in the chapel occupied by our kind-hearted host, Mr. J. C. Brown. After an interval of four or five days, Edinburgh was visited, and a pleasant home was found in the house of our excellent brother, Mr. Newnam, one of the pastors of Dublin-street Church. Lord's-day, Nov. 16th. Preached in Dublin-street, Bristo-place, and Rose-street

Chapels. Monday and Tuesday were spent in calling on such of the subscribers that we failed to see at the close of the Sunday services; and on Wednesday, reached Berwick-on-Tweed, where—as on former occasions—a hearty welcome was given us by Mr. and Mrs. Dodds and their family. Thursday, lectured in the Baptist Chapel to a good audience, the chair being occupied by the Pastor, Mr. Chedburn. Preached for the Mission on the following Sunday, the 23rd ult., and reached London on the following day. At every place we received a most hearty reception, and with exception of two or three, the contributions in the large towns and cities, were in advance of previous years, and in Grantown, notably so. One case deserves special notice. If the reader will look at the Glasgow subscription list, the name of Helen McLardy will be seen in connection with £8, from the Deacons of the Baptist Chapel in Hope-street, Glasgow. Helen was a domestic servant, and had saved about £40. Before her death, she bequeathed this sum to the Deacons in Hope-street, with directions that it should be given to such denominational Institutions as they might select. The share which fell to the Irish Mission, was EIGHT POUNDS. Has not the MASTER already said of Helen, “*She hath done what she could.*”

A new Missionary for the South of Ireland.

Two gentlemen have recently made a joint offer of £80 per annum towards the support of an additional missionary for the south of Ireland. A hundred pounds, at least, will be required; and towards the remaining £20, one gentleman has offered an eighth, or £2 10s. We appeal to our readers to follow their liberal examples, and furnish us with the other *Seventeen Pounds Ten Shillings.*

Contributions from October 24th to November 20th, 1873.

LONDON—		Northern Auxiliary, by Mr George Angus		26 8 4
Arthur-street, Camberwell-gate, by Miss M. Cowdy	1 0 0			
Camberwell, Denmark-place, by Mr. Norton Smith, collection	15 13 5	NOTTINGHAMSHIRE.—By Mr. F. G. Hazzledine, Sutton-on-Trent, collection		
Dividends, by Rev W. Miall	6 17 4	0 10 0		
Vernon-square, Sunday-school, contributions	0 8 6	Collingham, Rev S. Sargent's, sub ...		
		5 0 0		
CAMBRIDGESHIRE.—Wisbech—		SOMERSETSHIRE.—Bristol, by Rev W. J. Cross—		
Mr George Dawbarn	1 0 0	Subscriptions.....		
		5 13 0		
DERBYSHIRE.—By Mr. F. G. Hazzledine,		IRELAND.—Deryneil, contributions		
Derby, collection	1 0 0	4 0 0		
Ilkeston, by Mr. Briggs	0 8 0	*SCOTLAND.—Aberdeen—		
Loscoe, collection	1 0 0	Anderson, Rev A.		
Riddings, Mr Geo. Millard's subscrip'tn.	0 5 0	1 0 0		
		Barclay, Miss		
		0 10 6		
LANCASHIRE.—Manchester, Moss-side,		Barker, Mr A. C.		
by Mr J. Sargent	3 0 0	1 1 0		
Sabden, by Mr John Taylor—		Brown, Mr G.		
Contributions from the Church	10 0 0	0 10 0		
Waterfoot, by Mr. H. Cunliffe	5 1 0	Creighton, Mr		
		0 10 0		
		Gibb, Messrs. J. & A.		
		1 10 0		
		Johnston, Mrs.		
		0 5 0		
		Macdonald, Mr Alexander.		
		1 0 0		
		Macdonald, Misses		
		0 10 0		
		Macgregor, Mr John		
		1 0 0		
		Stewart, Mr David		
		1 0 0		
		Stewart, Mr J.		
		2 0 0		
		Small sums		
		0 5 0		
		Collection at Crown-terrace		
		1 3 9		
		Do., at the Hall, G. orge-		
		street (Rev A. Ander-		
		son's)		
		3 0 0		
		15 5 8		
		Banff, subscriptions		
		1 11 0		
		Small sums		
		0 4 0		
		1 15 0		
LINCOLNSHIRE.—By Mr. F. G. Hazzledine, Lincoln, collection				
	2 0 6			
NORFOLK.—Ingham—				
Collection	3 11 6			
Subscriptions	5 18 6			
	9 10 0			
Yarmouth, subscriptions	4 12 0			
NORTHUMBERLAND.—Berwick-on-Tweed				
Collection	2 17 3			
Subscriptions	8 11 6			
	11 8 9			

• The remaining Subscriptions from Scotland will be inserted next month.

5 2 THE CHRONICLE OF THE BRITISH AND IRISH BAPTIST HOME MISSION.

Edinburgh, subscriptions—	
Allan, Mr C.....	0 5 0
Anderson, Mr O.....	1 0 0
Anderson, Mr John.....	0 10 0
Anderson, Mrs Hugh and Miss A.....	0 10 0
Anderson, Mr W. W.....	1 0 0
Arthur, Mrs.....	0 10 0
Arthur Mrs C.....	1 0 0
Bishop, Mr.....	0 5 0
Black, Mr A.....	0 5 0
Carter, Rev L. G.....	0 10 0
Crease, Miss.....	0 10 0
Cromar, Mr A.....	1 10 0
Crombie, Mr Robert.....	0 10 0
Cruikshank, Mr E.....	0 10 6
Danie I, Mrs.....	1 0 0
Deans, Mr.....	0 10 0
Duncan, Mr W.....	2 2 0
Ferrier, Mr.....	0 5 0
Haldane, Mr R.....	1 1 0
Horsburgh, Mr John.....	0 10 6
Jackson, Mr John.....	1 0 0
Kerr, Mr J.....	0 5 0
Millar, Messrs. J., & Co.....	0 10 0
MacCallum, Mr G.....	0 7 6
Macandrew, Mr John.....	1 1 0
Macandrew, Mr James.....	1 1 0
Macandrew, Mr D. M.....	1 0 0
Macandrew, Mr R.....	0 7 0
Macintosh, Mr H.....	0 5 0
Macnair, Dr.....	1 0 0
Manelaws, Mr.....	0 10 0
Mercer, Mr Walter.....	1 0 0
Nesbit, Mr A. P.....	0 10 0
Newnam, Rev S.....	0 10 0
Pass, Mr E.....	0 5 0
Paton, Mr A.....	0 10 0
Pentizlin, Mr A.....	0 10 0
Rose, Mr H.....	2 0 0
Rose, Mr C. A.....	2 0 0
Scott, Mr Thomas.....	0 10 0
Smith, Mr G. J.....	0 5 0
Snody, Mr A.....	1 0 0
Thyne, Mr James.....	1 0 0
Tod, Mr John.....	0 5 0
Urquhart, Mr.....	0 10 0
Walker, Mr James.....	0 10 0
Walcot, Mr John.....	0 5 0
Watson, Mrs A.....	0 10 0
Watson, Rev Jonathan.....	0 5 0
Watt, Miss E.....	0 10 0
Wilson, Mrs P.....	0 10 0
Young, Mr Archibald.....	2 2 0
Sums under 5s.....	1 0 0
Collection, Bristo-street.....	6 2 7
Do., Duncan-street.....	2 0 0
	46 0 1
Forres, subscriptions.....	1 10 6
Small sums.....	0 13 1
	2 3 7
Glasgow, subscriptions—	
Anderson, Mr James.....	1 0 0
Anderson, Mr John.....	1 1 0
Arthur & Co., Messrs.....	1 1 0
Bell, Mr J. B.....	0 5 0
Bowser, Mr H.....	1 0 0
Carmichael, Mr Jas. M.....	0 10 0
Campbell, Messrs. J. & W.....	3 3 0
Clow, Mr H.....	0 5 0
Corbet, Mr.....	0 5 0
Devlin, Mr A.....	0 5 0
Dron, Mr John.....	0 5 0
Dunlop, Mr H.....	0 10 0
Duncan, Mr J. T.....	0 7 6

Ewing, Mr H. E. Crum, M.P.....	1 0 0
Forgie, Mr John.....	0 5 0
Hodge, Mr W. B.....	3 0 0
Johnstone, Mr W.....	0 10 0
Kelly, Mr P.....	0 10 0
Kettle & Co., Messrs.....	2 2 0
Kirkwood, Mr J.....	2 0 0
Lamberton, Mr Hugh.....	1 0 0
Lockhart, Mr D.....	1 1 0
Lynn & Son, Messrs.....	1 0 0
Maitland & Kerr, Messrs.....	1 0 0
McLardy, Helen, the late, portion of the residuary estate, appropriated by the Deacons of Hope- street Church in terms of her will to the Baptist Irish Mission, by Mr H. Bowser.....	8 0 0
Martin, Mr John.....	0 5 0
Mitchell, Mr James.....	1 0 0
Morrison, Mr John.....	1 0 0
Muir, Mrs.....	0 10 0
Neil, Mr John.....	1 0 0
Ormond, Mr James.....	0 10 0
Papples, Mrs.....	0 5 0
Quarrier, Mr.....	1 0 0
Scott, Mr E. J.....	0 10 6
Sliman, Mr D.....	0 10 0
Smith Messrs. G., & Sons.....	3 3 0
Stewart & M'Donald, Messrs.....	1 1 0
Stewart, Mr Robert.....	0 10 0
Taylor, Mr John.....	1 0 0
Walker, Mr W.....	0 10 6
Watson, Mr Thomas.....	1 1 0
Watson, Mrs Alexander.....	0 5 0
Williamson, Messrs. J., & Co.....	1 0 0
Wilson, Messrs. J., & Son.....	1 1 0
Under 5s.....	0 2 6
	47 10 0
Grantown, collection.....	5 0 0
Subscriptions.....	0 10 0
	5 10 0
Huntly, subscriptions.....	0 12 6
Inverness, subscriptions.....	2 3 7
Paisley, Coats, Sir P.....	10 0 0
Coats, Mr T.....	30 0 0
Crouch, Rev J.....	0 2 6
Macalpine, Mr T. W.....	0 10 0
	40 12 6
Perth—	
Campbell, Mr P.....	2 0 0
Grant, Rev P. W.....	2 0 0
Greig, Mr Alexander.....	0 5 0
Greig, Mr J. G.....	0 6 0
Greig, Mr William.....	1 0 0
Miller, Mrs.....	0 5 0
Pullar, Mr James F.....	1 0 0
Do., for 1872.....	1 0 0
Pullar, Provost.....	2 0 0
Pullar, Mr Lawrence.....	1 0 0
Pullar, Mr Robert.....	2 0 0
Scott, Misses.....	1 0 0
Winter, Mrs.....	0 5 0
Small sums.....	0 19 6
	15 0 6

Correction.—The collection from Sandhurst should have been £17, instead of £18, as in November CHRONICLE.

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